

BUDDHISM

The Tripitaka (Pali Canon)

Meaning "Three Baskets," the foundational collection of Buddhist scriptures prominent in Theravada Buddhism, divided into discourses of the Buddha (Sutta), rules for monks and nuns (Vinaya), and philosophical analysis (Abhidhamma) -- the latter two are presented separately below as Vinaya Texts and the Compendium of Philosophy. This entry presents the Sutta Pitaka: the complete Dhammapada, the complete Digha Nikaya and Majjhima Nikaya, and a substantial selection from the Samyutta and Anguttara Nikayas, in Bhikkhu Sujato's translation (SuttaCentral, CC0) plus 19th-century selections -- not the full Sutta Pitaka, which runs to many millions of words.

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The Dhammapada

The Twin-Verses

¹ All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.

² All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

³ "He abused me, he beat me, he defeated me, he robbed me,"--in those who harbour such thoughts hatred will never cease.

⁴ "He abused me, he beat me, he defeated me, he robbed me,"--in those who do not harbour such thoughts hatred will cease.

⁵ For hatred does not cease by hatred at any time: hatred ceases by love, this is an old rule.

⁶ The world does not know that we must all come to an end here;--but those who know it, their quarrels cease at once.

⁷ He who lives looking for pleasures only, his senses uncontrolled, immoderate in his food, idle, and weak, Mara (the tempter) will certainly overthrow him, as the wind throws down a weak tree.

⁸ He who lives without looking for pleasures, his senses well controlled, moderate in his food, faithful and strong, him Mara will certainly not overthrow, any more than the wind throws down a rocky mountain.

⁹ He who wishes to put on the yellow dress without having cleansed himself from sin, who disregards temperance and truth, is unworthy of the yellow dress.

¹⁰ But he who has cleansed himself from sin, is well grounded in all virtues, and regards also temperance and truth, he is indeed worthy of the yellow dress.

¹¹ They who imagine truth in untruth, and see untruth in truth, never arrive at truth, but follow vain desires.

¹² They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires.

¹³ As rain breaks through an ill-thatched house, passion will break through an unreflecting mind.

¹⁴ As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

¹⁵ The evil-doer mourns in this world, and he mourns in the next; he mourns in both. He mourns and suffers when he sees the evil of his own work.

¹⁶ The virtuous man delights in this world, and he delights in the next; he delights in both. He delights and rejoices, when he sees the purity of his own work.

¹⁷ The evil-doer suffers in this world, and he suffers in the next; he suffers in both. He suffers when he thinks of the evil he has done; he suffers more when going on the evil path.

¹⁸ The virtuous man is happy in this world, and he is happy in the next; he is happy in both. He is happy when he thinks of the good he has done; he is still more happy when going on the good path.

¹⁹ The thoughtless man, even if he can recite a large portion (of the law), but is not a doer of it, has no share in the priesthood, but is like a cowherd counting the cows of others.

²⁰ The follower of the law, even if he can recite only a small portion (of the law), but, having forsaken passion and hatred and foolishness, possesses true knowledge and serenity of mind, he, caring for nothing in this world or that to come, has indeed a share in the priesthood.

On Earnestness

²¹ Earnestness is the path of immortality (Nirvana), thoughtlessness the path of death. Those who are in earnest do not die, those who are thoughtless are as if dead already.

²² Those who are advanced in earnestness, having understood this clearly, delight in earnestness, and rejoice in the knowledge of the Ariyas (the elect).

²³ These wise people, meditative, steady, always possessed of strong powers, attain to Nirvana, the highest happiness.

²⁴ If an earnest person has roused himself, if he is not forgetful, if his deeds are pure, if he acts with consideration, if he restrains himself, and lives according to law,--then his glory will increase.

²⁵ By rousing himself, by earnestness, by restraint and control, the wise man may make for himself an island which no flood can overwhelm.

²⁶ Fools follow after vanity, men of evil wisdom. The wise man keeps earnestness as his best jewel.

²⁷ Follow not after vanity, nor after the enjoyment of love and lust! He who is earnest and meditative, obtains ample joy.

²⁸ When the learned man drives away vanity by earnestness, he, the wise, climbing the terraced heights of wisdom, looks down upon the fools, serene he looks upon the toiling crowd, as one that stands on a mountain looks down upon them that stand upon the plain.

²⁹ Earnest among the thoughtless, awake among the sleepers, the wise man advances like a racer, leaving behind the hack.

³⁰ By earnestness did Maghavan (Indra) rise to the lordship of the gods. People praise earnestness; thoughtlessness is always blamed.

³¹ A Bhikshu (mendicant) who delights in earnestness, who looks with fear on thoughtlessness, moves about like fire, burning all his fetters, small or large.

³² A Bhikshu (mendicant) who delights in reflection, who looks with fear on thoughtlessness, cannot fall away (from his perfect state)--he is close upon Nirvana.

Thought

³³ As a fletcher makes straight his arrow, a wise man makes straight his trembling and unsteady thought, which is difficult to guard, difficult to hold back.

³⁴ As a fish taken from his watery home and thrown on dry ground, our thought trembles all over in order to escape the dominion of Mara (the tempter).

³⁵ It is good to tame the mind, which is difficult to hold in and flighty, rushing wherever it listeth; a tamed mind brings happiness.

³⁶ Let the wise man guard his thoughts, for they are difficult to perceive, very artful, and they rush wherever they list: thoughts well guarded bring happiness.

³⁷ Those who bridle their mind which travels far, moves about alone, is without a body, and hides in the chamber (of the heart), will be free from the bonds of Mara (the tempter).

³⁸ If a man's thoughts are unsteady, if he does not know the true law, if his peace of mind is troubled, his knowledge will never be perfect.

³⁹ If a man's thoughts are not dissipated, if his mind is not perplexed, if he has ceased to think of good or evil, then there is no fear for him while he is watchful.

⁴⁰ Knowing that this body is (fragile) like a jar, and making this thought firm like a fortress, one should attack Mara (the tempter) with the weapon of knowledge, one should watch him when conquered, and should never rest.

⁴¹ Before long, alas! this body will lie on the earth, despised, without understanding, like a useless log.

⁴² Whatever a hater may do to a hater, or an enemy to an enemy, a wrongly-directed mind will do us greater mischief.

⁴³ Not a mother, not a father will do so much, nor any other relative; a well-directed mind will do us greater service.

Flowers

⁴⁴ Who shall overcome this earth, and the world of Yama (the lord of the departed), and the world of the gods? Who shall find out the plainly shown path of virtue, as a clever man finds out the (right) flower?

⁴⁵ The disciple will overcome the earth, and the world of Yama, and the world of the gods. The disciple will find out the plainly shown path of virtue, as a clever man finds out the (right) flower.

⁴⁶ He who knows that this body is like froth, and has learnt that it is as unsubstantial as a mirage, will break the flower-pointed arrow of Mara, and never see the king of death.

⁴⁷ Death carries off a man who is gathering flowers and whose mind is distracted, as a flood carries off a sleeping village.

⁴⁸ Death subdues a man who is gathering flowers, and whose mind is distracted, before he is satiated in his pleasures.

- ⁴⁹ As the bee collects nectar and departs without injuring the flower, or its colour or scent, so let a sage dwell in his village.
- ⁵⁰ Not the perversities of others, not their sins of commission or omission, but his own misdeeds and negligences should a sage take notice of.
- ⁵¹ Like a beautiful flower, full of colour, but without scent, are the fine but fruitless words of him who does not act accordingly.
- ⁵² But, like a beautiful flower, full of colour and full of scent, are the fine and fruitful words of him who acts accordingly.
- ⁵³ As many kinds of wreaths can be made from a heap of flowers, so many good things may be achieved by a mortal when once he is born.
- ⁵⁴ The scent of flowers does not travel against the wind, nor (that of) sandal-wood, or of Tagara and Mallika flowers; but the odour of good people travels even against the wind; a good man pervades every place.
- ⁵⁵ Sandal-wood or Tagara, a lotus-flower, or a Vassiki, among these sorts of perfumes, the perfume of virtue is unsurpassed.
- ⁵⁶ Mean is the scent that comes from Tagara and sandal-wood;--the perfume of those who possess virtue rises up to the gods as the highest.
- ⁵⁷ Of the people who possess these virtues, who live without thoughtlessness, and who are emancipated through true knowledge, Mara, the tempter, never finds the way.
- ⁵⁸ As on a heap of rubbish cast upon the highway the lily will grow full of sweet perfume and delight, thus the disciple of the truly enlightened Buddha shines forth by his knowledge among those who are like rubbish, among the people that walk in darkness.
- ⁵⁹ As on a heap of rubbish cast upon the highway the lily will grow full of sweet perfume and delight, thus the disciple of the truly enlightened Buddha shines forth by his knowledge among those who are like rubbish, among the people that walk in darkness.

The Fool

- ⁶⁰ Long is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish who do not know the true law.
- ⁶¹ If a traveller does not meet with one who is his better, or his equal, let him firmly keep to his solitary journey; there is no companionship with a fool.
- ⁶² "These sons belong to me, and this wealth belongs to me," with such thoughts a fool is tormented. He himself does not belong to himself; how much less sons and wealth?
- ⁶³ The fool who knows his foolishness, is wise at least so far. But a fool who thinks himself wise, he is called a fool indeed.
- ⁶⁴ If a fool be associated with a wise man even all his life, he will perceive the truth as little as a spoon perceives the taste of soup.

⁶⁵ If an intelligent man be associated for one minute only with a wise man, he will soon perceive the truth, as the tongue perceives the taste of soup.

⁶⁶ Fools of little understanding have themselves for their greatest enemies, for they do evil deeds which must bear bitter fruits.

⁶⁷ That deed is not well done of which a man must repent, and the reward of which he receives crying and with a tearful face.

⁶⁸ No, that deed is well done of which a man does not repent, and the reward of which he receives gladly and cheerfully.

⁶⁹ As long as the evil deed done does not bear fruit, the fool thinks it is like honey; but when it ripens, then the fool suffers grief.

⁷⁰ Let a fool month after month eat his food (like an ascetic) with the tip of a blade of Kusa grass, yet he is not worth the sixteenth particle of those who have well weighed the law.

⁷¹ An evil deed, like newly-drawn milk, does not turn (suddenly); smouldering, like fire covered by ashes, it follows the fool.

⁷² And when the evil deed, after it has become known, brings sorrow to the fool, then it destroys his bright lot, nay, it cleaves his head.

⁷³ Let the fool wish for a false reputation, for precedence among the Bhikshus, for lordship in the convents, for worship among other people!

⁷⁴ "May both the layman and he who has left the world think that this is done by me; may they be subject to me in everything which is to be done or is not to be done," thus is the mind of the fool, and his desire and pride increase.

⁷⁵ "One is the road that leads to wealth, another the road that leads to Nirvana;" if the Bhikshu, the disciple of Buddha, has learnt this, he will not yearn for honour, he will strive after separation from the world.

The Wise Man (Pandita)

⁷⁶ If you see an intelligent man who tells you where true treasures are to be found, who shows what is to be avoided, and administers reproofs, follow that wise man; it will be better, not worse, for those who follow him.

⁷⁷ Let him admonish, let him teach, let him forbid what is improper!--he will be beloved of the good, by the bad he will be hated.

⁷⁸ Do not have evil-doers for friends, do not have low people for friends: have virtuous people for friends, have for friends the best of men.

⁷⁹ He who drinks in the law lives happily with a serene mind: the sage rejoices always in the law, as preached by the elect (Ariyas).

⁸⁰ Well-makers lead the water (wherever they like); fletchers bend the arrow; carpenters bend a log of wood; wise people fashion themselves.

⁸¹ As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise.

⁸² Wise people, after they have listened to the laws, become serene, like a deep, smooth, and still lake.

⁸³ Good people walk on whatever befall, the good do not prattle, longing for pleasure; whether touched by happiness or sorrow wise people never appear elated or depressed.

⁸⁴ If, whether for his own sake, or for the sake of others, a man wishes neither for a son, nor for wealth, nor for lordship, and if he does not wish for his own success by unfair means, then he is good, wise, and virtuous.

⁸⁵ Few are there among men who arrive at the other shore (become Arhats); the other people here run up and down the shore.

⁸⁶ But those who, when the law has been well preached to them, follow the law, will pass across the dominion of death, however difficult to overcome.

⁸⁷ A wise man should leave the dark state (of ordinary life), and follow the bright state (of the Bhikshu). After going from his home to a homeless state, he should in his retirement look for enjoyment where there seemed to be no enjoyment. Leaving all pleasures behind, and calling nothing his own, the wise man should purge himself from all the troubles of the mind.

⁸⁸ A wise man should leave the dark state (of ordinary life), and follow the bright state (of the Bhikshu). After going from his home to a homeless state, he should in his retirement look for enjoyment where there seemed to be no enjoyment. Leaving all pleasures behind, and calling nothing his own, the wise man should purge himself from all the troubles of the mind.

⁸⁹ Those whose mind is well grounded in the (seven) elements of knowledge, who without clinging to anything, rejoice in freedom from attachment, whose appetites have been conquered, and who are full of light, are free (even) in this world.

The Venerable (Arhat)

⁹⁰ There is no suffering for him who has finished his journey, and abandoned grief, who has freed himself on all sides, and thrown off all fetters.

⁹¹ They depart with their thoughts well-collected, they are not happy in their abode; like swans who have left their lake, they leave their house and home.

⁹² Men who have no riches, who live on recognised food, who have perceived void and unconditioned freedom (Nirvana), their path is difficult to understand, like that of birds in the air.

⁹³ He whose appetites are stilled, who is not absorbed in enjoyment, who has perceived void and unconditioned freedom (Nirvana), his path is difficult to understand, like that of birds in the air.

⁹⁴ The gods even envy him whose senses, like horses well broken in by the driver, have been subdued, who is free from pride, and free from appetites.

⁹⁵ Such a one who does his duty is tolerant like the earth, like Indra's bolt; he is like a lake without mud; no new births are in store for him.

⁹⁶ His thought is quiet, quiet are his word and deed, when he has obtained freedom by true knowledge, when he has thus become a quiet man.

⁹⁷ The man who is free from credulity, but knows the uncreated, who has cut all ties, removed all temptations, renounced all desires, he is the greatest of men.

⁹⁸ In a hamlet or in a forest, in the deep water or on the dry land, wherever venerable persons (Arhanta) dwell, that place is delightful.

⁹⁹ Forests are delightful; where the world finds no delight, there the passionless will find delight, for they look not for pleasures.

The Thousands

¹⁰⁰ Even though a speech be a thousand (of words), but made up of senseless words, one word of sense is better, which if a man hears, he becomes quiet.

¹⁰¹ Even though a Gatha (poem) be a thousand (of words), but made up of senseless words, one word of a Gatha is better, which if a man hears, he becomes quiet.

¹⁰² Though a man recite a hundred Gathas made up of senseless words, one word of the law is better, which if a man hears, he becomes quiet.

¹⁰³ If one man conquer in battle a thousand times thousand men, and if another conquer himself, he is the greatest of conquerors.

¹⁰⁴ One's own self conquered is better than all other people; not even a god, a Gandharva, not Mara with Brahman could change into defeat the victory of a man who has vanquished himself, and always lives under restraint.

¹⁰⁵ One's own self conquered is better than all other people; not even a god, a Gandharva, not Mara with Brahman could change into defeat the victory of a man who has vanquished himself, and always lives under restraint.

¹⁰⁶ If a man for a hundred years sacrifice month after month with a thousand, and if he but for one moment pay homage to a man whose soul is grounded (in true knowledge), better is that homage than sacrifice for a hundred years.

¹⁰⁷ If a man for a hundred years worship Agni (fire) in the forest, and if he but for one moment pay homage to a man whose soul is grounded (in true knowledge), better is that homage than sacrifice for a hundred years.

¹⁰⁸ Whatever a man sacrifice in this world as an offering or as an oblation for a whole year in order to gain merit, the whole of it is not worth a quarter (a farthing); reverence shown to the righteous is better.

¹⁰⁹ He who always greets and constantly reveres the aged, four things will increase to him, viz. life, beauty, happiness, power.

¹¹⁰ But he who lives a hundred years, vicious and unrestrained, a life of one day is better if a man is virtuous and reflecting.

¹¹¹ And he who lives a hundred years, ignorant and unrestrained, a life of one day is better if a man is wise and reflecting.

¹¹² And he who lives a hundred years, idle and weak, a life of one day is better if a man has attained firm strength.

¹¹³ And he who lives a hundred years, not seeing beginning and end, a life of one day is better if a man sees beginning and end.

¹¹⁴ And he who lives a hundred years, not seeing the immortal place, a life of one day is better if a man sees the immortal place.

¹¹⁵ And he who lives a hundred years, not seeing the highest law, a life of one day is better if a man sees the highest law.

Evil

¹¹⁶ If a man would hasten towards the good, he should keep his thought away from evil; if a man does what is good slothfully, his mind delights in evil.

¹¹⁷ If a man commits a sin, let him not do it again; let him not delight in sin: pain is the outcome of evil.

¹¹⁸ If a man does what is good, let him do it again; let him delight in it: happiness is the outcome of good.

¹¹⁹ Even an evil-doer sees happiness as long as his evil deed has not ripened; but when his evil deed has ripened, then does the evil-doer see evil.

¹²⁰ Even a good man sees evil days, as long as his good deed has not ripened; but when his good deed has ripened, then does the good man see happy days.

¹²¹ Let no man think lightly of evil, saying in his heart, It will not come nigh unto me. Even by the falling of water-drops a water-pot is filled; the fool becomes full of evil, even if he gather it little by little.

¹²² Let no man think lightly of good, saying in his heart, It will not come nigh unto me. Even by the falling of water-drops a water-pot is filled; the wise man becomes full of good, even if he gather it little by little.

¹²³ Let a man avoid evil deeds, as a merchant, if he has few companions and carries much wealth, avoids a dangerous road; as a man who loves life avoids poison.

¹²⁴ He who has no wound on his hand, may touch poison with his hand; poison does not affect one who has no wound; nor is there evil for one who does not commit evil.

¹²⁵ If a man offend a harmless, pure, and innocent person, the evil falls back upon that fool, like light dust thrown up against the wind.

¹²⁶ Some people are born again; evil-doers go to hell; righteous people go to heaven; those who are free from all worldly desires attain Nirvana.

¹²⁷ Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed.

¹²⁸ Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where death could not overcome (the mortal).

Punishment

¹²⁹ All men tremble at punishment, all men fear death; remember that you are like unto them, and do not kill, nor cause slaughter.

¹³⁰ All men tremble at punishment, all men love life; remember that thou art like unto them, and do not kill, nor cause slaughter.

¹³¹ He who seeking his own happiness punishes or kills beings who also long for happiness, will not find happiness after death.

¹³² He who seeking his own happiness does not punish or kill beings who also long for happiness, will find happiness after death.

¹³³ Do not speak harshly to anybody; those who are spoken to will answer thee in the same way. Angry speech is painful, blows for blows will touch thee.

¹³⁴ If, like a shattered metal plate (gong), thou utter not, then thou hast reached Nirvana; contention is not known to thee.

¹³⁵ As a cowherd with his staff drives his cows into the stable, so do Age and Death drive the life of men.

¹³⁶ A fool does not know when he commits his evil deeds: but the wicked man burns by his own deeds, as if burnt by fire.

¹³⁷ He who inflicts pain on innocent and harmless persons, will soon come to one of these ten states:

¹³⁸ He will have cruel suffering, loss, injury of the body, heavy affliction, or loss of mind,

¹³⁹ Or a misfortune coming from the king, or a fearful accusation, or loss of relations, or destruction of treasures,

¹⁴⁰ Or lightning-fire will burn his houses; and when his body is destroyed, the fool will go to hell.

¹⁴¹ Not nakedness, not platted hair, not dirt, not fasting, or lying on the earth, not rubbing with dust, not sitting motionless, can purify a mortal who has not overcome desires.

¹⁴² He who, though dressed in fine apparel, exercises tranquillity, is quiet, subdued, restrained, chaste, and has ceased to find fault with all other beings, he indeed is a Brahmana, an ascetic (sramana), a friar (bhikshu).

¹⁴³ Is there in this world any man so restrained by humility that he does not mind reproof, as a well-trained horse the whip?

¹⁴⁴ Like a well-trained horse when touched by the whip, be ye active and lively, and by faith, by virtue, by energy, by meditation, by discernment of the law you will overcome this great pain (of reproof), perfect in knowledge and in behaviour, and never forgetful.

¹⁴⁵ Well-makers lead the water (wherever they like); fletchers bend the arrow; carpenters bend a log of wood; good people fashion themselves.

Old Age

¹⁴⁶ How is there laughter, how is there joy, as this world is always burning? Why do you not seek a light, ye who are surrounded by darkness?

¹⁴⁷ Look at this dressed-up lump, covered with wounds, joined together, sickly, full of many thoughts, which has no strength, no hold!

¹⁴⁸ This body is wasted, full of sickness, and frail; this heap of corruption breaks to pieces, life indeed ends in death.

¹⁴⁹ Those white bones, like gourds thrown away in the autumn, what pleasure is there in looking at them?

¹⁵⁰ After a stronghold has been made of the bones, it is covered with flesh and blood, and there dwell in it old age and death, pride and deceit.

¹⁵¹ The brilliant chariots of kings are destroyed, the body also approaches destruction, but the virtue of good people never approaches destruction,--thus do the good say to the good.

¹⁵² A man who has learnt little, grows old like an ox; his flesh grows, but his knowledge does not grow.

¹⁵³ Looking for the maker of this tabernacle, I shall have to run through a course of many births, so long as I do not find (him); and painful is birth again and again. But now, maker of the tabernacle, thou hast been seen; thou shalt not make up this tabernacle again. All thy rafters are broken, thy ridge-pole is sundered; the mind, approaching the Eternal (visankhara, nirvana), has attained to the extinction of all desires.

¹⁵⁴ Looking for the maker of this tabernacle, I shall have to run through a course of many births, so long as I do not find (him); and painful is birth again and again. But now, maker of the tabernacle, thou hast been seen; thou shalt not make up this tabernacle again. All thy rafters are broken, thy ridge-pole is sundered; the mind, approaching the Eternal (visankhara, nirvana), has attained to the extinction of all desires.

¹⁵⁵ Men who have not observed proper discipline, and have not gained treasure in their youth, perish like old herons in a lake without fish.

¹⁵⁶ Men who have not observed proper discipline, and have not gained treasure in their youth, lie, like broken bows, sighing after the past.

Self

¹⁵⁷ If a man hold himself dear, let him watch himself carefully; during one at least out of the three watches a wise man should be watchful.

¹⁵⁸ Let each man direct himself first to what is proper, then let him teach others; thus a wise man will not suffer.

¹⁵⁹ If a man make himself as he teaches others to be, then, being himself well subdued, he may subdue (others); one's own self is indeed difficult to subdue.

¹⁶⁰ Self is the lord of self, who else could be the lord? With self well subdued, a man finds a lord such as few can find.

¹⁶¹ The evil done by oneself, self-begotten, self-bred, crushes the foolish, as a diamond breaks a precious stone.

¹⁶² He whose wickedness is very great brings himself down to that state where his enemy wishes him to be, as a creeper does with the tree which it surrounds.

¹⁶³ Bad deeds, and deeds hurtful to ourselves, are easy to do; what is beneficial and good, that is very difficult to do.

¹⁶⁴ The foolish man who scorns the rule of the venerable (Arahat), of the elect (Ariya), of the virtuous, and follows false doctrine, he bears fruit to his own destruction, like the fruits of the Katthaka reed.

¹⁶⁵ By oneself the evil is done, by oneself one suffers; by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself, no one can purify another.

¹⁶⁶ Let no one forget his own duty for the sake of another's, however great; let a man, after he has discerned his own duty, be always attentive to his duty.

The World

¹⁶⁷ Do not follow the evil law! Do not live on in thoughtlessness! Do not follow false doctrine! Be not a friend of the world.

¹⁶⁸ Rouse thyself! do not be idle! Follow the law of virtue! The virtuous rests in bliss in this world and in the next.

¹⁶⁹ Follow the law of virtue; do not follow that of sin. The virtuous rests in bliss in this world and in the next.

¹⁷⁰ Look upon the world as a bubble, look upon it as a mirage: the king of death does not see him who thus looks down upon the world.

¹⁷¹ Come, look at this glittering world, like unto a royal chariot; the foolish are immersed in it, but the wise do not touch it.

¹⁷² He who formerly was reckless and afterwards became sober, brightens up this world, like the moon when freed from clouds.

¹⁷³ He whose evil deeds are covered by good deeds, brightens up this world, like the moon when freed from clouds.

¹⁷⁴ This world is dark, few only can see here; a few only go to heaven, like birds escaped from the net.

¹⁷⁵ The swans go on the path of the sun, they go through the ether by means of their miraculous power; the wise are led out of this world, when they have conquered Mara and his train.

¹⁷⁶ If a man has transgressed one law, and speaks lies, and scoffs at another world, there is no evil he will not do.

¹⁷⁷ The uncharitable do not go to the world of the gods; fools only do not praise liberality; a wise man rejoices in liberality, and through it becomes blessed in the other world.

¹⁷⁸ Better than sovereignty over the earth, better than going to heaven, better than lordship over all worlds, is the reward of the first step in holiness.

The Buddha (The Awakened)

¹⁷⁹ He whose conquest is not conquered again, into whose conquest no one in this world enters, by what track can you lead him, the Awakened, the Omniscient, the trackless?

¹⁸⁰ He whom no desire with its snares and poisons can lead astray, by what track can you lead him, the Awakened, the Omniscient, the trackless?

¹⁸¹ Even the gods envy those who are awakened and not forgetful, who are given to meditation, who are wise, and who delight in the repose of retirement (from the world).

¹⁸² Difficult (to obtain) is the conception of men, difficult is the life of mortals, difficult is the hearing of the True Law, difficult is the birth of the Awakened (the attainment of Buddhahood).

¹⁸³ Not to commit any sin, to do good, and to purify one's mind, that is the teaching of (all) the Awakened.

¹⁸⁴ The Awakened call patience the highest penance, long-suffering the highest Nirvana; for he is not an anchorite (pravragita) who strikes others, he is not an ascetic (sramana) who insults others.

¹⁸⁵ Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and sit alone, and to dwell on the highest thoughts,--this is the teaching of the Awakened.

¹⁸⁶ There is no satisfying lusts, even by a shower of gold pieces; he who knows that lusts have a short taste and cause pain, he is wise;

¹⁸⁷ Even in heavenly pleasures he finds no satisfaction, the disciple who is fully awakened delights only in the destruction of all desires.

¹⁸⁸ Men, driven by fear, go to many a refuge, to mountains and forests, to groves and sacred trees.

¹⁸⁹ But that is not a safe refuge, that is not the best refuge; a man is not delivered from all pains after having gone to that refuge.

¹⁹⁰ He who takes refuge with Buddha, the Law, and the Church; he who, with clear understanding, sees the four holy truths:--

¹⁹¹ Viz. pain, the origin of pain, the destruction of pain, and the eightfold holy way that leads to the quieting of pain;--

¹⁹² That is the safe refuge, that is the best refuge; having gone to that refuge, a man is delivered from all pain.

¹⁹³ A supernatural person (a Buddha) is not easily found, he is not born everywhere. Wherever such a sage is born, that race prospers.

¹⁹⁴ Happy is the arising of the awakened, happy is the teaching of the True Law, happy is peace in the church, happy is the devotion of those who are at peace.

¹⁹⁵ He who pays homage to those who deserve homage, whether the awakened (Buddha) or their disciples, those who have overcome the host (of evils), and crossed the flood of sorrow, he who pays homage to such as have found deliverance and know no fear, his merit can never be measured by anybody.

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Happiness

¹⁹⁷ Let us live happily then, not hating those who hate us! among men who hate us let us dwell free from hatred!

¹⁹⁸ Let us live happily then, free from ailments among the ailing! among men who are ailing let us dwell free from ailments!

¹⁹⁹ Let us live happily then, free from greed among the greedy! among men who are greedy let us dwell free from greed!

²⁰⁰ Let us live happily then, though we call nothing our own! We shall be like the bright gods, feeding on happiness!

²⁰¹ Victory breeds hatred, for the conquered is unhappy. He who has given up both victory and defeat, he, the contented, is happy.

²⁰² There is no fire like passion; there is no losing throw like hatred; there is no pain like this body; there is no happiness higher than rest.

²⁰³ Hunger is the worst of diseases, the body the greatest of pains; if one knows this truly, that is Nirvana, the highest happiness.

²⁰⁴ Health is the greatest of gifts, contentedness the best riches; trust is the best of relationships, Nirvana the highest happiness.

²⁰⁵ He who has tasted the sweetness of solitude and tranquillity, is free from fear and free from sin, while he tastes the sweetness of drinking in the law.

²⁰⁶ The sight of the elect (Arya) is good, to live with them is always happiness; if a man does not see fools, he will be truly happy.

²⁰⁷ He who walks in the company of fools suffers a long way; company with fools, as with an enemy, is always painful; company with the wise is pleasure, like meeting with kinsfolk.

²⁰⁸ Therefore, one ought to follow the wise, the intelligent, the learned, the much enduring, the dutiful, the elect; one ought to follow a good and wise man, as the moon follows the path of the stars.

Pleasure

²⁰⁹ He who gives himself to vanity, and does not give himself to meditation, forgetting the real aim (of life) and grasping at pleasure, will in time envy him who has exerted himself in meditation.

²¹⁰ Let no man ever look for what is pleasant, or what is unpleasant. Not to see what is pleasant is pain, and it is pain to see what is unpleasant.

²¹¹ Let, therefore, no man love anything; loss of the beloved is evil. Those who love nothing and hate nothing, have no fetters.

²¹² From pleasure comes grief, from pleasure comes fear; he who is free from pleasure knows neither grief nor fear.

²¹³ From affection comes grief, from affection comes fear; he who is free from affection knows neither grief nor fear.

²¹⁴ From lust comes grief, from lust comes fear; he who is free from lust knows neither grief nor fear.

²¹⁵ From love comes grief, from love comes fear; he who is free from love knows neither grief nor fear.

²¹⁶ From greed comes grief, from greed comes fear; he who is free from greed knows neither grief nor fear.

²¹⁷ He who possesses virtue and intelligence, who is just, speaks the truth, and does what is his own business, him the world will hold dear.

²¹⁸ He in whom a desire for the Ineffable (Nirvana) has sprung up, who is satisfied in his mind, and whose thoughts are not bewildered by love, he is called urdhvamsrotas (carried upwards by the stream).

²¹⁹ Kinsmen, friends, and lovers salute a man who has been long away, and returns safe from afar.

²²⁰ In like manner his good works receive him who has done good, and has gone from this world to the other;--as kinsmen receive a friend on his return.

Anger

²²¹ Let a man leave anger, let him forsake pride, let him overcome all bondage! No sufferings befall the man who is not attached to name and form, and who calls nothing his own.

²²² He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins.

²²³ Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth!

²²⁴ Speak the truth, do not yield to anger; give, if thou art asked for little; by these three steps thou wilt go near the gods.

²²⁵ The sages who injure nobody, and who always control their body, they will go to the unchangeable place (Nirvana), where, if they have gone, they will suffer no more.

²²⁶ Those who are ever watchful, who study day and night, and who strive after Nirvana, their passions will come to an end.

²²⁷ This is an old saying, O Atula, this is not only of to-day: 'They blame him who sits silent, they blame him who speaks much, they also blame him who says little; there is no one on earth who is not blamed.'

²²⁸ There never was, there never will be, nor is there now, a man who is always blamed, or a man who is always praised.

²²⁹ But he whom those who discriminate praise continually day after day, as without blemish, wise, rich in knowledge and virtue, who would dare to blame him, like a coin made of gold from the Gambu river? Even the gods praise him, he is praised even by Brahman.

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²³¹ Beware of bodily anger, and control thy body! Leave the sins of the body, and with thy body practise virtue!

²³² Beware of the anger of the tongue, and control thy tongue! Leave the sins of the tongue, and practise virtue with thy tongue!

²³³ Beware of the anger of the mind, and control thy mind! Leave the sins of the mind, and practise virtue with thy mind!

²³⁴ The wise who control their body, who control their tongue, the wise who control their mind, are indeed well controlled.

Impurity

²³⁵ Thou art now like a sear leaf, the messengers of death (Yama) have come near to thee; thou standest at the door of thy departure, and thou hast no provision for thy journey.

²³⁶ Make thyself an island, work hard, be wise! When thy impurities are blown away, and thou art free from guilt, thou wilt enter into the heavenly world of the elect (Ariya).

²³⁷ Thy life has come to an end, thou art come near to death (Yama), there is no resting-place for thee on the road, and thou hast no provision for thy journey.

²³⁸ Make thyself an island, work hard, be wise! When thy impurities are blown away, and thou art free from guilt, thou wilt not enter again into birth and decay.

²³⁹ Let a wise man blow off the impurities of his self, as a smith blows off the impurities of silver one by one, little by little, and from time to time.

²⁴⁰ As the impurity which springs from the iron, when it springs from it, destroys it; thus do a transgressor's own works lead him to the evil path.

²⁴¹ The taint of prayers is non-repetition; the taint of houses, non-repair; the taint of the body is sloth; the taint of a watchman, thoughtlessness.

²⁴² Bad conduct is the taint of woman, greediness the taint of a benefactor; tainted are all evil ways in this world and in the next.

²⁴³ But there is a taint worse than all taints,--ignorance is the greatest taint. O mendicants! throw off that taint, and become taintless!

²⁴⁴ Life is easy to live for a man who is without shame, a crow hero, a mischief-maker, an insulting, bold, and wretched fellow.

²⁴⁵ But life is hard to live for a modest man, who always looks for what is pure, who is disinterested, quiet, spotless, and intelligent.

²⁴⁶ He who destroys life, who speaks untruth, who in this world takes what is not given him, who goes to another man's wife;

²⁴⁷ And the man who gives himself to drinking intoxicating liquors, he, even in this world, digs up his own root.

²⁴⁸ O man, know this, that the unrestrained are in a bad state; take care that greediness and vice do not bring thee to grief for a long time!

²⁴⁹ The world gives according to their faith or according to their pleasure: if a man frets about the food and the drink given to others, he will find no rest either by day or by night.

²⁵⁰ He in whom that feeling is destroyed, and taken out with the very root, finds rest by day and by night.

²⁵¹ There is no fire like passion, there is no shark like hatred, there is no snare like folly, there is no torrent like greed.

²⁵² The fault of others is easily perceived, but that of oneself is difficult to perceive; a man winnows his neighbour's faults like chaff, but his own fault he hides, as a cheat hides the bad die from the gambler.

²⁵³ If a man looks after the faults of others, and is always inclined to be offended, his own passions will grow, and he is far from the destruction of passions.

²⁵⁴ There is no path through the air, a man is not a Samana by outward acts. The world delights in vanity, the Tathagatas (the Buddhas) are free from vanity.

²⁵⁵ There is no path through the air, a man is not a Samana by outward acts. No creatures are eternal; but the awakened (Buddha) are never shaken.

The Just

²⁵⁶ A man is not just if he carries a matter by violence; no, he who distinguishes both right and wrong, who is learned and leads others, not by violence, but by law and equity, and who is guarded by the law and intelligent, he is called just.

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²⁵⁸ A man is not learned because he talks much; he who is patient, free from hatred and fear, he is called learned.

²⁵⁹ A man is not a supporter of the law because he talks much; even if a man has learnt little, but sees the law bodily, he is a supporter of the law, a man who never neglects the law.

²⁶⁰ A man is not an elder because his head is grey; his age may be ripe, but he is called 'Old-in-vain.'

²⁶¹ He in whom there is truth, virtue, love, restraint, moderation, he who is free from impurity and is wise, he is called an elder.

²⁶² An envious greedy, dishonest man does not become respectable by means of much talking only, or by the beauty of his complexion.

²⁶³ He in whom all this is destroyed, and taken out with the very root, he, when freed from hatred and wise, is called respectable.

²⁶⁴ Not by tonsure does an undisciplined man who speaks falsehood become a Samana; can a man be a Samana who is still held captive by desire and greediness?

²⁶⁵ He who always quiets the evil, whether small or large, he is called a Samana (a quiet man), because he has quieted all evil.

²⁶⁶ A man is not a mendicant (Bhikshu) simply because he asks others for alms; he who adopts the whole law is a Bhikshu, not he who only begs.

²⁶⁷ He who is above good and evil, who is chaste, who with knowledge passes through the world, he indeed is called a Bhikshu.

²⁶⁸ A man is not a Muni because he observes silence (mona, i.e. mauna), if he is foolish and ignorant; but the wise who, taking the balance, chooses the good and avoids evil, he is a Muni, and is a Muni thereby; he who in this world weighs both sides is called a Muni.

²⁶⁹ A man is not a Muni because he observes silence (mona, i.e. mauna), if he is foolish and ignorant; but the wise who, taking the balance, chooses the good and avoids evil, he is a Muni, and is a Muni thereby; he who in this world weighs both sides is called a Muni.

²⁷⁰ A man is not an elect (Ariya) because he injures living creatures; because he has pity on all living creatures, therefore is a man called Ariya.

²⁷¹ Not only by discipline and vows, not only by much learning, not by entering into a trance, not by sleeping alone, do I earn the happiness of release which no worldling can know. Bhikshu, be not confident as long as thou hast not attained the extinction of desires.

²⁷² Not only by discipline and vows, not only by much learning, not by entering into a trance, not by sleeping alone, do I earn the happiness of release which no worldling can know. Bhikshu, be not confident as long as thou hast not attained the extinction of desires.

The Way

²⁷³ The best of ways is the eightfold; the best of truths the four words; the best of virtues passionlessness; the best of men he who has eyes to see.

- ²⁷⁴ This is the way, there is no other that leads to the purifying of intelligence. Go on this way! Everything else is the deceit of Mara (the tempter).
- ²⁷⁵ If you go on this way, you will make an end of pain! The way was preached by me, when I had understood the removal of the thorns (in the flesh).
- ²⁷⁶ You yourself must make an effort. The Tathagatas (Buddhas) are only preachers. The thoughtful who enter the way are freed from the bondage of Mara.
- ²⁷⁷ 'All created things perish,' he who knows and sees this becomes passive in pain; this is the way to purity.
- ²⁷⁸ 'All created things are grief and pain,' he who knows and sees this becomes passive in pain; this is the way that leads to purity.
- ²⁷⁹ 'All forms are unreal,' he who knows and sees this becomes passive in pain; this is the way that leads to purity.
- ²⁸⁰ He who does not rouse himself when it is time to rise, who, though young and strong, is full of sloth, whose will and thought are weak, that lazy and idle man will never find the way to knowledge.
- ²⁸¹ Watching his speech, well restrained in mind, let a man never commit any wrong with his body! Let a man but keep these three roads of action clear, and he will achieve the way which is taught by the wise.
- ²⁸² Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let a man who knows this double path of gain and loss thus place himself that knowledge may grow.
- ²⁸³ Cut down the whole forest (of lust), not a tree only! Danger comes out of the forest (of lust). When you have cut down both the forest (of lust) and its undergrowth, then, Bhikshus, you will be rid of the forest and free!
- ²⁸⁴ So long as the love of man towards women, even the smallest, is not destroyed, so long is his mind in bondage, as the calf that drinks milk is to its mother.
- ²⁸⁵ Cut out the love of self, like an autumn lotus, with thy hand! Cherish the road of peace. Nirvana has been shown by Sugata (Buddha).
- ²⁸⁶ 'Here I shall dwell in the rain, here in winter and summer,' thus the fool meditates, and does not think of his death.
- ²⁸⁷ Death comes and carries off that man, praised for his children and flocks, his mind distracted, as a flood carries off a sleeping village.
- ²⁸⁸ Sons are no help, nor a father, nor relations; there is no help from kinsfolk for one whom death has seized.
- ²⁸⁹ A wise and good man who knows the meaning of this, should quickly clear the way that leads to Nirvana.

Miscellaneous

- ²⁹⁰ If by leaving a small pleasure one sees a great pleasure, let a wise man leave the small pleasure, and look to the great.

²⁹¹ He who, by causing pain to others, wishes to obtain pleasure for himself, he, entangled in the bonds of hatred, will never be free from hatred.

²⁹² What ought to be done is neglected, what ought not to be done is done; the desires of unruly, thoughtless people are always increasing.

²⁹³ But they whose whole watchfulness is always directed to their body, who do not follow what ought not to be done, and who steadfastly do what ought to be done, the desires of such watchful and wise people will come to an end.

²⁹⁴ A true Brahmana goes scatheless, though he have killed father and mother, and two valiant kings, though he has destroyed a kingdom with all its subjects.

²⁹⁵ A true Brahmana goes scatheless, though he have killed father and mother, and two holy kings, and an eminent man besides.

²⁹⁶ The disciples of Gotama (Buddha) are always well awake, and their thoughts day and night are always set on Buddha.

²⁹⁷ The disciples of Gotama are always well awake, and their thoughts day and night are always set on the law.

²⁹⁸ The disciples of Gotama are always well awake, and their thoughts day and night are always set on the church.

²⁹⁹ The disciples of Gotama are always well awake, and their thoughts day and night are always set on their body.

³⁰⁰ The disciples of Gotama are always well awake, and their mind day and night always delights in compassion.

³⁰¹ The disciples of Gotama are always well awake, and their mind day and night always delights in meditation.

³⁰² It is hard to leave the world (to become a friar), it is hard to enjoy the world; hard is the monastery, painful are the houses; painful it is to dwell with equals (to share everything in common) and the itinerant mendicant is beset with pain. Therefore let no man be an itinerant mendicant and he will not be beset with pain.

³⁰³ Whatever place a faithful, virtuous, celebrated, and wealthy man chooses, there he is respected.

³⁰⁴ Good people shine from afar, like the snowy mountains; bad people are not seen, like arrows shot by night.

³⁰⁵ He alone who, without ceasing, practises the duty of sitting alone and sleeping alone, he, subduing himself, will rejoice in the destruction of all desires alone, as if living in a forest.

The Downward Course

³⁰⁶ He who says what is not, goes to hell; he also who, having done a thing, says I have not done it. After death both are equal, they are men with evil deeds in the next world.

³⁰⁷ Many men whose shoulders are covered with the yellow gown are ill-conditioned and unrestrained; such evil-doers by their evil deeds go to hell.

³⁰⁸ Better it would be to swallow a heated iron ball, like flaring fire, than that a bad unrestrained fellow should live on the charity of the land.

³⁰⁹ Four things does a wreckless man gain who covets his neighbour's wife,--a bad reputation, an uncomfortable bed, thirdly, punishment, and lastly, hell.

³¹⁰ There is bad reputation, and the evil way (to hell), there is the short pleasure of the frightened in the arms of the frightened, and the king imposes heavy punishment; therefore let no man think of his neighbour's wife.

³¹¹ As a grass-blade, if badly grasped, cuts the arm, badly-practised asceticism leads to hell.

³¹² An act carelessly performed, a broken vow, and hesitating obedience to discipline, all this brings no great reward.

³¹³ If anything is to be done, let a man do it, let him attack it vigorously! A careless pilgrim only scatters the dust of his passions more widely.

³¹⁴ An evil deed is better left undone, for a man repents of it afterwards; a good deed is better done, for having done it, one does not repent.

³¹⁵ Like a well-guarded frontier fort, with defences within and without, so let a man guard himself. Not a moment should escape, for they who allow the right moment to pass, suffer pain when they are in hell.

³¹⁶ They who are ashamed of what they ought not to be ashamed of, and are not ashamed of what they ought to be ashamed of, such men, embracing false doctrines enter the evil path.

³¹⁷ They who fear when they ought not to fear, and fear not when they ought to fear, such men, embracing false doctrines, enter the evil path.

³¹⁸ They who forbid when there is nothing to be forbidden, and forbid not when there is something to be forbidden, such men, embracing false doctrines, enter the evil path.

³¹⁹ They who know what is forbidden as forbidden, and what is not forbidden as not forbidden, such men, embracing the true doctrine, enter the good path.

The Elephant

³²⁰ Silently shall I endure abuse as the elephant in battle endures the arrow sent from the bow: for the world is ill-natured.

³²¹ They lead a tamed elephant to battle, the king mounts a tamed elephant; the tamed is the best among men, he who silently endures abuse.

³²² Mules are good, if tamed, and noble Sindhu horses, and elephants with large tusks; but he who tames himself is better still.

³²³ For with these animals does no man reach the untrodden country (Nirvana), where a tamed man goes on a tamed animal, viz. on his own well-tamed self.

³²⁴ The elephant called Dhanapalaka, his temples running with sap, and difficult to hold, does not eat a morsel when bound; the elephant longs for the elephant grove.

³²⁵ If a man becomes fat and a great eater, if he is sleepy and rolls himself about, that fool, like a hog fed on wash, is born again and again.

³²⁶ This mind of mine went formerly wandering about as it liked, as it listed, as it pleased; but I shall now hold it in thoroughly, as the rider who holds the hook holds in the furious elephant.

³²⁷ Be not thoughtless, watch your thoughts! Draw yourself out of the evil way, like an elephant sunk in mud.

³²⁸ If a man find a prudent companion who walks with him, is wise, and lives soberly, he may walk with him, overcoming all dangers, happy, but considerate.

³²⁹ If a man find no prudent companion who walks with him, is wise, and lives soberly, let him walk alone, like a king who has left his conquered country behind,--like an elephant in the forest.

³³⁰ It is better to live alone, there is no companionship with a fool; let a man walk alone, let him commit no sin, with few wishes, like an elephant in the forest.

³³¹ If an occasion arises, friends are pleasant; enjoyment is pleasant, whatever be the cause; a good work is pleasant in the hour of death; the giving up of all grief is pleasant.

³³² Pleasant in the world is the state of a mother, pleasant the state of a father, pleasant the state of a Samana, pleasant the state of a Brahmana.

³³³ Pleasant is virtue lasting to old age, pleasant is a faith firmly rooted; pleasant is attainment of intelligence, pleasant is avoiding of sins.

Thirst

³³⁴ The thirst of a thoughtless man grows like a creeper; he runs from life to life, like a monkey seeking fruit in the forest.

³³⁵ Whomsoever this fierce thirst overcomes, full of poison, in this world, his sufferings increase like the abounding Birana grass.

³³⁶ He who overcomes this fierce thirst, difficult to be conquered in this world, sufferings fall off from him, like water-drops from a lotus leaf.

³³⁷ This salutary word I tell you, `Do ye, as many as are here assembled, dig up the root of thirst, as he who wants the sweet-scented Usira root must dig up the Birana grass, that Mara (the tempter) may not crush you again and again, as the stream crushes the reeds.'

³³⁸ As a tree, even though it has been cut down, is firm so long as its root is safe, and grows again, thus, unless the feeders of thirst are destroyed, the pain (of life) will return again and again.

³³⁹ He whose thirst running towards pleasure is exceeding strong in the thirty-six channels, the waves will carry away that misguided man, viz. his desires which are set on passion.

³⁴⁰ The channels run everywhere, the creeper (of passion) stands sprouting; if you see the creeper springing up, cut its root by means of knowledge.

³⁴¹ A creature's pleasures are extravagant and luxurious; sunk in lust and looking for pleasure, men undergo (again and again) birth and decay.

³⁴² Men, driven on by thirst, run about like a snared hare; held in fetters and bonds, they undergo pain for a long time, again and again.

³⁴³ Men, driven on by thirst, run about like a snared hare; let therefore the mendicant drive out thirst, by striving after passionlessness for himself.

³⁴⁴ He who having got rid of the forest (of lust) (i.e. after having reached Nirvana) gives himself over to forest-life (i.e. to lust), and who, when removed from the forest (i.e. from lust), runs to the forest (i.e. to lust), look at that man! though free, he runs into bondage.

³⁴⁵ Wise people do not call that a strong fetter which is made of iron, wood, or hemp; far stronger is the care for precious stones and rings, for sons and a wife.

³⁴⁶ That fetter wise people call strong which drags down, yields, but is difficult to undo; after having cut this at last, people leave the world, free from cares, and leaving desires and pleasures behind.

³⁴⁷ Those who are slaves to passions, run down with the stream (of desires), as a spider runs down the web which he has made himself; when they have cut this, at last, wise people leave the world free from cares, leaving all affection behind.

³⁴⁸ Give up what is before, give up what is behind, give up what is in the middle, when thou goest to the other shore of existence; if thy mind is altogether free, thou wilt not again enter into birth and decay.

³⁴⁹ If a man is tossed about by doubts, full of strong passions, and yearning only for what is delightful, his thirst will grow more and more, and he will indeed make his fetters strong.

³⁵⁰ If a man delights in quieting doubts, and, always reflecting, dwells on what is not delightful (the impurity of the body, &c.), he certainly will remove, nay, he will cut the fetter of Mara.

³⁵¹ He who has reached the consummation, who does not tremble, who is without thirst and without sin, he has broken all the thorns of life: this will be his last body.

³⁵² He who is without thirst and without affection, who understands the words and their interpretation, who knows the order of letters (those which are before and which are after), he has received his last body, he is called the great sage, the great man.

³⁵³ 'I have conquered all, I know all, in all conditions of life I am free from taint; I have left all, and through the destruction of thirst I am free; having learnt myself, whom shall I teach?'

³⁵⁴ The gift of the law exceeds all gifts; the sweetness of the law exceeds all sweetness; the delight in the law exceeds all delights; the extinction of thirst overcomes all pain.

³⁵⁵ Pleasures destroy the foolish, if they look not for the other shore; the foolish by his thirst for pleasures destroys himself, as if he were his own enemy.

³⁵⁶ The fields are damaged by weeds, mankind is damaged by passion: therefore a gift bestowed on the passionless brings great reward.

³⁵⁷ The fields are damaged by weeds, mankind is damaged by hatred: therefore a gift bestowed on those who do not hate brings great reward.

³⁵⁸ The fields are damaged by weeds, mankind is damaged by vanity: therefore a gift bestowed on those who are free from vanity brings great reward.

³⁵⁹ The fields are damaged by weeds, mankind is damaged by lust: therefore a gift bestowed on those who are free from lust brings great reward.

The Bhikshu (Mendicant)

³⁶⁰ Restraint in the eye is good, good is restraint in the ear, in the nose restraint is good, good is restraint in the tongue.

³⁶¹ In the body restraint is good, good is restraint in speech, in thought restraint is good, good is restraint in all things. A Bhikshu, restrained in all things, is freed from all pain.

³⁶² He who controls his hand, he who controls his feet, he who controls his speech, he who is well controlled, he who delights inwardly, who is collected, who is solitary and content, him they call Bhikshu.

³⁶³ The Bhikshu who controls his mouth, who speaks wisely and calmly, who teaches the meaning and the law, his word is sweet.

³⁶⁴ He who dwells in the law, delights in the law, meditates on the law, follows the law, that Bhikshu will never fall away from the true law.

³⁶⁵ Let him not despise what he has received, nor ever envy others: a mendicant who envies others does not obtain peace of mind.

³⁶⁶ A Bhikshu who, though he receives little, does not despise what he has received, even the gods will praise him, if his life is pure, and if he is not slothful.

³⁶⁷ He who never identifies himself with name and form, and does not grieve over what is no more, he indeed is called a Bhikshu.

³⁶⁸ The Bhikshu who acts with kindness, who is calm in the doctrine of Buddha, will reach the quiet place (Nirvana), cessation of natural desires, and happiness.

³⁶⁹ O Bhikshu, empty this boat! if emptied, it will go quickly; having cut off passion and hatred thou wilt go to Nirvana.

³⁷⁰ Cut off the five (senses), leave the five, rise above the five. A Bhikshu, who has escaped from the five fetters, he is called Oghatinna, 'saved from the flood.'

³⁷¹ Meditate, O Bhikshu, and be not heedless! Do not direct thy thought to what gives pleasure that thou mayest not for thy heedlessness have to swallow the iron ball (in hell), and that thou mayest not cry out when burning, 'This is pain.'

³⁷² Without knowledge there is no meditation, without meditation there is no knowledge: he who has knowledge and meditation is near unto Nirvana.

³⁷³ A Bhikshu who has entered his empty house, and whose mind is tranquil, feels a more than human delight when he sees the law clearly.

³⁷⁴ As soon as he has considered the origin and destruction of the elements (khandha) of the body, he finds happiness and joy which belong to those who know the immortal (Nirvana).

³⁷⁵ And this is the beginning here for a wise Bhikshu: watchfulness over the senses, contentedness, restraint under the law; keep noble friends whose life is pure, and who are not slothful.

³⁷⁶ Let him live in charity, let him be perfect in his duties; then in the fulness of delight he will make an end of suffering.

³⁷⁷ As the Vassika plant sheds its withered flowers, men should shed passion and hatred, O ye Bhikshus!

³⁷⁸ The Bhikshu whose body and tongue and mind are quieted, who is collected, and has rejected the baits of the world, he is called quiet.

³⁷⁹ Rouse thyself by thyself, examine thyself by thyself, thus self-protected and attentive wilt thou live happily, O Bhikshu!

³⁸⁰ For self is the lord of self, self is the refuge of self; therefore curb thyself as the merchant curbs a good horse.

³⁸¹ The Bhikshu, full of delight, who is calm in the doctrine of Buddha will reach the quiet place (Nirvana), cessation of natural desires, and happiness.

³⁸² He who, even as a young Bhikshu, applies himself to the doctrine of Buddha, brightens up this world, like the moon when free from clouds.

The Brahmana (Arhat)

³⁸³ Stop the stream valiantly, drive away the desires, O Brahmana! When you have understood the destruction of all that was made, you will understand that which was not made.

³⁸⁴ If the Brahmana has reached the other shore in both laws (in restraint and contemplation), all bonds vanish from him who has obtained knowledge.

³⁸⁵ He for whom there is neither this nor that shore, nor both, him, the fearless and unshackled, I call indeed a Brahmana.

³⁸⁶ He who is thoughtful, blameless, settled, dutiful, without passions, and who has attained the highest end, him I call indeed a Brahmana.

³⁸⁷ The sun is bright by day, the moon shines by night, the warrior is bright in his armour, the Brahmana is bright in his meditation; but Buddha, the Awakened, is bright with splendour day and night.

³⁸⁸ Because a man is rid of evil, therefore he is called Brahmana; because he walks quietly, therefore he is called Samana; because he has sent away his own impurities, therefore he is called Pravragita (Pabbagita, a pilgrim).

³⁸⁹ No one should attack a Brahmana, but no Brahmana (if attacked) should let himself fly at his aggressor! Woe to him who strikes a Brahmana, more woe to him who flies at his aggressor!

³⁹⁰ It advantages a Brahmana not a little if he holds his mind back from the pleasures of life; when all wish to injure has vanished, pain will cease.

³⁹¹ Him I call indeed a Brahmana who does not offend by body, word, or thought, and is controlled on these three points.

³⁹² After a man has once understood the law as taught by the Well-awakened (Buddha), let him worship it carefully, as the Brahmana worships the sacrificial fire.

³⁹³ A man does not become a Brahmana by his platted hair, by his family, or by birth; in whom there is truth and righteousness, he is blessed, he is a Brahmana.

³⁹⁴ What is the use of platted hair, O fool! what of the raiment of goat-skins? Within thee there is ravening, but the outside thou makest clean.

³⁹⁵ The man who wears dirty raiments, who is emaciated and covered with veins, who lives alone in the forest, and meditates, him I call indeed a Brahmana.

³⁹⁶ I do not call a man a Brahmana because of his origin or of his mother. He is indeed arrogant, and he is wealthy: but the poor, who is free from all attachments, him I call indeed a Brahmana.

³⁹⁷ Him I call indeed a Brahmana who has cut all fetters, who never trembles, is independent and unshackled.

³⁹⁸ Him I call indeed a Brahmana who has cut the strap and the thong, the chain with all that pertains to it, who has burst the bar, and is awakened.

³⁹⁹ Him I call indeed a Brahmana who, though he has committed no offence, endures reproach, bonds, and stripes, who has endurance for his force, and strength for his army.

⁴⁰⁰ Him I call indeed a Brahmana who is free from anger, dutiful, virtuous, without appetite, who is subdued, and has received his last body.

⁴⁰¹ Him I call indeed a Brahmana who does not cling to pleasures, like water on a lotus leaf, like a mustard seed on the point of a needle.

⁴⁰² Him I call indeed a Brahmana who, even here, knows the end of his suffering, has put down his burden, and is unshackled.

⁴⁰³ Him I call indeed a Brahmana whose knowledge is deep, who possesses wisdom, who knows the right way and the wrong, and has attained the highest end.

⁴⁰⁴ Him I call indeed a Brahmana who keeps aloof both from laymen and from mendicants, who frequents no houses, and has but few desires.

⁴⁰⁵ Him I call indeed a Brahmana who finds no fault with other beings, whether feeble or strong, and does not kill nor cause slaughter.

⁴⁰⁶ Him I call indeed a Brahmana who is tolerant with the intolerant, mild with fault-finders, and free from passion among the passionate.

⁴⁰⁷ Him I call indeed a Brahmana from whom anger and hatred, pride and envy have dropt like a mustard seed from the point of a needle.

⁴⁰⁸ Him I call indeed a Brahmana who utters true speech, instructive and free from harshness, so that he offend no one.

⁴⁰⁹ Him I call indeed a Brahmana who takes nothing in the world that is not given him, be it long or short, small or large, good or bad.

⁴¹⁰ Him I call indeed a Brahmana who fosters no desires for this world or for the next, has no inclinations, and is unshackled.

⁴¹¹ Him I call indeed a Brahmana who has no interests, and when he has understood (the truth), does not say How, how? and who has reached the depth of the Immortal.

⁴¹² Him I call indeed a Brahmana who in this world is above good and evil, above the bondage of both, free from grief from sin, and from impurity.

⁴¹³ Him I call indeed a Brahmana who is bright like the moon, pure, serene, undisturbed, and in whom all gaiety is extinct.

⁴¹⁴ Him I call indeed a Brahmana who has traversed this miry road, the impassable world and its vanity, who has gone through, and reached the other shore, is thoughtful, guileless, free from doubts, free from attachment, and content.

⁴¹⁵ Him I call indeed a Brahmana who in this world, leaving all desires, travels about without a home, and in whom all concupiscence is extinct.

⁴¹⁶ Him I call indeed a Brahmana who, leaving all longings, travels about without a home, and in whom all covetousness is extinct.

⁴¹⁷ Him I call indeed a Brahmana who, after leaving all bondage to men, has risen above all bondage to the gods, and is free from all and every bondage.

⁴¹⁸ Him I call indeed a Brahmana who has left what gives pleasure and what gives pain, who is cold, and free from all germs (of renewed life), the hero who has conquered all the worlds.

⁴¹⁹ Him I call indeed a Brahmana who knows the destruction and the return of beings everywhere, who is free from bondage, welfaring (Sugata), and awakened (Buddha).

⁴²⁰ Him I call indeed a Brahmana whose path the gods do not know, nor spirits (Gandharvas), nor men, whose passions are extinct, and who is an Arhat (venerable).

⁴²¹ Him I call indeed a Brahmana who calls nothing his own, whether it be before, behind, or between, who is poor, and free from the love of the world.

⁴²² Him I call indeed a Brahmana, the manly, the noble, the hero, the great sage, the conqueror, the impassible, the accomplished, the awakened.

⁴²³ Him I call indeed a Brahmana who knows his former abodes, who sees heaven and hell, has reached the end of births, is perfect in knowledge, a sage, and whose perfections are all perfect.

Buddhism in Translations: Chapter I -- The Buddha

The Buddha -- Introductory Discourse

¹ IN reading the Pâli Scriptures one is impressed with the strong personal influence exercised by The Buddha over the hearts of his followers. He was regarded, not as a mere formulator of dry metaphysical propositions, but as a very wise and compassionate friend of his fellow-men. He was full of tact, and all his ways were ways of peace. To allay discord he would tell a little story or fable with a moral, and his epithet for one of whom he disapproved was merely "vain man." Anger, in fact, had no place in his character, and the reader of this book will find that it had equally none in his religio-philosophic system.

² The term "Buddha" means "Enlightened One," and signifies that the person to whom it is applied has solved the riddle of existence, and discovered the doctrine for the cessation of misery. It was by his attainment of this supreme "Enlightenment" or Wisdom that Gotama became a Buddha. During the thirty-five years of his life previous to that event, and during all previous existences from the time he set out towards the Buddhaship, he was a Bodhisatta,--a term which I have freely translated "Future Buddha," but which is more literally rendered "He whose essence is Wisdom."

³ The Buddha's given name would appear to have been Siddhattha; but as the word means "Successful in his Objects," it looks as though it might be a simple epithet. The p. 2 Buddha belonged to the Sakya clan. The word "Sakya" means "Powerful;" and the families that bore the name had a reputation for pride and haughtiness. They were of the warrior caste, but cultivated the peaceful arts of agriculture. By his contemporaries The Buddha is usually called Gotama, or, as the word is sometimes Anglicized, the Gotamid. It is not quite clear why he and others of his clan should bear the name of Gotama in addition to that of Sakya. It may be they claimed descent from the ancient sage Gautama (Sanskrit "Gautama" becomes "Gotama" in Pâli), to whom are attributed some of the hymns of the Rig-Veda; or it may be, as Burnous has suggested, "because Gautama was the sacerdotal family name of the military race of Sakyas, who, being of the warrior caste, had no ancestor or tutelar saint like the Brahmans, but might, as the Hindu law permits, have taken the name of the sage to whose family belonged their spiritual guide."

⁴ The Buddha was a Hindu, born not far from the Ganges, and during his long ministry wandered about from place to place in the section of country about Benares, very much as did Christ in Samaria and Judea. And just as Christ once left his native country and went to Egypt, so The Buddha is said by native authorities to have paid a couple of visits to Ceylon; but the statement is, I fear, somewhat mythical.

⁵ The date of Gotama Buddha is considered to be the sixth century before Christ. It would appear that he lived to his eightieth year, and the time of his death is given by scholars as about 480 B. C.

⁶ The first eight sections of the present chapter are from the general introduction to the Jâtaka ("Book of Birth-Stories"). These Birth-Stories, five hundred and fifty in number, are so called

because they are tales of the anterior existences of Gotama Buddha, while he was as yet but a p. 3 Future Buddha. The Jâtaka is an extensive work; five volumes have already been edited by Professor V. Fausböll, of Copenhagen, and more is yet to come. It consists of the Birth-Stories themselves, with a commentary and a long introduction. Examples of these Birth-Stories will be given further on; here we have only to do with the Introduction, the author of which and of the commentary is unknown.

⁷ After a few preliminary remarks concerning the inception and plan of his work, the author begins by quoting entire the Story of Sumedha as contained in the metrical work called the Buddha-Vamsa ("History of the Buddhas"). He does not quote it all consecutively, but a few stanzas at a time as authority for his prose statements. In this prose is also some matter of a commentary nature, apparently later glosses and not a part of the original text. In my first translation I give the Story of Sumedha as quoted in this Introduction to the Jâtaka, but I give it consecutively and omit the prose, except that of some of the more interesting and explanatory passages, of the glosses especially, I have made foot-notes.

⁸ After the Story of Sumedha our author gives formal descriptions of each of the twenty-four Buddhas that preceded Gotama. These descriptions, however, are tedious, and are not here translated. They mainly concern themselves with such details as the height of each Buddha, his length of life, how many conversions he made, the names of his father, mother, chief disciples, etc. But from the point where my second section begins to the end of the eighth I follow the native text without making any omissions. I have divided one continuous text into seven parts, and then given these divisions titles of my own devising.

⁹ The reader is thus brought up to the ministry of The Buddha. This ministry lasted some forty-five years, and an account of part of it is given by the author of the Introduction. p. 4 It is, however, only a part that he gives, just enough to conduct his reader up to the time when The Buddha was presented with Jetavana monastery, the importance of which event to our author will be readily perceived when it is remembered that this was the monastery in which The Buddha is represented as having related the greater part of the Birth-Stories. As our author fails to give us a complete life of The Buddha, and as I know of none in Pâli literature, none is attempted in this book. But in order that the reader may have at an early stage an idea of what the matters were wherein The Buddha considered himself "enlightened," two passages are translated from the Mahâ-Vagga. Then follows a description of the daily routine of The Buddha's ministry, and the last section of this chapter gives the Pâli account of how The Buddha died. It is not because the philosophical ideas expressed and the references to meditation and trance made in these four sections are supposed to be self-explanatory, that I make no comment on them in this chapter; but because the next three chapters, as I have already stated in my General Introduction, are devoted to the Doctrine, and constitute the philosophical and systematic part of this work. It appeared desirable to give the reader a general idea of what the Buddhists consider to be the salient features of their system of religion before beginning its detailed discussion.

The Story of Sumedha

¹² A hundred thousand cycles vast And four immensities ago, There was a town named Amara, A place of beauty and delights. It had the noises ten complete And food and drink abundantly.

¹³ The noise of elephant and horse, Of conch-shell, drum, and chariot, And invitations to partake--
"Eat ye, and drink!"--resounded loud.

¹⁴ A town complete in all its parts, Where every industry was found, And eke the seven precious
gems, And foreigners from many lands. A prosperous city of the gods, Full of good works and holy
men.

¹⁵ Within this town of Amara Sumedha lived, of Brahman caste, Who many tens of millions had,
And grain and treasure in full store.

¹⁶ A student he, and wise in spells, A master of the Vedas three. He fortunes told, tradition knew, And
every duty of his caste.

¹⁷ In secret then I sat me down, And thus to ponder I began: "What misery to be born again! And
have the flesh dissolve at death!

¹⁸ "Subject to birth, old age, disease, Extinction will I seek to find, Where no decay is ever known,
Nor death, but all security.

¹⁹ "What if I now should rid me of This body foul, this charnel-house, And go my way without a
care, Or least regret for things behind!

²⁰ "There is, there must be, an escape! Impossible there should not be! I'll make the search and find
the way, Which from existence shall release!

²¹ "Even as, although there misery is, Yet happiness is also found; So, though indeed existence is, A
non-existence should be sought.

²² "Even as, although there may be heat, Yet grateful cold is also found; So, though the threefold fire
exists, Likewise Nirvana should be sought.

²³ "Even as, although there evil is, That which is good is also found; So, though 't is true that birth
exists, That which is not birth should be sought.

²⁴ "Even as a man befouled with dung, Seeing a brimming lake at hand, And nathless bathing not
therein, Were senseless should he chide the lake;

²⁵ "So, when Nirvana's lake exists To wash away corruption's stain, Should I not seek to bathe
therein, I might not then Nirvana chide.

²⁶ "Even as a man hemmed in by foes, Seeing a certain safe escape, And nathless seeking not to flee,
Might not the blameless pathway chide;

²⁷ "So, when my passions hem me in, And yet a way to bliss exists, Should I not seek to follow it,
That way of bliss I might not chide.

²⁸ "Even as a man who, sore diseased, When a physician may be had, Should fail to send to have him
come, Might the physician then not chide;

²⁹ "So, when diseased with passion, sore Oppressed, I seek the master not Whose ghostly counsel me
might cure, The blame should not on him be laid.

³⁰ "Even as a man might rid him of A horrid corpse bound to his neck, And then upon his way
proceed, Joyous, and free, and unconstrained;

³¹ "So must I likewise rid me of This body foul, this charnel-house, And go my way without a care,
Or least regret for things behind.

³² "As men and women rid them of Their dung upon the refuse heap, And go their ways without a care, Or least regret for what they leave;

³³ "So will I likewise rid me of This body foul, this charnel-house, And go my way as if I had Cast out my filth into the draught.

³⁴ "Even as the owners leave and quit A worn-out, shattered, leaky ship, And go their ways without a care, Or least regret for what they leave;

³⁵ "So will I likewise rid me of This nine-holed, ever-trickling frame, And go my way, as owners do, Who ship disrupted leave behind.

³⁶ "Even as a man who treasure bears, And finds him in a robber-gang, Will quickly flee and rid him of The robbers, lest they steal his gold;

³⁷ "So, to a mighty robber might Be likened well this body's frame. I'll cast it off and go my way, Lest of my welfare I be robbed."

³⁸ Thus thinking, I on rich and poor All that I had in alms bestowed; Hundreds of millions spent I then, And made to Himavant my way.

³⁹ Not far away from Himavant, There was a hill named Dhammaka, And here I made and patterned well A hermitage and hut of leaves.

⁴⁰ A walking-place I then laid out, Exempted from the five defects, And having all the virtues eight; And there I gained the Six High Powers.

⁴¹ Then ceased I cloaks of cloth to wear, For cloaks possess the nine defects,

⁴² And girded on a barken dress, Which is with virtues twelve endued.

⁴² My hut of leaves I then forsook, So crowded with the eight defects, And at the foot of trees I lived, For such abodes have virtues ten.

⁴³ No sown and cultivated grain Allowed I then to be my food; But all the many benefits Of wild-fruit fare I made my own.

⁴⁴ And strenuous effort made I there, The while I sat, or stood, or walked; And ere seven days had passed away, I had attained the Powers High.

⁴⁵ When I had thus success attained, And made me master of the Law, A Conqueror, Lord of All the World, Was born, by name Dîpamkara.

⁴⁶ What time he was conceived, was born, What time he Buddhaship attained, When first he preached,--the Signs appeared. I saw them not, deep sunk in trance.

⁴⁷ Then, in the distant border-land, Invited they this Being Great, And everyone, with joyful heart, The pathway for his coming cleared.

⁴⁸ Now so it happened at this time, That I my hermitage had left, And, barken garments rustling loud, Was passing o'er them through the air.

⁴⁹ Then saw I every one alert, Well-pleased, delighted, overjoyed; And, coming downward from the sky, The multitude I straightway asked:

⁵⁰ "Well-pleased, delighted, overjoyed, And all alert is everyone; For whom is being cleared the way, The path, the track to travel on?"

⁵¹ When thus I asked, response was made: "A mighty Buddha has appeared, A Conqueror, Lord of All the World, Whose name is called Dîpamkara. For him is being cleared the way, The path, the track to travel on."

⁵² This word, "The Buddha," when I heard, Joy sprang up straightway in my heart; "A Buddha! Buddha!" cried I then, And published my heart's content.

⁵³ And standing there I pondered deep, By joyous agitation seized: "Here will I now some good seed sow, Nor let this fitting season slip."

⁵⁴ "For a Buddha do ye clear the road? Then, pray, grant also me a place! I, too, will help to clear the way, The path, the track to travel on."

⁵⁵ And so they granted also me A portion of the path to clear, And I gan clear, while still my heart Said "Buddha! Buddha!" o'er and o'er.

⁵⁶ But ere my part was yet complete, Dîpamkara, the Mighty Sage, The Conqueror, came that way along, Thronged by four hundred thousand saints, Without depravity or spot, And having each the Six High Powers.

⁵⁷ The people then their greetings gave, And many kettle-drums were beat, And men and gods, in joyous mood, Loud shouted their applauding cries.

⁵⁸ Then men and gods together met, And saw each other face to face; And all with joined hands upraised Followed The Buddha and his train.

⁵⁹ The gods, with instruments divine, The men, with those of human make, Triumphant music played, the while They followed in The Buddha's train.

⁶⁰ Celestial beings from on high Threw broadcast over all the earth The Erythrina flowers of heaven, The lotus and the coral-flower.

⁶¹ And men abiding on the ground On every side flung up in air Champakas, salalas, nîpas, Nâgas, punnâgas, ketakas.

⁶² Then loosened I my matted hair, And, spreading out upon the mud My dress of bark and cloak of skin, I laid me down upon my face.

⁶³ "Let now on me The Buddha tread, With the disciples of his train; Can I but keep him from the mire, To me great merit shall accrue."

⁶⁴ While thus I lay upon the ground, Arose within me many thoughts: "To-day, if such were my desire, I my corruptions might consume.

⁶⁵ "But why thus in an unknown guise Should I the Doctrine's fruit secure? Omniscience first will I achieve, And be a Buddha in the world.

⁶⁶ "Or why should I, a valorous man, The ocean seek to cross alone? Omniscience first will I achieve, And men and gods convey across.

⁶⁷ "Since now I make this earnest wish, In presence of this Best of Men, Omniscience sometime I'll achieve, And multitudes convey across.

⁶⁸ "I'll rebirth's circling stream arrest, Destroy existence's three modes; I'll climb the sides of Doctrine's ship, And men and gods convey across.

⁶⁹ "A human being, male of sex, Who saintship gains, a Teacher meets, As hermit lives, and virtue loves, Nor lacks resolve, nor fiery zeal, Can by these eight conditions joined, Make his most earnest wish succeed."

⁷⁰ Dîpamkara, Who Knew All Worlds, Recipient of Offerings, Came to a halt my pillow near, And thus addressed the multitudes:

⁷¹ "Behold ye now this monk austere, His matted locks, his penance fierce! Lo! he, unnumbered cycles hence, A Buddha in the world shall be.

⁷² "From the fair town called Kapila His Great Retirement shall be made. Then, when his Struggle fierce is o'er, His stern austerities performed,--

⁷³ "He shall in quiet sit him down Beneath the Ajapâla-tree; There pottage made of rice receive, And seek the stream Nerañjarâ.

⁷⁴ "This pottage shall The Conqueror eat, Beside the stream Nerañjarâ, And thence by road triumphal go To where the Tree of Wisdom stands.

⁷⁵ "Then shall the Peerless, Glorious One Walk to the right, round Wisdom's Throne, And there The Buddhaship achieve, While sitting at the fig-tree's root.

⁷⁶ "The mother that shall bring him forth, Shall Mâyâ callèd be by name; Suddhodana his father's name; His own name shall be Gotama.

⁷⁷ "Kolita, Upatissa too,-- These shall his Chief Disciples be; Both undepraved, both passion-free, And tranquil and serene of mind.

⁷⁸ "Ânanda shall be servitor And on The Conqueror attend; Khemâ and Uppalavanna Shall female Chief Disciples be,

⁷⁹ "Both undepraved, both passion-free, And tranquil and serene of mind. The Bo-tree of this Blessed One Shall be the tree Assattha called."

⁸⁰ Thus spake Th' Unequalled, Mighty Sage; And all, when they had heard his speech, Both men and gods rejoiced, and said: "Behold a Buddha-scion here!"

⁸¹ Now shouts were heard on every side, The people clapped their arms and laughed. Ten thousand worlds of men and gods Paid me their homage then and said:

⁸² "If of our Lord Dîpamkara The Doctrine now we fail to grasp, We yet shall stand in time to come Before this other face to face.

⁸³ "Even as, when men a river cross, And miss th' opposing landing-place, A lower landing-place they find, And there the river-bank ascend;

⁸⁴ "Even so, we all, if we let slip The present Conqueror that we have, Yet still shall stand in time to come Before this other, face to face."

⁸⁵ Dîpamkara, Who All Worlds Knew, Recipient of Offerings, My future having prophesied, His right foot raised and went his way.

⁸⁶ And all who were this Conqueror's sons, Walked to the right around me then; And serpents, men, and demigods, Saluting me, departed thence.

⁸⁷ Now when The Leader of the World Had passed from sight with all his train, My mind with rapturous transport filled, I raised me up from where I lay.

⁸⁸ Then overjoyed with joy was I, Delighted with a keen delight; And thus with pleasure saturate I
sat me down with legs across.

⁸⁹ And while cross-legged there I sat, I thus reflected to myself: "Behold! in trance am I adept, And
all the Powers High are mine.

⁹⁰ "Nowhere throughout a thousand worlds Are any seers to equal me; Unequalled in the magic gifts
Have I this height of bliss attained."

⁹¹ Now while I sat with legs across, The dwellers of ten thousand worlds Rolled forth a glad and
mighty shout: "Surely a Buddha thou shalt be!

⁹² "The presages that erst were seen, When Future Buddhas sat cross-legged, These presages are
seen to-day-- Surely a Buddha thou shalt be!

⁹³ "All cold is everywhere dispelled, And mitigated is the heat; These presages are seen to-day--
Surely a Buddha thou shalt be!

⁹⁴ "The system of ten thousand worlds Is hushed to quiet and to peace; These presages are seen to-
day-- Surely a Buddha thou shalt be!

⁹⁵ "The mighty winds then cease to blow, Nor do the rivers onward glide; These presages are seen
to-day-- Surely a Buddha thou shalt be!

⁹⁶ "All plants, be they of land or stream, Do straightway put their blossoms forth; Even so to-day
they all have bloomed-- Surely a Buddha thou shalt be!

⁹⁷ "And every tree, and every vine, Is straightway laden down with fruit; Even so to-day they're
laden down-- Surely a Buddha thou shalt be!

⁹⁸ "In sky and earth doth straightway then Full many a radiant gem appear; Even so to-day they
shine afar-- Surely a Buddha thou shalt be!

⁹⁹ "Then straightway music's heard to play 'Mongst men on earth and gods in heaven; So all to-day
in music join-- Surely a Buddha thou shalt be!

¹⁰⁰ "There falleth straightway down from heaven A rain of many-colored flowers; Even so to-day
these flowers are seen-- Surely a Buddha thou shalt be!

¹⁰¹ "The mighty ocean heaves and roars, And all the worlds ten thousand quake; Even so is now this
tumult heard-- Surely a Buddha thou shalt be!

¹⁰² "Straightway throughout the whole of hell The fires ten thousand all die out; Even so to-day have
all expired-- Surely a Buddha thou shalt be!

¹⁰³ "Unclouded then the sun shines forth, And all the stars appear to view; Even so to-day do they
appear-- Surely a Buddha thou shalt be!

¹⁰⁴ "Straightway, although no rain hath fallen, Burst springs of water from the earth; Even so to-day
they gush in streams-- Surely a Buddha thou shalt be!

¹⁰⁵ "And bright then shine the starry hosts And constellations in the sky; The moon in Libra now
doth stand-- Surely a Buddha thou shalt be!

¹⁰⁶ "All beasts that lurk in holes and clefts, Then get them forth from out their lairs; Even so to-day
they've left their dens-- Surely a Buddha thou shalt be!

¹⁰⁷ "Straightway content is all the world, And no unhappiness is known; Even so to-day are all content-- Surely a Buddha thou shalt be!

¹⁰⁸ "Then every sickness vanishes, And hunger likewise disappears; These presages are seen to-day-- Surely a Buddha thou shalt be!

¹⁰⁹ "Then lust doth dwindle and grow weak, And hate, infatuation too; Even so to-day they disappear-- Surely a Buddha thou shalt be!

¹¹⁰ "Then fear and danger are unknown; All we are freed from them to-day; And by this token we perceive-- 'Surely a Buddha thou shalt be!'

¹¹¹ "No dust upwhirlth towards the sky; Even so to-day this thing is seen; And by this token we perceive-- 'Surely a Buddha thou shalt be!'

¹¹² "All noisome odors drift away, And heavenly fragrance fills the air; Even so the winds now sweetness waft-- Surely a Buddha thou shalt be!

¹¹³ "Then all the gods appear to view, Save those that hold the formless realm; Even so to-day these all are seen-- Surely a Buddha thou shalt be!

¹¹⁴ "Then clearly seen are all the hells, However many be their tale; Even so to-day may all be seen-- Surely a Buddha thou shalt be!

¹¹⁵ "Through walls, and doors, and mountain-rocks, One finds an easy passage then; Even so to-day they yield like air-- Surely a Buddha thou shalt be!

¹¹⁶ "Existence then forbears its round Of death and rebirth for a time; Even so to-day this thing is seen-- Surely a Buddha thou shalt be!

¹¹⁷ "Do thou a strenuous effort make! Do not turn back! Go on! Advance! Most certainly we know this thing: 'Surely a Buddha thou shalt be!'"

¹¹⁸ When I had heard The Buddha's speech, And what the worlds ten thousand said, Well-pleased, delighted, overjoyed, I thus reflected to myself:

¹¹⁹ "The Buddhas never liars are; A Conqueror's word ne'er yet was vain; Nothing but truth The Buddhas speak-- Surely a Buddha I shall be!

¹²⁰ "As clods thrown upward in the air Fall surely back upon the earth, So what the glorious Buddhas speak Is sure and steadfast to the end. Nothing but truth The Buddhas speak-- Surely a Buddha I shall be!

¹²¹ "As also for each living thing The approach of death is ever sure, So what the glorious Buddhas speak Is sure and steadfast to the end. Nothing but truth The Buddhas speak-- Surely a Buddha I shall be!

¹²² "As at the waning of the night The rising of the sun is sure, So what the glorious Buddhas speak Is sure and steadfast to the end. Nothing but truth, etc.

¹²³ "As, when he issues from his den, The roaring of the lion's sure, So what the glorious Buddhas speak Is sure and steadfast to the end. Nothing but truth, etc.

¹²⁴ "As when a female has conceived, Her bringing forth of young is sure, So what the glorious Buddhas speak Is sure and steadfast to the end. Nothing but truth The Buddhas speak-- Surely a Buddha I shall be!

125 "Come now! I'll search that I may find Conditions which a Buddha make-- Above, below, to all ten points, Where'er conditions hold their sway."

126 And then I searched, and saw the First Perfection, which consists in Alms, That highroad great whereon of old The former seers had ever walked.

127 "Come now! This one as first adopt, And practise it determinedly; Acquire perfection in thine Alms, If thou to Wisdom wouldst attain.

128 "As when a jar is brimming full, And some one overturneth it, The jar its water all gives forth, And nothing for itself keeps back;

129 "So, when a suppliant thou dost see, Of mean, or high, or middling rank, Give all in Alms, in nothing stint, E'en as the overturnèd jar.

130 "But now there must be more than these Conditions which a Buddha make: Still others will I seek to find That shall in Buddhaship mature."

131 Perfection Second then I sought, And lo! the Precepts came to view, Which mighty seers of former times Had practised and had follow'd.

132 "Come now! as second this adopt, And practise it determinedly; The Precepts to perfection keep, If thou to Wisdom wouldst attain.

133 "As when a Yak cow's flowing tail Is firmly caught by bush or thorn, She thereupon awaits her death, But will not tear and mar her tail;

134 "So likewise thou in stages four, Observe and keep the Precepts whole, On all occasions guard them well, As ever Yak cow does her tail.

135 "But now there must be more than these Conditions which a Buddha make; Still others will I seek to find That shall in Buddhaship mature."

136 And then Perfection Third I sought, Which is Renunciation called, Which mighty seers of former times Had practised and had follow'd.

137 "Come now! this one as third adopt, And practise it determinedly; Renounce, and in perfection grow, If thou to Wisdom wouldst attain.

138 "Even as a man who long has dwelt In prison, suffering miserably, No liking for the place conceives, But only longeth for release;

139 "So likewise thou must every mode Of being as a prison view-- Renunciation be thy aim; Thus from existence free thyself.

140 "But now there must be more than these Conditions which a Buddha make; Still others will I seek to find That shall in Buddhaship mature."

141 And then I sought and found the Fourth Perfection, which is Wisdom called, Which mighty seers of former times Had practised and had follow'd.

142 "Come now! this one as fourth adopt, And practise it determinedly; Wisdom to its perfection bring, If thou to Wisdom wouldst attain.

143 "Just as a priest, when on his rounds, Nor low, nor high, nor middling folk Doth shun, but begs of everyone, And so his daily food receives;

¹⁴⁴ "So to the learned ay resort, And seek thy Wisdom to increase; And when this Fourth Perfection's gained, A Buddha's Wisdom shall be thine.

¹⁴⁵ "But now there must be more than these Conditions which a Buddha make; Still others will I seek to find That shall in Buddhaship mature."

¹⁴⁶ And then I sought and found the Fifth Perfection, which is Courage called, Which mighty seers of former times Had practised and had follow'd.

¹⁴⁷ "Come now! this one as fifth adopt, And practise it determinedly; In Courage perfect strive to be, If thou to Wisdom wouldst attain.

¹⁴⁸ "Just as the lion, king of beasts, In crouching, walking, standing still, With courage ever is instinct, And watchful always, and alert;

¹⁴⁹ "So thou in each repeated birth, Courageous energy display; And when this Fifth Perfection's gained, A Buddha's Wisdom shall be thine.

¹⁵⁰ "But now there must be more than these Conditions which a Buddha make; Still others will I seek to find That shall in Buddhaship mature."

¹⁵¹ And then I sought and found the Sixth Perfection, which is Patience called, Which mighty seers of former times Had practised and had follow'd.

¹⁵² "Come now! this one as sixth adopt, And practise it determinedly; And if thou keep an even mood, A Buddha's Wisdom shall be thine.

¹⁵³ "Just as the earth, whate'er is thrown Upon her, whether sweet or foul, All things endures, and never shows Repugnance, nor complacency;

¹⁵⁴ "E'en so, or honor thou, or scorn, Of men, with patient mood must bear; And when this Sixth Perfection's gained, A Buddha's Wisdom shall be thine.

¹⁵⁵ "But now there must be more than these Conditions which a Buddha make; Still others will I seek to find That shall in Buddhaship mature."

¹⁵⁶ And then I sought and found the Seventh Perfection, which is that of Truth, Which mighty seers of former times Had practised and had follow'd.

¹⁵⁷ "Come now! this one as seventh adopt, And practise it determinedly; If thou art ne'er of double speech, A Buddha's Wisdom shall be thine.

¹⁵⁸ "Just as the morning star on high Its balanced course doth ever keep, And through all seasons, times, and years, Doth never from its pathway swerve;

¹⁵⁹ "So likewise thou in all thy speech Swerve never from the path of truth; And when this Seventh Perfection's gained, A Buddha's Wisdom shall be thine.

¹⁶⁰ "But now there must be more than these Conditions which a Buddha make; Still others will I seek to find That shall in Buddhaship mature."

¹⁶¹ And then I sought and found the Eighth Perfection, Resolution called, Which mighty seers of former times Had practised and had follow'd.

¹⁶² "Come now! this one as eighth adopt, And practise it determinedly; And when thou art immovable, A Buddha's Wisdom shall be thine.

163 "Just as a rocky mountain-peak, Unmovèd stands, firm-stablishèd, Unshaken by the boisterous gales, And always in its place abides;

164 "So likewise thou must ever be In Resolution firm intrenched; And when this Eighth Perfection's gained, A Buddha's Wisdom shall be thine.

165 "But now there must be more than these Conditions which a Buddha make; Still others will I seek to find That shall in Buddhaship mature."

166 And then I sought and found the Ninth Perfection, which is called Good-will; Which mighty seers of former times Had practised and had follow'd.

167 "Come now! this one as ninth adopt, And practise it determinedly; Unequalled be in thy Good-will, If thou to Wisdom wouldst attain.

168 "As water cleanseth all alike, The righteous and the wicked, too, From dust and dirt of every kind, And with refreshing coolness fills;

169 "So likewise thou both friend and foe, Alike with thy Good-will refresh, And when this Ninth Perfection's gained, A Buddha's Wisdom shall be thine.

170 "But now there must be more than these Conditions which a Buddha make; Still others will I seek to find That shall in Buddhaship mature."

171 And then I sought and found the Tenth Perfection, called Indifference; Which mighty seers of former times Had practised and had follow'd.

172 "Come now! this one as tenth adopt, And practise it determinedly; And when thou art of equal poise, A Buddha's Wisdom shall be thine.

173 "Just as the earth, whate'er is thrown Upon her, whether sweet or foul, Indifferent is to all alike, Nor hatred shows, nor amity;

174 "So likewise thou in good or ill, Must even-balanced ever be; And when this Tenth Perfection's gained, A Buddha's Wisdom shall be thine.

175 "But earth no more conditions hath That in The Buddhaship mature; Beyond these are there none to seek; So practise these determinedly."

176 Now pondering these conditions ten, Their nature, essence, character,-- Such fiery vigor had they all, That all the worlds ten thousand quaked.

177 Then shook and creaked the wide, wide earth, As doth the sugar-mill at work; Then quaked the ground, as doth the wheel Of oil-mills when they're made to turn.

178 Th' entire assemblage that was there, And followed in The Buddha's train, Trembled and shook in great alarm, And fell astonished to the ground.

179 And many thousand waterpots, And many hundred earthen jars, Were one upon another dashed, And crushed and pounded into dust.

180 Excited, trembling, terrified, Confused, and sore oppressed in mind, The multitudes together came, And to Dîpamkara approached.

181 "Oh, tell us what these signs portend. Will good or ill betide the world? Lo! terror seizes hold on all. Dispel our fears, All-Seeing One!"

¹⁸² The Great Sage, then, Dîpamkara, Allayed and pacified their fears:-- "Be comforted; and fear ye not For that the world doth quake and shake.

¹⁸³ "Of whom to-day I made proclaim-- 'A glorious Buddha shall he be,'-- He now conditions pondereth, Which former Conquerors fulfilled.

¹⁸⁴ "'T is while on these he is intent, As basis for The Buddhaship, The ground in worlds ten thousand shakes, In all the realms of gods and men."

¹⁸⁵ When thus they'd heard The Buddha speak, Their anxious minds received relief; And all then drawing near to me, Again they did me reverence.

¹⁸⁶ Thus on the road to Buddhaship, And firm determined in my mind, I raised me up from off my seat, And revered Dîpamkara.

¹⁸⁷ Then as I raised me from my seat, Both gods and men in unison Sweet flowers of heaven and flowers of earth Profusely sprinkled on my head.

¹⁸⁸ And gods and men in unison Their great delight proclaimed aloud:-- "A mighty prayer thou now hast made; Succeed according to thy wish!

¹⁸⁹ "From all misfortunes be thou free, Let every sickness disappear!

¹⁹⁰ Mayst thou no hindrance ever know, And highest Wisdom soon achieve!

¹⁹⁰ "As, when the time of spring has come, The trees put forth their buds and flowers, Likewise dost thou, O Hero Great, With knowledge of a Buddha bloom.

¹⁹¹ "As all they who have Buddhas been, The Ten Perfections have fulfilled, Likewise do thou, O Hero Great, The Ten Perfections strive to gain.

¹⁹² "As all they who have Buddhas been, On Wisdom's Throne their insight gained, Likewise do thou, O Hero Great, On Conqueror's Throne thy insight gain.

¹⁹³ "As all they who have Buddhas been, Have made the Doctrine's Wheel to roll, Likewise do thou, O Hero Great, Make Doctrine's Wheel to roll once more.

¹⁹⁴ "As on the mid-day of the month The moon in full perfection shines, Likewise do thou, with perfect mind, Shine brightly in ten thousand worlds.

¹⁹⁵ "As when the sun, by Râhu freed, Shines forth exceeding bright and clear. So thou, when freed from ties of earth, Shine forth in bright magnificence.

¹⁹⁶ "Just as the rivers of all lands Into the ocean find their way, May gods and men from every world Approach and find their way to thee."

¹⁹⁷ Thus praised they me with glad acclaim; And I, beginning to fulfil The ten conditions of my quest, Re-entered then into the wood.

¹⁹⁸ END OF THE STORY OF SUMEDHA.

A List of Former Buddhas

¹ Now in the same world-cycle that saw Dîpamkara, The One Possessing the Ten Forces, there were also three other Buddhas; but as none of them prophesied concerning the Future Buddha, I have not

mentioned them. In the Commentary, however, all the Buddhas are mentioned from the beginning of that world-cycle on, as follows:--

²⁴⁷ "Tanhamkara, Medhamkara, And also Saranamkara, Dîpamkara, the Buddha great, Kondañña, of all men the chief,

²⁴⁸ "Mañgala, and Sumana too, Revata, Sobhita, the sage, Anomadassi, Paduma, Nârada, Padumuttara,

²⁴⁹ "Sumedha, and Sujâta too, Piyadassi, the glorious one, Atthadassi, Dhammadassi, Siddhattha, guide of every man,

²⁵⁰ "Tissa, Phussa, the Buddha great, Vipassi, Sikkhi, Vessabhû, Kakusandha, Konâgamana, Kassapa also, guide for men,--

²⁵¹ "All these aforetime Buddhas were, Tranquil, from every passion free. And like the sun, the many-rayed, They chased away the darkness dense, And having flamed like tongues of fire, Became extinct with all their train."

²⁵² Our Future Buddha, in his passage through four immensities and a hundred thousand world-cycles to the present time,

²⁵³ has made his wish under twenty-four of these Buddhas beginning with Dîpamkara. But since Kassapa, The Blessed One, there has been no Supreme Buddha excepting our present one. Accordingly, our Future Buddha has received recognition at the hands of twenty-four Buddhas beginning with Dîpamkara.

The Characteristics of a Future Buddha

¹ These eight conditions were all united in him when he made his earnest wish at the feet of Dîpamkara, saying,--

² Thereupon, putting forth a strenuous effort,--as it is said,--

³ he discovered, not only the perfection which is called alms, but also all the others that go to make a Buddha. And in fulfilling them he reached his Vessantara existence. In so doing, all the blessings celebrated in the following stanzas as belonging to Future Buddhas who make the earnest wish were attained by him:--

²⁵² "Such men in every virtue trained, And destined for the Buddhaship, In all their weary rounds of birth, Though cycle-millions come and go,

²⁵³ "Are never born inside of hell, Nor in the intermundane voids. They never share the Manes' thirst, Their hunger or ferocity, And though sometimes of low estate, Are never of the insect class.

²⁵⁴ "When they appear among mankind, 'T is not as blind from birth they come, Deafness they never have to bear, Nor dumbness have they to endure.

²⁵⁵ "They're never of the female sex, Nor as hermaphrodites appear, As eunuchs are they never classed, Those destined for the Buddhaship.

²⁵⁶ "From all the five great crimes exempt, And pure in all their walks in life, They follow not vain heresy, For well they know how karma works.

²⁵⁷ "Though in the heavens they may be born, Yet ne'er 'mongst those perception-rest; Nor are they destined to rebirth 'Mongst dwellers in the Pure Abodes.

²⁵⁸ "These pleasure-abnegating men Live unattached in every birth, And ever toil to help the world; While all perfections they fulfil."

²⁵⁹ Now in accomplishing these Ten Perfections there was no limit to the number of existences in which he fulfilled the perfection of almsgiving; as when he was born as the Brahman Akitti, the Brahman Samkha, king Dhanañjaya, Mahâ-Sudassana, Mahâ-Govinda, king Nimi, prince Canda, Visayha the treasurer, king Sivi, and king Vessantara. But the acme was reached when as the Wise Hare he said,--

²⁵⁹ "There came a beggar, asked for food; Myself I gave that he might eat. In alms there's none can equal me; In alms have I perfection reached."

²⁶⁰ Thus, in this offering up of his own life, he acquired the perfection of almsgiving in its highest degree.

²⁶¹ Likewise there was no limit to the number of existences in which he fulfilled the precepts; as when he was born as the elephant-king Sîlava, the snake-king Campeyya, the snake-king Bhûridatta, the elephant-king Chaddanta, and prince Alînasattu, son of king Jayaddisa. But the acme was reached when, as related in the Samkhapâla Birth-Story, he said,--

²⁶⁰ "They pierced me through with pointed stakes, They hacked me with their hunting-knives; Yet gainst these Bhojans raged I not, But kept the precepts perfectly."

²⁶² Thus, in giving up his own life, he acquired perfection in the keeping of the precepts.

²⁶³ Likewise there was no limit to the number of existences in which he fulfilled the perfection of abnegation by abandoning

²⁶⁴ his throne; as when he was born as prince Somanassa, prince Hatthipâla, and the pandit Ayoghara. But the acme was reached when, as related in the Lesser Sutasoma Birth-Story, he said,--

²⁶¹ "A kingdom dropped into my hands; Like spittle vile I let it fall, Nor for it felt the smallest wish, And thus renunciation gained."

²⁶⁵ Thus, free from attachment, he renounced a kingdom and retired from the world, and by so doing acquired the perfection of abnegation in its highest degree.

²⁶⁶ Likewise there was no limit to the number of existences in which he fulfilled the perfection of knowledge; as when he was born as the pandit Vidhûra, the pandit Mahâ-Govinda, the pandit Kuddâla, the pandit Araka, the wandering ascetic Bodhi, and the pandit Mahosadha. But the acme was reached when, as the pandit Senaka of the Sattubhatta Birth-Story, he said,--

²⁶² "With wisdom sifted I the case, And freed the Brahman from his woe; In wisdom none can equal me: In wisdom I've perfection reached,"

²⁶⁷ and displayed to all present the serpent which lay concealed in the bag, and in so doing acquired the perfection of wisdom in its highest degree.

²⁶⁸ Likewise there was no limit to the number of existences in which he fulfilled the perfection of courage. But the acme was reached when, as related in the Greater Janaka Birth-Story, he said,--

²⁶³ "Far out of sight of land were we, The crew were all as dead of fright; Yet still unruffled was my mind: In courage I've perfection reached."

269 Thus it was in crossing the ocean he acquired the perfection of courage in its highest degree.

270 Likewise in the Khantivâda Birth-Story, where he said,--

264 "Like one insensible I lay, While with his hatchet keen he hacked, Nor raged I gainst Benares' king: In patience I've perfection reached,"

271 in enduring great suffering, while appearing to be unconscious, he acquired the perfection of patience in its highest degree.

272 Likewise in the Greater Sutasoma Birth-Story, where he said,--

265 "I kept the promise I had made, And gave my life in sacrifice, A hundred warriors set I free: In truth have I perfection reached,"

273 in keeping his word at the sacrifice of his life, he acquired the perfection of truth in its highest degree.

274 Likewise in the Mûgapakkha Birth-Story, where he said,--

266 "'T is not that I my parents hate, 'T is not that glory I detest, But since omniscience I held dear, Therefore I kept my firm resolve,"

275 in resolving on a course of conduct that cost him his life, he acquired the perfection of resolution in its highest degree.

276 Likewise in the Ekarâja Birth-Story, where he said,--

267 "No fear has any one of me, Nor have I fear of any one, In my good-will to all I trust, And love to dwell in lonely woods,"

277 in the exercise of feelings of good-will, and in taking no thought for his life, he acquired the perfection of good-will in its highest degree.

278 Likewise in the Lomahamsa Birth-Story, where he said,--

268 "I laid me down among the dead, A pillow of their bones I made; While from the villages around, Some came to mock, and some to praise,"

279 while village children flocked about him, and some spat and others showered fragrant garlands upon him, he was indifferent alike to pleasure and pain, and acquired the perfection of indifference in its highest degree.

280 The above is an abridgment, but the full account is given in the Cariyâ-Pitaka.

281 Having thus fulfilled all the perfections, he said, in his existence as Vessantara,--

269 "This earth, unconscious though she be, And ignorant of joy or grief, E'en she then felt alms' mighty power, And shook and quaked full seven times."

282 And having thus caused the earth to quake by his mighty deeds of merit, at the end of that existence he died, and was reborn in the Tusita heaven.

283 Accordingly the period from the time when he fell at the feet of Dîpamkara to his birth in the city of the Tusita gods constitutes the Distant Epoch.

The Birth of the Buddha

¹ Now while the Future Buddha was still dwelling in the city of the Tusita gods, the "Buddha-Uproar," as it is called, took place. For there are three uproars which take place in the world,--the Cyclic-Uproar, the Buddha-Uproar, and the Universal-Monarch-Uproar. They occur as follows:--

² When it is known that after the lapse of a hundred thousand years the cycle is to be renewed, the gods called Loka-byûhas, inhabitants of a heaven of sensual pleasure, wander about through the world, with hair let down and flying in the wind, weeping and wiping away their tears with their hands, and with their clothes red and in great disorder. And thus they make announcement:--

³ "Sirs, after the lapse of a hundred thousand years, the cycle is to be renewed; this world will be destroyed; also the mighty ocean will dry up; and this broad earth, and Sineru, the monarch of the mountains, will be burnt up and destroyed,--up to the Brahma heavens will the destruction of the world extend. Therefore, sirs, cultivate friendliness; cultivate compassion, joy, and indifference; wait on your mothers; wait on your fathers; and honor your elders among your kinsfolk."

⁴ This is called the Cyclic-Uproar.

⁵ Again, when it is known that after a lapse of a thousand years an omniscient Buddha is to arise in the world, the guardian angels of the world wander about, proclaiming:

⁶ "Sirs, after the lapse of a thousand years a Buddha will arise in the world."

⁷ This is called the Buddha-Uproar.

⁸ And lastly, when they realize that after the lapse of a hundred years a Universal Monarch is to arise, the terrestrial deities wander about, proclaiming:--

⁹ "Sirs, after the lapse of a hundred years a Universal Monarch is to arise in the world."

¹⁰ This is called the Universal-Monarch-Uproar. And these three are mighty uproars.

¹¹ When of these three Uproars they hear the sound of the Buddha-Uproar, the gods of all ten thousand worlds come together into one place, and having ascertained what particular being is to be The Buddha, they approach him, and beseech him to become one. But it is not till after omens have appeared that they beseech him.

¹² At that time, therefore, having all come together in one world, with the Catûm-Mahârâjas, and with the Sakka, the Suyâma, the Santusita, the Paranimmita-Vasavatti, and the Mahâ-Brahma of each several world, they approached the Future Buddha in the Tusita heaven, and besought him, saying,--

¹³ "Sir, it was not to acquire the glory of a Sakka, or of a Mâra, or of a Brahma, or of a Universal Monarch, that you fulfilled the Ten Perfections; but it was to gain omniscience

¹⁴ in order to save the world, that you fulfilled them. Sir, the time and fit season for your Buddhaship has now arrived."

¹⁵ But the Great Being, before assenting to their wish, made what is called the five great observations. He observed, namely, the time, the continent, the country, the family, and the mother and her span of life.

¹⁶ In the first of these observations he asked himself whether it was the right time or no. Now it is not the right time when the length of men's lives is more than a hundred thousand years. And why is it not the right time? Because mortals then forget about birth, old age, and death. And if The

Buddhas, who always include in their teachings the Three Characteristics, were to attempt at such a time to discourse concerning transitoriness, misery, and the lack of substantive reality, men would not think it worth while listening to them, nor would they give them credence. Thus there would be no conversions made; and if there were no conversions, the dispensation would not conduce to salvation. This, therefore, is not the right time.

¹⁷ Also it is not the right time when men's lives are less than a hundred years. And why is it not the right time? Because mortals are then exceedingly corrupt; and an exhortation given to the exceedingly corrupt makes no impression, but, like a mark drawn with a stick on the surface of the water, it immediately disappears. This, therefore, also is not the right time.

¹⁸ But when the length of men's lives is between a hundred years and a hundred thousand years, then is it the right time. Now at that time men's lives were a hundred years; accordingly the Great Being observed that it was the right time for his birth.

¹⁹ Next he made the observation concerning the continent. Looking over the four continents with their attendant isles, he reflected: "In three of the continents the Buddhas are never born; only in the continent of India are they born." Thus he decided on the continent.

²⁰ Next he made the observation concerning the place. "The continent of India is large," thought he, "being ten

²¹ thousand leagues around. In which of its countries are The Buddhas born?" Thus he decided on the Middle Country.

²² The Middle Country is the country defined in the Vinaya as follows:--

²³ "It lies in the middle, on this side of the town Kajaṅgala on the east, beyond which is Mahâ-Sâla, and beyond that the border districts. It lies in the middle, on this side of the river Salalavatî on the southeast, beyond which are the border districts. It lies in the middle, on this side of the town Setakannika on the south, beyond which are the border districts. It lies in the middle, on this side of the Brahmanical town Thûna on the west, beyond which are the border districts. It lies in the middle, on this side of the hill Usîraddhaja on the north, beyond which are the border districts."

²⁴ It is three hundred leagues in length, two hundred and fifty in breadth, and nine hundred in circumference. In this country are born The Buddhas, the Private Buddhas, the Chief Disciples, the Eighty Great Disciples, the Universal Monarch, and other eminent ones, magnates of the warrior caste, of the Brahman caste, and the wealthy householders. "And in it is this city called Kapilavatthu," thought he, and concluded that there he ought to be born.

²⁵ Then he made the observation concerning the family. "The Buddhas," thought he, "are never born into a family of the peasant caste, or of the servile caste; but into one of the warrior caste, or of the Brahman caste, whichever at the time is the higher in public estimation. The warrior caste is now the higher in public estimation. I will be born into a warrior family, and king Suddhodana shall be my father." Thus he decided on the family.

²⁶ Then he made the observation concerning the mother. "The mother of a Buddha," thought he, "is never a wanton, nor a drunkard, but is one who has fulfilled the perfections through a hundred thousand cycles, and has kept the five precepts unbroken from the day of her birth. Now this queen Mahâ-Mâyâ is such a one; and she shall be my mother."--

²⁷ "But what shall be her span of life?" continued he. And he perceived that it was to be ten months and seven days.

²⁸ Having thus made the five great observations, he kindly made the gods the required promise, saying,--

²⁹ "Sirs, you are right. The time has come for my Buddhaship."

³⁰ Then, surrounded by the gods of the Tusita heaven, and dismissing all the other gods, he entered the Nandana Grove of the Tusita capital,--for in each of the heavens there is a Nandana Grove. And here the gods said, "Attain in your next existence your high destiny," and kept reminding him that he had already paved the way to it by his accumulated merit. Now it was while he was thus dwelling, surrounded by these deities, and continually reminded of his accumulated merit, that he died, and was conceived in the womb of queen Mahâ-Mâyâ. And in order that this matter may be fully understood, I will give the whole account in due order.

³¹ It is related that at that time the Midsummer Festival had been proclaimed in the city of Kapilavatthu, and the multitude were enjoying the feast. And queen Mahâ-Mâyâ, abstaining from strong drink, and brilliant with garlands and perfumes, took part in the festivities for the six days previous to the day of full moon. And when it came to be the day of full moon, she rose early, bathed in perfumed water, and dispensed four hundred thousand pieces of money in great largess. And decked in full gala attire, she ate of the choicest food; after which she took the eight vows, and entered her elegantly furnished chamber of state. And lying down on the royal couch, she fell asleep and dreamed the following dream:--

³² The four guardian angels came and lifted her up, together with her couch, and took her away to the Himalaya Mountains. There, in the Manosilâ table-land, which is sixty leagues in extent, they laid her under a prodigious sal-tree,

³³ seven leagues in height, and took up their positions respectfully at one side. Then came the wives of these guardian angels, and conducted her to Anotatta Lake, and bathed her, to remove every human stain. And after clothing her with divine garments, they anointed her with perfumes and decked her with divine flowers. Not far off was Silver Hill, and in it a golden mansion. There they spread a divine couch with its head towards the east, and laid her down upon it. Now the Future Buddha had become a superb white elephant, and was wandering about at no great distance, on Gold Hill. Descending thence, he ascended Silver Hill, and approaching from the north, he plucked a white lotus with his silvery trunk, and trumpeting loudly, went into the golden mansion. And three times he walked round his mother's couch, with his right side towards it, and striking her on her right side, he seemed to enter her womb. Thus the conception took place in the Midsummer Festival.

³⁴ On the next day the queen awoke, and told the dream to the king. And the king caused sixty-four eminent Brahmans to be summoned, and spread costly seats for them on ground festively prepared with green leaves, Dalbergia flowers, and so forth. The Brahmans being seated, he filled gold and silver dishes with the best of milk-porridge compounded with ghee, honey, and treacle; and covering these dishes with others, made likewise of gold and silver, he gave the Brahmans to eat. And not only with food, but with other gifts, such as new garments, tawny cows, and so forth, he satisfied them completely. And when their every desire had been satisfied, he told them the dream and asked them what would come of it.

³⁵ "Be not anxious, great king!" said the Brahmins; "a child has planted itself in the womb of your queen, and it is a male child and not a female. You will have a son. And he, if he continue to live the household life, will become a Universal Monarch; but if he leave the household life and retire from the world, he will become a Buddha, and roll back the clouds of sin and folly of this world."

³⁶ Now the instant the Future Buddha was conceived in the

³⁷ womb of his mother, all the ten thousand worlds suddenly quaked, quivered, and shook. And the Thirty-two Prognostics appeared, as follows: an immeasurable light spread through ten thousand worlds; the blind recovered their sight, as if from desire to see this his glory; the deaf received their hearing; the dumb talked; the hunchbacked became straight of body; the lame recovered the power to walk; all those in bonds were freed from their bonds and chains; the fires went out in all the hells; the hunger and thirst of the Manes was stilled; wild animals lost their timidity; diseases ceased among men; all mortals became mild-spoken; horses neighed and elephants trumpeted in a manner sweet to the ear; all musical instruments gave forth their notes without being played upon; bracelets and other ornaments jingled; in all quarters of the heavens the weather became fair; a mild, cool breeze began to blow, very refreshing to men; rain fell out of season; water burst forth from the earth and flowed in streams; the birds ceased flying through the air; the rivers checked their flowing; in the mighty ocean the water became sweet; the ground became everywhere covered with lotuses of the five different colors; all flowers bloomed, both those on land and those that grow in the water; trunk-lotuses bloomed on the trunks of trees, branch-lotuses on the branches, and vine-lotuses on the vines; on the ground, stalk-lotuses, as they are called, burst through the overlying rocks and came up by sevens; in the sky were produced others, called hanging-lotuses; a shower of flowers fell all about; celestial music was heard to play in the sky; and the whole ten thousand worlds became one mass of garlands of the utmost possible magnificence, with waving chowries, and saturated with the incense-like fragrance of flowers, and resembled a bouquet of flowers sent whirling through the air, or a closely woven wreath, or a superbly decorated altar of flowers.

³⁸ From the time the Future Buddha was thus conceived, four angels with swords in their hands kept guard, to ward off all harm from both the Future Buddha and the Future Buddha's mother. No lustful thought sprang up in the mind of the Future Buddha's mother; having reached the

³⁹ pinnacle of good fortune and of glory, she felt comfortable and well, and experienced no exhaustion of body. And within her womb she could distinguish the Future Buddha, like a white thread passed through a transparent jewel. And whereas a womb that has been occupied by a Future Buddha is like the shrine of a temple, and can never be occupied or used again, therefore it was that the mother of the Future Buddha died when he was seven days old, and was reborn in the Tusita heaven.

⁴⁰ Now other women sometimes fall short of and sometimes run over the term of ten lunar months, and then bring forth either sitting or lying down; but not so the mother of a Future Buddha. She carries the Future Buddha in her womb for just ten months, and then brings forth while standing up. This is a characteristic of the mother of a Future Buddha. So also queen Mahâ-Mâyâ carried the Future Buddha in her womb, as it were oil in a vessel, for ten months; and being then far gone with child, she grew desirous of going home to her relatives, and said to king Suddhodana,--

⁴¹ "Sire, I should like to visit my kinsfolk in their city Devadaha."

⁴² "So be it," said the king; and from Kapilavatthu to the city of Devadaha he had the road made even, and garnished it with plantain-trees set in pots, and with banners, and streamers; and, seating the queen in a golden palanquin borne by a thousand of his courtiers, he sent her away in great pomp.

⁴³ Now between the two cities, and belonging to the inhabitants of both, there was a pleasure-grove of sal-trees, called Lumbini Grove. And at this particular time this grove was one mass of flowers from the ground to the topmost branches, while amongst the branches and flowers hummed swarms of bees of the five different colors, and flocks of various kinds of birds flew about warbling sweetly. Throughout the whole of Lumbini Grove the scene resembled the Cittalatâ Grove in Indra's paradise, or the magnificently decorated banqueting pavilion of some potent king.

⁴⁴ When the queen beheld it she became desirous of disporting

⁴⁵ herself therein, and the courtiers therefore took her into it. And going to the foot of the monarch sal-tree of the grove, she wished to take hold of one of its branches. And the sal-tree branch, like the tip of a well-steamed reed, bent itself down within reach of the queen's hand. Then she reached out her hand, and seized hold of the branch, and immediately her pains came upon her. Thereupon the people hung a curtain about her, and retired. So her delivery took place while she was standing up, and keeping fast hold of the sal-tree branch.

⁴⁶ At that very moment came four pure-minded Mahâ-Brahma angels bearing a golden net; and, receiving the Future Buddha on this golden net, they placed him before his mother and said,--

⁴⁷ "Rejoice, O queen! A mighty son has been born to you."

⁴⁸ Now other mortals on issuing from the maternal womb are smeared with disagreeable, impure matter; but not so the Future Buddha. He issued from his mother's womb like a preacher descending from his preaching-seat, or a man coming down a stair, stretching out both hands and both feet, unsmeared by any impurity from his mother's womb, and flashing pure and spotless, like a jewel thrown upon a vesture of Benares cloth. Notwithstanding this, for the sake of honoring the Future Buddha and his mother, there came two streams of water from the sky, and refreshed the Future Buddha and his mother.

⁴⁹ Then the Brahma angels, after receiving him on their golden net, delivered him to the four guardian angels, who received him from their hands on a rug which was made of the skins of black antelopes, and was soft to the touch, being such as is used on state occasions; and the guardian angels delivered him to men who received him on a coil of fine cloth; and the men let him out of their hands on the ground, where he stood and faced the east. There, before him, lay many thousands of worlds, like a great open court; and in them, gods and men, making offerings to him of perfumes, garlands, and so on, were saying,--

⁵⁰ "Great Being! There is none your equal, much less your superior."

⁵¹ When he had in this manner surveyed the four cardinal points, and the four intermediate ones, and the zenith, and the nadir, in short, all the ten directions in order, and had nowhere discovered his equal, he exclaimed, "This is the best direction," and strode forward seven paces, followed by Mahâ-Brahma holding over him the white umbrella, Suyâma bearing the fan, and other divinities having the other symbols of royalty in their hands. Then, at the seventh stride, he halted, and with a noble voice, he shouted the shout of victory, beginning,--

⁵² "The Chief am I in all the world."

⁵³ Now in three of his existences did the Future Buddha utter words immediately on issuing from his mother's womb: namely, in his existence as Mahosadha; in his existence as Vessantara; and in this existence.

⁵⁴ As respects his existence as Mahosadha, it is related that just as he was issuing from his mother's womb, Sakka, the king of the gods, came and placed in his hand some choice sandal-wood, and departed. And he closed his fist upon it, and issued forth.

⁵⁵ "My child," said his mother, "what is it you bring with you in your hand?"

⁵⁶ "Medicine, mother," said he.

⁵⁷ Accordingly, as he was born with medicine in his hand, they gave him the name of Osadha-Dâraka [Medicine-Child]. Then they took the medicine, and placed it in an earthenware jar; and it was a sovereign remedy to heal all the blind, the deaf, and other afflicted persons who came to it. So the saying sprang up, "This is a great medicine, this is a great medicine!" And thus he received the name of Mahosadha [Great Medicine-Man].

⁵⁸ Again, in the Vessantara existence, as he was issuing from his mother's womb, he stretched out his right hand, and said,--

⁵⁹ "Pray, mother, is there anything in the house? I want to give alms."

⁶⁰ Then, after he had completely issued forth, his mother said,--

⁶¹ "It's a wealthy family, my son, into which you are born;" and putting his hand in her own, she had them place in his a purse containing a thousand pieces of money.

⁶² Lastly, in this birth he shouted the shout of victory above-mentioned.

⁶³ Thus in three of his existences did the Future Buddha utter words immediately on issuing from his mother's womb. And just as at the moment of his conception, so also at the moment of his birth appeared the Thirty-two Prognostics.

⁶⁴ Now at the very time that our Future Buddha was born in Lumbini Grove there also came into existence the mother of Râhula, and Channa the courtier, Kâludâyî the courtier, Kanthaka the king of horses, the Great Bo-tree, and the four urns full of treasure. Of these last, one was a quarter of a league in extent, another a half-league, the third three quarters of a league, and the fourth a league. These seven are called the Connate Ones.

⁶⁵ Then the inhabitants of both cities took the Future Buddha, and carried him to Kapilavatthu.

The Young Gotamid Prince

¹ ON this same day the happy and delighted hosts of the Heaven of the Thirty-three held a celebration, waving their cloaks and giving other signs of joy, because to king Suddhodana in Kapilavatthu had been born a son who should sit at the foot of the Bo-tree, and become a Buddha.

² Now it came to pass at that time that an ascetic named Kâladevala, who was an intimate friend of king Suddhodana, and practised in the eight stages of meditation, went, after

³ his daily meal, to the Heaven of the Thirty-three to take his noon-day rest. And as he was sitting there resting, he noticed these gods, and said,--

⁴ "Why do you frolic so joyously? Let me too know the reason."

⁵ "Sir," replied the gods, "it is because a son has been born to king Suddhodana, who shall sit at the foot of the Bo-tree, and become a Buddha, and cause the Wheel of the Doctrine to roll; in him we shall be permitted to behold the infinite and masterful ease of a Buddha, and shall hear the Doctrine."

⁶ On hearing this, the ascetic descended from the world of the gods in haste, and entered the dwelling of the king; and having seated himself on the seat assigned to him, he said,--

⁷ "Great king, I hear that a son has been born to you. I would see him."

⁸ Then the king had the prince magnificently dressed, and brought in, and carried up to do reverence to the ascetic. But the feet of the Future Buddha turned and planted themselves in the matted locks of the ascetic. For in that birth there was no one worthy of the Future Buddha's reverence; and if these ignorant people had succeeded in causing the Future Buddha to bow, the head of the ascetic would have split in seven pieces.

⁹ "It is not meet that I compass my own death," thought the ascetic, and rose from his seat, and with joined hands did reverence to the Future Buddha. And when the king had seen this wonder, he also did reverence to his son. Now the ascetic could look backward into the past for forty world-cycles, and forward into the future for forty world-cycles,--in all, eighty world-cycles. And, noting on the person of the Future Buddha all the lucky marks and characteristics, he began to reflect and consider whether or not they prophesied his Buddhahip. And perceiving that undoubtedly he would become a Buddha, he thought to himself, "What a marvellous personage he is!" and smiled.

¹⁰ Next he considered in his mind whether he would live to see him attain the Buddhahip; and he perceived that he was

¹¹ not to have that opportunity. For he would die before that time, and be reborn in the formless mode of existence, where it would be out of the power of even a hundred or a thousand Buddhas to come and enlighten him. And he thought, "It will not be mine to behold this so marvellous a personage when he has become a Buddha. My loss, alas, will be great," and wept.

¹² The people noticed his behavior, and said to him,--

¹³ "Our good father smiled but a moment ago, and now has begun to weep. Reverend sir, is any misfortune to happen to our young master?"

¹⁴ "No misfortune is to happen to him. He will become a Buddha without any manner of doubt."

¹⁵ "Then why did you weep?"

¹⁶ "I wept at the thought of my own great loss; for, alas, I am not to have an opportunity of seeing this marvellous person after he has become a Buddha."

¹⁷ Next he considered in his mind whether or not any of his relatives were to have the opportunity; and he saw that his sister's child Nālaka was to have it. And he went to his sister's house, and inquired,--

¹⁸ "Where is your son Nālaka?"

¹⁹ "Good father, he is in the house."

²⁰ "Call him hither."

²¹ "My child," said he to the lad when he had come, "a son has been born in the family of Suddhodana the king, who is the coming Buddha. Thirty-five years from now he will become a Buddha, and you will have an opportunity of seeing him. Retire from the world this very day."

²² And the child did so, although he belonged to a family possessing eight hundred and seventy millions of treasure; for he thought, "My uncle would not lay such a command upon me for any trifling reason." Sending to the bazaar, he procured some yellow garments, and an earthenware bowl, and cut off his hair and his beard, and put on the yellow garments. And stretching out his joined hands in the direction of the Future Buddha, he said, "I retire from the world to follow earth's greatest being." Then he prostrated himself,

²³ so that he touched the ground with the fivefold contact. Having thus done reverence, he placed the bowl in his scrip, slung the latter over his shoulder, and going to the Himalaya Mountains, he there performed the duties of a monk.

²⁴ And after the Great Being had achieved the absolute and supreme wisdom, Nâlaka came to him, and had him prescribe the Nâlaka course of conduct. Then, returning to the Himalaya Mountains, he attained to saintship, and adopted that excellent course. And keeping alive for seven months more, and being at the time near a certain Gold Hill, he passed out of existence by that final extinction in which none of the elements of being remain.

²⁵ Now on the fifth day they bathed the Future Buddha's head, saying, "We will perform the rite of choosing a name for him." And they prepared the royal palace by anointing it with four kinds of perfumes, and by scattering Dalbergia blossoms and other flowers, five sorts in all. And making some porridge of whole rice-grains boiled in milk, they invited one hundred and eight Brahmans, men who had mastered the three Vedas. And having seated these Brahmans in the royal palace, and fed them with delicate food, and showed them every attention, they asked them to observe the marks and characteristics of the Future Buddha's person, and to prophesy his fortune.

²⁶ Among the hundred and eight,--

²⁷⁰ "Râma, Dhaja, Lakkhana, also Manti, Kondañña, Bhoja, Suyâma, Sudatta, These Brahmans eight were there with senses six subdued; They from the magic books disclosed his fortune."

²⁷¹ These eight Brahmans were the fortune-tellers, being the same who had interpreted the dream of the night of the

²⁷² conception. Seven of these raised two fingers each, and gave a double interpretation, saying, "If a man possessing such marks and characteristics continue in the household life, he becomes a Universal Monarch; if he retire from the world, he becomes a Buddha." And then they set forth all the glory of a Universal Monarch.

²⁷³ But the youngest of them all, a youth whose clan-name was Kondañña, after examining the splendid set of marks and characteristics on the person of the Future Buddha, raised only one finger, and gave but a single interpretation, saying, "There is here naught to make him stay in the household life. He will most undoubtedly become a Buddha, and remove the veil of ignorance and folly from the world." For this Kondañña was one who had made an earnest wish under former Buddhas, and was now in his last existence. Therefore it was that he outstripped the other seven in knowledge, and saw but one future; inasmuch as a person possessed of such marks and characteristics would never

stay in the household life, but would undoubtedly become a Buddha. So he raised only one finger, and gave that interpretation.

²⁷⁴ Then the seven Brahmans went home and said to their sons, "Children, we are old, but whether we ourselves are alive or not when the son of Suddhodana the king shall attain omniscience, you, at least, should then retire from the world under his dispensation."

²⁷⁵ And after these seven persons had lived out their term of life they passed away according to their deeds; but Kondañña, being younger, was still alive and hale. And when the Great Being, after making the great retirement in pursuit of wisdom, had arrived at Uruvelâ in his progress from place to place, he thought: "How pleasant indeed is this spot! How suitable for the struggles of a young man desirous of struggling!" and took up his abode there. Kondañña heard the news that the Great Being had retired from the world, and drawing near to the sons of those seven Brahmans, he spoke to them as follows:--

²⁷⁶ "I hear that prince Siddhattha has retired from the world. Now he will unquestionably become a Buddha, and if your

²⁷⁷ fathers were alive they would follow after him this very day. If you also would like to retire from the world, come with me. I mean to follow after that man in his retirement from the world."

²⁷⁸ But they could not all agree; and three of them did not retire from the world. But the remaining four did so, and made the Brahman Kondañña their chief. And these five persons became known as the "Band of Five Elders."

²⁷⁹ Then said the king, "What shall my son see to make him retire from the world?"

²⁸⁰ "The four signs."

²⁸¹ "What four?"

²⁸² "A decrepit old man, a diseased man, a dead man, and a monk."

²⁸³ "From this time forth," said the king, "let no such persons be allowed to come near my son. It will never do for my son to become a Buddha. What I would wish to see is my son exercising sovereign rule and authority over the four great continents and the two thousand attendant isles, and walking through the heavens surrounded by a retinue thirty-six leagues in circumference." And when he had so spoken he placed guards for a distance of a quarter of a league in each of the four directions, in order that none of these four kinds of men might come within sight of his son.

²⁸⁴ On this same day, also, eighty thousand clansmen assembled together in the festival-hall, and each dedicated a son, saying,--

²⁸⁵ "Whether the young prince become a Buddha or a king, we will each one give a son: so that if he become a Buddha, he shall be followed and surrounded by monks of the warrior caste; and if he become a king, by nobles of the warrior caste."

²⁸⁶ And the king procured nurses for the Future Buddha,--women of fine figure, and free from all blemish. And so the Future Buddha began to grow, surrounded by an immense retinue, and in great splendor.

²⁸⁷ Now on a certain day the king celebrated the Sowing

²⁸⁸ Festival, as it was called. On that day they used to decorate the whole city, so that it looked like a palace of the gods; and all the slaves and other servants would put on new tunics; and, perfumed and

garlanded, they would assemble together at the king's palace, where a thousand plows were yoked for the royal plowing.

²⁸⁹ On this occasion there were one hundred and eight plows, all save one ornamented with silver, as were also the reins for the oxen and the cross-bars of the plows. But the plow that was held by the king was ornamented with red gold, as also the horns, the reins, and the goads for the oxen. And the king issued forth with a large retinue, taking his son along with him. And in the field where the plowing was to be done was a solitary rose-apple tree of thick foliage and dense shade. Underneath this tree the king had a couch placed for the young prince, and spread over his head a canopy that was studded with gold stars; and he surrounded him with a screen, and appointed those that should watch by him; and then, decked with all his ornaments and surrounded by his courtiers, he proceeded to the place where they were to plow. On arriving there, the king took the gold plow, and the courtiers took the silver plows,--one hundred and eight save one, and the farmers the other plows; and then all plowed forward and back. The king went from the hither side to the farther side, and from the farther side back again; and the pomp and magnificence of the festival was at its climax.

²⁹⁰ Now the nurses who were sitting about the Future Buddha came out from behind the screen to behold the royal magnificence. And the Future Buddha, looking hither and thither and seeing no one, arose in haste and sat him down cross-legged, and mastering his inspirations and his expirations, entered on the first trance. The nurses delayed a little, being detained by the abundance of good things to eat. And the shadows of the other trees passed over to the east, but the shadow of the rose-apple tree remained steadily circular. Suddenly the nurses remembered that they had left their young master alone; and

²⁹¹ raising the screen, they entered and saw the Future Buddha sitting cross-legged on the couch, and also noticed the miracle of the shadow. Then they went and announced to the king,--

²⁹² "Sire, thus and so is the prince sitting; and the shadows of the other trees have passed over to the east, but the shadow of the rose-apple tree remains steadily circular."

²⁹³ And the king came in haste, and seeing the miracle, he did obeisance to his son, saying, "This, dear child, is my second obeisance."

²⁹⁴ And thus, in due course, the Future Buddha attained to the age of sixteen years. And the king built three palaces for the Future Buddha, suited to the three seasons,--one of nine stories, another of seven stories, and another of five stories. And he provided him with forty thousand dancing girls. And the Future Buddha, with his gayly dressed dancers, was like a god surrounded by hosts of houris; and attended by musical instruments that sounded of themselves, and in the enjoyment of great magnificence, he lived, as the seasons changed, in each of these three palaces. And the mother of Râhula was his principal queen.

²⁹⁵ Now while he was thus enjoying great splendor, one day there arose the following discussion among his relatives:--

²⁹⁶ "Siddhattha is wholly given over to pleasure, and is not training himself in any manly art. What could he do if war were to occur? "

²⁹⁷ The king sent for the Future Buddha, and said,--

²⁹⁸ "My child, your relatives are saying that you are not training yourself, but are wholly given over to pleasure. Now what do you think we had best do?"

²⁹⁹ "Sire, I do not need to train myself. Let the crier go about the city beating the drum, to announce that I will show my proficiency. On the seventh day from now I will show my proficiency to my relatives."

³⁰⁰ The king did so. And the Future Buddha assembled together bowmen that could shoot like lightning and at a hair's-breadth; and in the midst of the populace, and before his

³⁰¹ kinsfolk, he exhibited a twelvefold skill, such as none of the other bowmen could equal. All of which is to be understood after the manner related in the Sarabhaṅga Birth-Story. So the assembly of his kinsfolk doubted him no longer.

The Great Retirement

¹ NOW on a certain day the Future Buddha wished to go to the park, and told his charioteer to make ready the chariot. Accordingly the man brought out a sumptuous and elegant chariot, and adorning it richly, he harnessed to it four state-horses of the Sindhava breed, as white as the petals of the white lotus, and announced to the Future Buddha that everything was ready. And the Future Buddha mounted the chariot, which was like to a palace of the gods, and proceeded towards the park.

² "The time for the enlightenment of prince Siddhattha draweth nigh," thought the gods; "we must show him a sign:" and they changed one of their number into a decrepit old man, broken-toothed, gray-haired, crooked and bent of body, leaning on a staff, and trembling, and showed him to the Future Buddha, but so that only he and the charioteer saw him.

³ Then said the Future Buddha to the charioteer, in the manner related in the Mahâpadâna,--

⁴ "Friend, pray, who is this man? Even his hair is not like that of other men." And when he heard the answer, he said, "Shame on birth, since to every one that is born old age must come." And agitated in heart, he thereupon returned and ascended his palace.

⁵ "Why has my son returned so quickly?" asked the king.

⁶ "Sire, he has seen an old man," was the reply; "and

⁷ because he has seen an old man, he is about to retire from the world."

⁸ "Do you want to kill me, that you say such things? Quickly get ready some plays to be performed before my son. If we can but get him to enjoying pleasure, he will cease to think of retiring from the world." Then the king extended the guard to half a league in each direction.

⁹ Again, on a certain day, as the Future Buddha was going to the park, he saw a diseased man whom the gods had fashioned; and having again made inquiry, he returned, agitated in heart, and ascended his palace.

¹⁰ And the king made the same inquiry and gave the same orders as before; and again extending the guard, placed them for three quarters of a league around.

¹¹ And again on a certain day, as the Future Buddha was going to the park, he saw a dead man whom the gods had fashioned; and having again made inquiry, he returned, agitated in heart, and ascended his palace.

¹² And the king made the same inquiry and gave the same orders as before; and again extending the guard, placed them for a league around.

¹³ And again on a certain day, as the Future Buddha was going to the park, he saw a monk, carefully and decently clad, whom the gods had fashioned; and he asked his charioteer, "Pray, who is this man?"

¹⁴ Now although there was no Buddha in the world, and the charioteer had no knowledge of either monks or their good qualities, yet by the power of the gods he was inspired to say, "Sire, this is one who has retired from the world;" and he thereupon proceeded to sound the praises of retirement from the world. The thought of retiring from the world was a pleasing one to the Future Buddha, and this day he went on until he came to the park. The repeaters of the Dîgha, however, say that he went to the park after having seen all the Four Signs on one and the same day.

¹⁵ When he had disported himself there throughout the day,

¹⁶ and had bathed in the royal pleasure-tank, he went at sunset and sat down on the royal resting-stone with the intention of adorning himself. Then gathered around him his attendants with diverse-colored cloths, many kinds and styles of ornaments, and with garlands, perfumes, and ointments. At that instant the throne on which Sakka was sitting grew hot. And Sakka, considering who it could be that was desirous of dislodging him, perceived that it was the time of the adornment of a Future Buddha. And addressing Vissakamma, he said,--

¹⁷ "My good Vissakamma, to-night, in the middle watch, prince Siddhattha will go forth on the Great Retirement, and this is his last adorning of himself. Go to the park, and adorn that eminent man with celestial ornaments."

¹⁸ "Very well," said Vissakamma, in assent; and came on the instant, by his superhuman power, into the presence of the Future Buddha. And assuming the guise of a barber, he took from the real barber the turban-cloth, and began to wind it round the Future Buddha's head; but as soon as the Future Buddha felt the touch of his hand, he knew that it was no man, but a god.

¹⁹ Now once round his head took up a thousand cloths, and the fold was like to a circlet of precious stones; the second time round took another thousand cloths, and so on, until ten times round had taken up ten thousand cloths. Now let no one think, "How was it possible to use so many cloths on one small head?" for the very largest of them all had only the size of a sâma-creeper blossom, and the others that of kutumbaka flowers. Thus the Future Buddha's head resembled a kuyyaka blossom twisted about with lotus filaments.

²⁰ And having adorned himself with great richness,--while adepts in different kinds of tabors and tom-toms were showing their skill, and Brahmans with cries of victory and joy, and bards and poets with propitious words and shouts of praise saluted him,--he mounted his superbly decorated chariot.

²¹ At this juncture, Suddhodana the king, having heard that

²² the mother of Râhula had brought forth a son, sent a messenger, saying, "Announce the glad news to my son."

²³ On hearing the message, the Future Buddha said, "An impediment [râhula] has been born; a fetter has been born."

²⁴ "What did my son say?" questioned the king; and when he had heard the answer, he said, "My grandson's name shall be prince Râhula from this very day."

²⁵ But the Future Buddha in his splendid chariot entered the city with a pomp and magnificence of glory that enraptured all minds. At the same moment Kisâ Gotamî, a virgin of the warrior caste,

ascended to the roof of her palace, and beheld tile beauty and majesty of the Future Buddha, as he circumambulated the city; and in her pleasure and satisfaction at the sight, she burst forth into this song of joy:--

²⁷¹ "Full happy now that mother is, Full happy now that father is, Full happy now that woman is, Who owns this lord so glorious!"

²⁷² On hearing this, the Future Buddha thought, "In beholding a handsome figure the heart of a mother attains Nirvana, the heart of a father attains Nirvana, the heart of a wife attains Nirvana. This is what she says. But wherein does Nirvana consist? "And to him, whose mind was already averse to passion, the answer came: "When the fire of lust is extinct, that is Nirvana; when the fires of hatred and infatuation are extinct, that is Nirvana; when pride, false belief, and all other passions and torments are extinct, that is Nirvana. She has taught me a good lesson. Certainly, Nirvana is what I am looking for. It behooves me this very day to quit the household life, and to retire from the world in quest of Nirvana. I will send this lady a teacher's fee." And

²⁷³ loosening from his neck a pearl necklace worth a hundred thousand pieces of money, he sent it to Kisâ Gotamî. And great was her satisfaction at this, for she thought, "Prince Siddhattha has fallen in love with me, and has sent me a present."

²⁷⁴ And the Future Buddha entered his palace in great splendor, and lay on his couch of state. And straightway richly dressed women, skilled in all manner of dance and song, and beautiful as celestial nymphs, gathered about him with all kinds of musical instruments, and with dance, song, and music they endeavored to please him. But the Future Buddha's aversion to passion did not allow him to take pleasure in the spectacle, and he fell into a brief slumber. And the women, exclaiming, "He for whose sake we should perform has fallen asleep. Of what use is it to weary ourselves any longer?" threw their various instruments on the ground, and lay down. And the lamps fed with sweet-smelling oil continued to burn. And the Future Buddha awoke, and seating himself cross-legged on his couch, perceived these women lying asleep, with their musical instruments scattered about them on the floor,--some with their bodies wet with trickling phlegm and spittle; some grinding their teeth, and muttering and talking in their sleep; some with their mouths open; and some with their dress fallen apart so as plainly to

²⁷⁵ disclose their loathsome nakedness. This great alteration in their appearance still further increased his aversion for sensual pleasures. To him that magnificent apartment, as splendid as the palace of Sakka, began to seem like a cemetery filled with dead bodies impaled and left to rot; and the three modes of existence appeared like houses all ablaze. And breathing forth the solemn utterance, "How oppressive and stifling is it all!" his mind turned ardently to retiring from the world. "It behooves me to go forth on the Great Retirement this very day," said he; and he arose from his couch, and coming near the door, called out,--

²⁷⁶ "Who's there?"

²⁷⁷ "Master, it is I, Channa," replied the courtier who had been sleeping with his head on the threshold.

²⁷⁸ "I wish to go forth on the Great Retirement to-day. Saddle a horse for me."

²⁷⁹ "Yes, sire." And taking saddle and bridle with him, the courtier started for the stable. There, by the light of lamps fed with sweet-smelling oils, he perceived the mighty steed Kanthaka in his pleasant quarters, under a canopy of cloth beautified with a pattern of jasmine flowers. "This is the
²⁸⁰ one for me to saddle to-day," thought he; and he saddled Kanthaka.

²⁸¹ "He is drawing the girth very tight," thought Kanthaka, whilst he was being saddled;" it is not at all as on other days, when I am saddled for rides in the park and the like. It must be that to-day my master wishes to issue forth on the Great Retirement." And in his delight he neighed a loud neigh. And that neigh would have spread through the whole town, had not the gods stopped the sound, and suffered no one to hear it.

²⁸² Now the Future Buddha, after he had sent Channa on his errand, thought to himself, "will take just one look at my son;" and, rising from the couch on which he was sitting, he went to the suite of apartments occupied by the mother of Rahula, and opened the door of her chamber. Within the chamber was burning a lamp fed with sweet-smelling oil, and the mother of Râhula lay sleeping on a couch strewn deep with jasmine and other flowers, her hand resting on the head of her son. When the Future Buddha reached the threshold, he paused, and gazed at the two from where he stood.

²⁸³ "If I were to raise my wife's hand from off the child's head, and take him up, she would awake, and thus prevent my departure. I will first become a Buddha, and then come back and see my son." So saying, he descended from the palace.

²⁸⁴ Now that which is said in the Jâtaka Commentary, "At that time Râhula was seven days old, "is not found in the other commentaries. Therefore the account above given is to be accepted.

²⁸⁵ When the Future Buddha had thus descended from the palace, he came near to his horse, and said,--

²⁸⁶ "My dear Kanthaka, save me now this one night; and then, when thanks to you I have become a Buddha, I will save the world of gods and men." And thereupon he vaulted upon Kanthaka's back.

²⁸⁷ Now Kanthaka was eighteen cubits long from his neck to his tail, and of corresponding height; he was strong and swift, and white all over like a polished conch-shell. If he neighed or stamped, the sound was so loud as to spread

²⁸⁸ through the whole city; therefore the gods exerted their power, and muffled the sound of his neighing, so that no one heard it; and at every step he took they placed the palms of their hands under his feet.

²⁸⁹ The Future Buddha rode on the mighty back of the mighty steed, made Channa hold on by the tail, and so arrived at midnight at the great gate of the city.

²⁹⁰ Now the king, in order that the Future Buddha should not at any time go out of the city without his knowledge, had caused each of the two leaves of the gate to be made so heavy as to need a thousand men to move it. But the Future Buddha had a vigor and a strength that was equal, when reckoned in elephant-power, to the strength of ten thousand million elephants, and, reckoned in man-power, to the strength of a hundred thousand million men.

²⁹¹ "If," thought he, "the gate does not open, I will straightway grip tight hold of Kanthaka with my thighs, and, seated as I am on Kanthaka's back, and with Channa holding on by the tail, I will leap up and carry them both with me over the wall, although its height be eighteen cubits."

²⁹² "If," thought Channa, "the gate is not opened, I will place my master on my shoulder, and tucking Kanthaka under my arm by passing my right hand round him and under his belly, I will leap up and carry them both with me over the wall."

²⁹³ "If," thought Kanthaka, "the gate is not opened, with my master seated as he is on my back, and with Channa holding on by my tail, I will leap up and carry them both with me over the wall."

²⁹⁴ Now if the gate had not opened, verily one or another of these three persons would have accomplished that whereof he thought; but the divinity that inhabited the gate opened it for them.

²⁹⁵ At this moment came Mâra, with the intention of persuading

²⁹⁶ the Future Buddha to turn back; and standing in the air, he said,--

²⁹⁷ "Sir, go not forth! For on the seventh day from now the wheel of empire will appear to you, and you shall rule over the four great continents and their two thousand attendant isles. Sir, turn back!"

²⁹⁸ "Who are you?"

²⁹⁹ "I am Vasavatti."

³⁰⁰ "Mâra, I knew that the wheel of empire was on the point of appearing to me; but I do not wish for sovereignty. I am about to cause the ten thousand worlds to thunder with my becoming a Buddha."

³⁰¹ "I shall catch you," thought Mâra, "the very first time you have a lustful, malicious, or unkind thought." And, like an ever-present shadow, he followed after, ever on the watch for some slip.

³⁰² Thus the Future Buddha, casting away with indifference a universal sovereignty already in his grasp,--spewing it out as if it were but phlegm,--departed from the city in great splendor on the full-moon day of the month Âsâlhi, when the moon was in Libra. And when he had gone out from the city, he became desirous of looking back at it; but no sooner had the thought arisen in his mind, than the broad earth, seeming to fear lest the Great Being might neglect to perform the act of looking back, split and turned round like a potter's wheel. When the Future Buddha had stood a while facing the city and gazing upon it, and had indicated in that place the spot for the "Shrine of the Turning Back of Kanthaka," he turned Kanthaka in the direction in which he meant to go, and proceeded on his way in great honor and exceeding glory.

³⁰³ For they say the deities bore sixty thousand torches in front of him, and sixty thousand behind him, and sixty

³⁰⁴ thousand on the right hand, and sixty thousand on the left hand. Other deities, standing on the rim of the world, bore torches past all numbering; and still other deities, as well as serpents and birds, accompanied him, and did him homage with heavenly perfumes, garlands, sandal-wood powder, and incense. And the sky was as full of coral flowers as it is of pouring water at the height of the rainy season. Celestial choruses were heard; and on every side bands of music played, some of eight instruments, and some of sixty,--sixty-eight hundred thousand instruments in all. It was as when the storm-clouds thunder on the sea, or when the ocean roars against the Yugandhara rocks.

³⁰⁵ Advancing in this glory, the Future Buddha in one night passed through three kingdoms, and at the end of thirty leagues he came to the river named Anomâ.

³⁰⁶ But was this as far as the horse could go? Certainly not. For he was able to travel round the world from end to end, as it were round the rim of a wheel lying on its hub, and yet get back before breakfast and eat the food prepared for him. But on this occasion the fragrant garlands and other

offerings which the gods and the serpents and the birds threw down upon him from the sky buried him up to his haunches; and as he was obliged to drag his body and cut his way through the tangled mass, he was greatly delayed. Hence it was that he went only thirty leagues.

307 And the Future Buddha, stopping on the river-bank, said to Channa,--

308 "What is the name of this river?"

309 "Sire, its name is Anomâ [Illustrious]."

310 "And my retirement from the world shall also be called Anomâ," replied the Future Buddha. Saying this, he gave the signal to his horse with his heel; and the horse sprang over the river, which had a breadth of eight usabhas, and landed on the opposite bank. And the Future Buddha, dismounting and standing on the sandy beach that stretched away like a sheet of silver, said to Channa,--

311 "My good Channa, take these ornaments and Kanthaka and go home. I am about to retire from the world."

312 "Sire, I also will retire from the world."

313 Three times the Future Buddha refused him, saying, "It is not for you to retire from the world. Go now!" and made him take the ornaments and Kanthaka.

314 Next he thought, "These locks of mine are not suited to a monk; but there is no one fit to cut the hair of a Future Buddha. Therefore I will cut them off myself with my sword." And grasping a simitar with his right hand, he seized his top-knot with his left hand, and cut it off, together with the diadem. His hair thus became two finger-breadths in length, and curling to the right, lay close to his head. As long as he lived it remained of that length, and the beard was proportionate. And never again did he have to cut either hair or beard.

315 Then the Future Buddha seized hold of his top-knot and diadem, and threw them into the air, saying,--

316 "If I am to become a Buddha, let them stay in the sky; but if not, let them fall to the ground."

317 The top-knot and jewelled turban mounted for a distance of a league into the air, and there came to a stop. And Sakka, the king of the gods, perceiving them with his divine eye, received them in an appropriate jewelled casket, and established it in the Heaven of the Thirty-three as the "Shrine of the Diadem."

272 "His hair he cut, so sweet with many pleasant scents, This Chief of Men, and high impelled it towards the sky; And there god Vâsava, the god with thousand eyes, In golden casket caught it, bowing low his head."

318 Again the Future Buddha thought, "These garments of mine, made of Benares cloth, are not suited to a monk."

319 Now the Mahâ-Brahma god, Ghaṭikâra, who had been a friend of his in the time of the Buddha Kassapa, and whose affection for him had not grown old in the long interval. since that Buddha, thought to himself,--

320 "To-day my friend has gone forth on the Great Retirement. I will bring him the requisites of a monk."

²⁷³ "Robes, three in all, the bowl for alms, The razor, needle, and the belt, And water-strainer,--just these eight Are needed by th' ecstatic monk."

³²¹ Taking the above eight requisites of a monk, he gave them to him.

³²² When the Future Buddha had put on this most excellent vesture, the symbol of saintship and of retirement from the world, he dismissed Channa, saying,--

³²³ "Channa, go tell my father and my mother from me that I am well."

³²⁴ And Channa did obeisance to the Future Buddha; and keeping his right side towards him, he departed.

³²⁵ But Kanthaka, who had stood listening to the Future Buddha while he was conferring with Channa, was unable to bear his grief at the thought, "I shall never see my master any more." And as he passed out of sight, his heart burst, and he died, and was reborn in the Heaven of the Thirty-three as the god Kanthaka.

³²⁶ At first the grief of Channa had been but single; but now he was oppressed with a second sorrow in the death of Kanthaka, and came weeping and wailing to the city.

The Great Struggle

¹ NOW the Future Buddha, having thus retired from the world,--in that place there was a mango-grove named Anupiya, and here he first spent a week in the joy of having retired from the world,--in one day went on foot to Râjagaha, a distance of thirty leagues, and entering the city, he begged for food from house to house without passing any by. By the beauty of the Future Buddha, the whole city was thrown into a commotion, like that into which Râjagaha was thrown by the entrance of Dhanapâlaka, or like that into which the

² heavenly city was thrown by the entrance of the chief of the Titans.

³ Then ran the king's men to the palace, and made announcement,--

⁴ "Sire, there is a being of such and such appearance going about the city begging for food. Whether he be a god, or a man, or a serpent, or a bird, we do not know."

⁵ Then the king, standing on the roof of his palace, and thence beholding the Great Being, became amazed and astonished, and commanded his men,--

⁶ "Look ye now! Go and investigate this! If this person be not a man, he will vanish from sight as soon as he leaves the city; if, namely, he be a god, he will depart by way of the air; if a serpent, he will sink into the ground. But if he be a human being, he will eat the food he has obtained in alms."

⁷ Now the Great Being, after collecting a number of scraps, sufficient, as he judged, for his sustenance, left the city by the same gate he had entered, and sitting down with his face to the east, in the shade of Pandava rock, he attempted to eat his meal. But his stomach turned, and he felt as if his inwards were on the point of coming out by his mouth. Thereupon, in the midst of his distress at that repulsive food, --for in that existence he had never before so much as seen such fare,--he began to admonish himself, saying, "Siddhattha, although you were born into a family having plenty to eat and drink, into a station in life where you lived on fragrant third season's rice with various sauces of the finest flavors, yet when you saw a monk clad in garments taken from the rubbish heap, you

exclaimed, 'Oh, when shall I be like him, and eat food which I have begged? Will that time ever come?' And then you retired from the world. And

⁸ now that you have your wish, and have renounced all, what, pray, is this you are doing?" When he had thus admonished himself, his disgust subsided, and he ate his meal.

⁹ Then the king's men went and announced to the king what they had seen. And the king, on hearing the report of the messengers, issued hastily from the city, and approaching the Future Buddha, and being pleased with his deportment, he tendered him all his kingly glory.

¹⁰ "Great king," replied the Future Buddha, "I do not seek for the gratification of my senses or my passions, but have retired from the world for the sake of the supreme and absolute enlightenment."

¹¹ "Verily," said the king, when his repeated offers had all been refused, "you are sure to become a Buddha; but when that happens, your first journey must be to my kingdom."

¹² The above is an abridgment, but the full account, beginning with the lines,--

¹³ can be found by referring to the "Discourse on Retirement from the World," and its commentary.

¹⁴ Then the Future Buddha, having made the king the required promise, proceeded on his way; and coming to Âlâra Kâlâma and Uddaka, the disciple of Râma, he acquired from them the eight stages of meditation. But becoming convinced that they did not lead to enlightenment, he ceased to practise them. And being desirous of making the Great Struggle, so as to show the world of gods and men his fortitude and heroism, he went to Uruvelâ, and saying, "Truly, delightful is this spot," he there took up his abode, and began the Great Struggle.

¹⁵ And those five persons, Kondañña and the others, who since their retirement from the world, were wandering about for alms through villages, market-towns, and royal cities, here met with the Future Buddha. And during the six

¹⁶ years of the Great Struggle, they swept his cell, and did all manner of service for him, and kept constantly at his beck and call, all the time saying, "Now he will become a Buddha, now he will become a Buddha."

¹⁷ And the Future Buddha, thinking, "I will carry austerity to the uttermost," tried various plans, such as living on one sesamum seed or on one grain of rice a day, and even ceased taking nourishment altogether, and moreover rebuffed the gods when they came and attempted to infuse nourishment through the pores of his skin. By this lack of nourishment, his body became emaciated to the last degree, and lost its golden color, and became black, and his thirty-two physical characteristics as a great being became obscured. Now, one day, as he was deep in a trance of suppressed breathing, he was attacked by violent pains, and fell senseless to the ground, at one end of his walking-place.

¹⁸ And certain of the deities said, "The monk Gotama is dead;" but others said, "This is a practice of the saints." Then those who thought he was dead went to king Suddhodana, and announced to him that his son was dead.

¹⁹ "Did he die after becoming a Buddha, or before?" asked the king.

²⁰ "He was unable to become a Buddha, but in making the Struggle, he fell to the ground and died."

²¹ When the king heard this, he refused to credit it, saying, "I do not believe it. Death cannot come to my son before he attains to enlightenment."

²² But why would not the king believe it? Because of the miracles he had seen,--the first when the ascetic Kâladevala had been compelled to do homage to the Future Buddha, and the other which happened to the rose-apple tree.

²³ But the Future Buddha recovering his consciousness, and standing up, the deities went a second time to the king, and told him that his son was well again.

²⁴ Said the king, "I knew that my son could not have died."

²⁵ Now the six years which the Great Being thus spent in austerities were like time spent in endeavoring to tie the air

²⁶ into knots. And coming to the decision, "These austerities are not the way to enlightenment," he went begging through villages and market-towns for ordinary material food, and lived upon it. And his thirty-two physical characteristics as a great being again appeared, and the color of his body became like unto gold.

²⁷ Then the band of five priests thought, "It is now six years that this man has been performing austerities without being able to attain to omniscience. And how much less can he be expected to do so in future, now that he has again taken to ordinary material food begged from town to town! He has become luxurious, and given up the Struggle. For us to look for any benefit to come from that quarter would be as reasonable as if a man were to imagine he could bathe his head in a dew-drop. We will have nothing more to do with him." With that they took their bowls and robes, and left the Great Being, and going eighteen leagues off, entered Isipatana.

The Attainment of Buddhahip

¹ NOW at that time there lived in Uruvelâ a girl named Sujâtâ, who had been born in the family of the householder Senâni, in General's Town. On reaching maturity she made a prayer to a certain banyan-tree, saying, "If I get a husband of equal rank with myself, and my first-born is a son, I will make a yearly offering to you of the value of a hundred thousand pieces of money." And her prayer had been successful.

² And wishing to make her offering on the day of full moon of the month Visâkhâ, full six years after the Great Being commenced his austerities, she first pastured a thousand cows in Latthimadhu Wood, and fed their milk to five hundred cows and the milk of these five hundred cows to two hundred and fifty, and so on down to feeding the milk

³ of sixteen cows to eight. This "working the milk in and in," as it is called, was done to increase the thickness and the sweetness and the strength-giving properties of the milk. And when it came to be the full-moon day of Visâkhâ, she resolved to make her offering, and rose up early in the morning, just when night was breaking into day, and gave orders to milk the eight cows. The calves had not come at the teats of the cows; yet as soon as new pails were put under the udders, the milk flowed in streams of its own accord. When she saw this miracle, Sujâtâ took the milk with her own hands and placed it in a new vessel, and herself made a fire and began to cook it. While the milk-rice was cooking, immense bubbles arose, and turning to the right, went round together; but not a single drop ran over the edge, and not a particle of smoke went up from the fireplace. On this occasion the four guardian angels were present, and stood guard over the fireplace; Mahâ-Brahma bore aloft the

canopy of state, and Sakka raked the fire-brands together and made the fire blaze up brightly. And just as a man crushes honey out of a honey-comb that has formed around a stick, so the deities by their superhuman power collected an amount of vital sap sufficient for the sustenance of the gods and men of all the four great continents and their two thousand attendant isles, and infused it into the milk-rice. At other times, to be sure, the deities infuse this sap into each mouthful; but on the day of the attainment of the Buddhahood, and on the day of decease, they place it in the kettle itself.

⁴ When Sujâtâ had seen so many miracles appear to her in one day, she said to her slave-girl Punnâ,--

⁵ "Punnâ, dear girl, the deity is very graciously disposed to us to-day. I have never before seen so many marvellous things happen in so short a time. Run quickly, and get everything ready at the holy place."

⁶ "Yes, my lady," replied the slave-girl, and ran in great haste to the foot of the tree.

⁷ Now that night the Future Buddha had five great dreams, and on considering their meaning reached the conclusion, "Without doubt I shall become a Buddha this very day."

⁸ And when night was over, and he had cared for his person, he came early in the morning to that tree, to await the hour to go begging. And when he sat down he illumined the whole tree with his radiance.

⁹ Then came Punnâ, and saw the Future Buddha sitting at the foot of the tree, contemplating the eastern quarter of the world. And when she beheld the radiance from his body lighting up the whole tree with a golden color, she became greatly excited, saying to herself, "Our deity, methinks, has come down from the tree to-day, and has seated himself, ready to receive our offering in person." And she ran in great haste, and told Sujâtâ of the matter.

¹⁰ When Sujâtâ heard this news, she was overjoyed; and saying, "From this day forth be to me in the room of an eldest daughter," she decked Punnâ with all the ornaments appropriate to that position. And since a Future Buddha on the day he attains the Buddhahood must needs receive a golden dish worth a hundred thousand pieces of money, therefore the idea occurred to her of putting the milk-rice in a golden dish. And bringing out a golden dish that was worth a hundred thousand, she took up the cooking-vessel and began to pour out the milk-rice. All the milk-rice rolled off like water from a lotus-leaf, and exactly filled the dish. Then, covering the dish with another, which was also made of gold, and wrapping it in a cloth, she adorned herself in all her ornaments, and with the dish on her head proceeded in state to the foot of the banyan-tree. As soon as she caught sight of the Future Buddha she was exceedingly overjoyed, supposing him to be the tree-god; and as she advanced she kept constantly bowing. And taking the pot from her head, she uncovered it, and with some flower-scented water in a golden vase, drew near and took up a position close to the Future Buddha. The earthenware bowl which the Future Buddha had kept so long, and which had been given him by Ghatîkarâ, the Mahâ-Brahma god, at that instant disappeared; and the Future Buddha, stretching out his right hand in an attempt to find his bowl, grasped the vase of water. Next Sujâtâ placed the dish of milk-rice in the hand of the Great

¹¹ Being. Then the Great Being looked at Sujâtâ; and she perceived that he was a holy man, and did obeisance, and said,--

¹² "Lord, accept my donation, and go whithersoever it seemeth to you good." And adding, "May your wishes prosper like mine own," she departed, caring no more for her golden dish worth a hundred thousand pieces of money than if it had been a dead leaf.

¹³ The Future Buddha rose from his seat and walked round the tree with his right side towards it; and taking the dish, he proceeded to the banks of the Nerañjarâ and descended into its waters, just as many thousands of Future Buddhas before him had descended on the day of their complete enlightenment.--The spot where he bathed is now a place of pilgrimage named Suppatitthita, and here he deposited the dish on the bank before descending into the water.--After bathing he dressed himself in that garb of saintship which had been the dress of many hundreds of thousands of Future Buddhas before him; and sitting down with his face to the east, he made the whole of the thick, sweet milk-rice into forty-nine pellets of the size of the fruit of the single-seeded palmyra-tree, and ate it. And he took no further nourishment until the end of the seven weeks, or forty-nine days, which he spent on the throne of wisdom after he had become a Buddha. During all that time he had no other nourishment; he neither bathed, nor rinsed his mouth, nor did he ease himself; but was wholly taken up by the delights of the Trances, of the Paths, and of the Fruits.

¹⁴ Now when he had consumed the milk-rice, he took the golden dish; and saying, "If I am to succeed in becoming a Buddha to-day, let this dish go up-stream; but if not, let it go down-stream," he threw it into the water. And it swam, cleaving the stream, until it came to the middle of the river, and then, like a fleet horse, it ran up-stream for a distance of eighty cubits, keeping all the while in the middle of the stream. Then it dived into a whirlpool and went to the palace of the black snake-king, and hit, "click! click!" against the dishes that had been used by the last three Buddhas, and

¹⁵ took its place at the end of the row. When the black snake-king heard the noise, he exclaimed,--

¹⁶ and so on, through several hundred laudatory verses. As a matter of only yesterday and to-day did the times of the snake-king's appearance above ground seem to him; and his body at such times towered up into the sky to a height of one and three quarters leagues.

¹⁷ Then the Future Buddha took his noonday rest on the banks of the river, in a grove of sal-trees in full bloom. And at nightfall, at the time the flowers droop on their stalks, he rose up, like a lion when he bestirs himself, and went towards the Bo-tree, along a road which the gods had decked, and which was eight usabhas wide.

¹⁸ The snakes, the fairies, the birds, and other classes of beings did him homage with celestial perfumes, flowers, and other offerings, and celestial choruses poured forth heavenly music; so that the ten thousand worlds were filled with these perfumes, garlands, and shouts of acclaim.

¹⁹ Just then there came from the opposite direction a grasscutter named Sotthiya, and he was carrying grass. And when he saw the Great Being, that he was a holy man, he gave him eight handfuls of grass. The Future Buddha took the grass, and ascending the throne of wisdom, stood on the southern side and faced the north. Instantly the southern half of the world sank, until it seemed to touch the Avîci hell, while the northern half rose to the highest of the heavens.

²⁰ "Methinks," said the Future Buddha, "this cannot be the place for the attainment of the supreme wisdom;" and walking round the tree with his right side towards it, he came to the western side and faced the east. Then the western half of the world sank, until it seemed to touch the Avîci hell, while the eastern half rose to the highest of the heavens. Wherever, indeed, he stood, the broad earth rose

and fell, as though it had been a huge cart-wheel lying on its hub, and some one were treading on the rim.

²¹ "Methinks," said the Future Buddha, "this also cannot be the place for the attainment of supreme wisdom;" and walking round the tree with his right side towards it, he came to the northern side and faced the south. Then the northern half of the world sank, until it seemed to touch the Avîci hell, while the southern half rose to the highest of the heavens.

²² "Methinks," said the Future Buddha, "this also cannot be the place for the attainment of supreme wisdom;" and walking round the tree with his right side towards it, he came to the eastern side and faced the west. Now it is on the eastern side of their Bo-trees that all The Buddhas have sat cross-legged, and that side neither trembles nor quakes.

²³ Then the Great Being, saying to himself, "This is the immovable spot on which all The Buddhas have planted themselves! This is the place for destroying passion's net!" took hold of his handful of grass by one end, and shook it out there. And straightway the blades of grass formed themselves into a seat fourteen cubits long, of such symmetry of shape as not even the most skilful painter or carver could design.

²⁴ Then the Future Buddha turned his back to the trunk of the Bo-tree and faced the east. And making the mighty resolution, "Let my skin, and sinews, and bones become dry, and welcome! and let all the flesh and blood in my body dry up! but never from this seat will I stir, until I have attained the supreme and absolute wisdom!" he sat himself down cross-legged in an unconquerable position, from which not even the descent of a hundred thunder-bolts at once could have dislodged him.

²⁵ At this point the god Mâra, exclaiming, "Prince Siddhattha is desirous of passing beyond my control, but I will never allow it!" went and announced the news to his army, and sounding the Mâra war-cry, drew out for battle. Now Mâra's army extended in front of him for twelve leagues, and to the right and to the left for twelve leagues, and in the rear as far as to the confines of the world, and it was nine leagues high. And when it shouted, it made an earthquake-like

²⁶ roaring and rumbling over a space of a thousand leagues. And the god Mâra, mounting his elephant, which was a hundred and fifty leagues high, and had the name "Girded-with-mountains," caused a thousand arms to appear on his body, and with these he grasped a variety of weapons. Also in the remainder of that army, no two persons carried the same weapon; and diverse also in their appearances and countenances, the host swept on like a flood to overwhelm the Great Being.

²⁷ Now deities throughout the ten thousand worlds were busy singing the praises of the Great Being. Sakka, the king of the gods, was blowing the conch-shell Vijayuttara. (This conch, they say, was a hundred and twenty cubits long, and when once it had been filled with wind, it would sound for four months before it stopped.) The great black snake-king sang more than a hundred laudatory verses. And Mahâ-Brahma stood holding aloft the white umbrella. But as Mâra's army gradually drew near to the throne of wisdom, not one of these gods was able to stand his ground, but each fled straight before him. The black snake-king dived into the ground, and coming to the snake-abode, Mañjerika, which was five hundred leagues in extent, he covered his face with both hands and lay down. Sakka slung his conch-shell Vijayuttara over his back, and took up his position on the rim of the world. Mahâ-Brahma left the white umbrella at the end of the world, and fled to his Brahma-abode. Not a single deity was able to stand his ground, and the Great Being was left sitting alone.

²⁸ Then said Mâra to his followers,--

²⁹ "My friends, Siddhattha, the son of Suddhodana, is far greater than any other man, and we shall never be able to fight him in front. We will attack him from behind." All the gods had now disappeared, and the Great Being looked around on three sides, and said to himself, "There is no one here." Then looking to the north, he perceived Mâra's army coming on like a flood, and said,--

³⁰ "Here is this multitude exerting all their strength and power against me alone. My mother and father are not here,

³¹ nor my brother, nor any other relative. But I have these Ten Perfections, like old retainers long cherished at my board. It therefore behooves me to make the Ten Perfections my shield and my sword, and to strike a blow with them that shall destroy this strong array." And he remained sitting, and reflected on the Ten Perfections.

³² Thereupon the god Mâra caused a whirlwind, thinking, "By this will I drive away Siddhattha." Straightway the east wind and all the other different winds began to blow; but although these winds could have torn their way through mountain-peaks half a league, or two leagues, or three leagues high, or have uprooted forest-shrubs and trees, or have reduced to powder and scattered in all directions, villages and towns, yet when they reached the Future Buddha, such was the energy of the Great Being's merit, they lost all power and were not able to cause so much as a fluttering of the edge of his priestly robe.

³³ Then he caused a great rain-storm, saying, "With water will I overwhelm and drown him." And through his mighty power, clouds of a hundred strata, and clouds of a thousand strata arose, and also the other different kinds. And these rained down, until the earth became gullied by the torrents of water which fell, and until the floods had risen over the tops of every forest-tree. But on coming to the Great Being, this mighty inundation was not able to wet his priestly robes as much as a dew-drop would have done.

³⁴ Then he caused a shower of rocks, in which immense mountain-peaks flew smoking and flaming through the sky. But on reaching the Future Buddha they became celestial bouquets of flowers.

³⁵ Then he caused a shower of weapons, in which single-edged, and double-edged swords, spears, and arrows flew smoking and flaming through the sky. But on reaching the Future Buddha they became celestial flowers.

³⁶ Then he caused a shower of live coals, in which live coals as red as kimsuka flowers flew through the sky. But they scattered themselves at the Future Buddha's feet as a shower of celestial flowers.

³⁷ Then he caused a shower of hot ashes, in which ashes that glowed like fire flew through the sky. But they fell at the Future Buddha's feet as sandal-wood powder.

³⁸ Then he caused a shower of sand, in which very fine sand flew smoking and flaming through the sky. But it fell at the Future Buddha's feet as celestial flowers.

³⁹ Then he caused a shower of mud, in which mud flew smoking and flaming through the sky. But it fell at the Future Buddha's feet as celestial ointment.

⁴⁰ Then he caused a darkness, thinking, "By this will I frighten Siddhattha, and drive him away." And the darkness became fourfold, and very dense. But on reaching the Future Buddha it disappeared like darkness before the light of the sun.

⁴¹ Mâra, being thus unable with these nine storms of wind, rain, rocks, weapons, live coals, hot ashes, sand, mud, and darkness, to drive away the Future Buddha, gave command to his followers, "Look ye now! Why stand ye still? Seize, kill, drive away this prince!" And, arming himself with a discus, and seated upon the shoulders of the elephant "Girded-with-mountains," he drew near the Future Buddha, and said,--

⁴² "Siddhattha, arise from this seat! It does not belong to you, but to me."

⁴³ When the Great Being heard this he said,--

⁴⁴ "Mâra, you have not fulfilled the Ten Perfections in any of their three grades; nor have you made the five great donations; nor have you striven for knowledge, nor for the welfare of the world, nor for enlightenment. This seat does not belong to you, but to me."

⁴⁵ Unable to restrain his fury, the enraged Mâra now hurled his discus. But the Great Being reflected on the Ten Perfections, and the discus changed into a canopy of flowers,

⁴⁶ and remained suspended over his head. Yet they say that this keen-edged discus, when at other times Mâra hurled it in anger, would cut through solid stone pillars as if they had been the tips of bamboo shoots. But on this occasion it became a canopy of flowers. Then the followers of Mâra began hurling immense mountain-craggs, saying, "This will make him get up from his seat and flee." But the Great Being kept his thoughts on the Ten Perfections, and the craggs also became wreaths of flowers, and then fell to the ground.

⁴⁷ Now the gods meanwhile were standing on the rim of the world, and craning their necks to look, saying,--

⁴⁸ "Ah, woe the day! The handsome form of prince Siddhattha will surely be destroyed! What will he do to save himself?"

⁴⁹ Then the Great Being, after his assertion that the seat which Future Buddhas had always used on the day of their complete enlightenment belonged to him, continued, and said,--

⁵⁰ "Mâra, who is witness to your having given donations?" Said Mâra, "All these, as many as you see here, are my witnesses;" and he stretched out his hand in the direction of his army. And instantly from Mâra's army came a roar, "I am his witness! I am his witness!" which was like to the roar of an earthquake.

⁵¹ Then said Mâra to the Great Being,--

⁵² "Siddhattha, who is witness to your having given donations?"

⁵³ "Your witnesses," replied the Great Being, "are animate beings, and I have no animate witnesses present. However, not to mention the donations which I gave in other existences, the great seven-hundred-fold donation which I gave in my Vessantara existence shall now be testified to by the solid earth, inanimate though she be." And drawing forth his right hand from beneath his priestly robe, he stretched it out towards the mighty earth, and said, "Are you witness, or are you not, to my having given a great seven-hundred-fold donation in my Vessantara existence?"

⁵⁴ And the mighty earth thundered, "I bear you witness!" with a hundred, a thousand, a hundred thousand roars, as if to overwhelm the army of Mâra.

⁵⁵ Now while the Great Being was thus calling to mind the donation he gave in his Vessantara existence, and saying to himself, "Siddhattha, that was a great and excellent donation which you

gave," the hundred-and-fifty-league-high elephant "Girded-with-mountains" fell upon his knees before the Great Being. And the followers of Mâra fled away in all directions. No two went the same way, but leaving their head-ornaments and their cloaks behind, they fled straight before them.

⁵⁶ Then the hosts of the gods, when they saw the army of Mâra flee, cried out, "Mâra is defeated! Prince Siddhattha has conquered! Let us go celebrate the victory!" And the snakes egging on the snakes, the birds the birds, the deities the deities, and the Brahma-angels the Brahma-angels, they came with perfumes, garlands, and other offerings in their hands to the Great Being on the throne of wisdom. And as they came,--

²⁷⁴ "The victory now hath this illustrious Buddha won! The Wicked One, the Slayer, hath defeated been!" Thus round the throne of wisdom shouted joyously The bands of snakes their songs of victory for the Sage;

²⁷⁵ "The victory now hath this illustrious Buddha won! The Wicked One, the Slayer, hath defeated been!" Thus round the throne of wisdom shouted joyously The flocks of birds their songs of victory for the Sage;

²⁷⁶ "The victory now hath this illustrious Buddha won! The Wicked One, the Slayer, hath defeated been!" Thus round the throne of wisdom shouted joyously The bands of gods their songs of victory for the Sage;

²⁷⁷ "The victory now hath this illustrious Buddha won! The Wicked One, the Slayer, hath defeated been!" Thus round the throne of wisdom shouted joyously The Brahma-angels songs of victory for the Saint.

²⁷⁸ And the remaining deities, also, throughout the ten thousand worlds, made offerings of garlands, perfumes, and ointments, and in many a hymn extolled him.

²⁷⁹ It was before the sun had set that the Great Being thus vanquished the army of Mâra. And then, while the Bo-tree in homage rained red, coral-like sprigs upon his priestly robes, he acquired in the first watch of the night the knowledge of previous existences; in the middle watch of the night, the divine eye; and in the last watch of the night, his intellect fathomed Dependent Origination.

²⁸⁰ Now while he was musing on the twelve terms of Dependent Origination, forwards and backwards, round and back again, the ten thousand worlds quaked twelve times, as far as to their ocean boundaries. And when the Great Being, at the dawning of the day, had thus made the ten thousand worlds thunder with his attainment of omniscience, all these worlds became most gloriously adorned. Flags and banners erected on the eastern rim of the world let their streamers fly to the western rim of the world; likewise those erected on the western rim of the world, to the eastern rim of the world; those erected on the northern rim of the world, to the southern rim of the world; and those erected on the southern rim of the world, to the northern rim of the world; while those erected on the level of the earth let theirs fly until they beat against the Brahma-world; and those of the Brahma-world let theirs hang down to the level of the earth. Throughout the ten thousand worlds the flowering trees bloomed; the fruit trees were weighted down by their burden of fruit; trunk-lotuses bloomed on the trunks of trees; branch-lotuses on the branches of trees; vine-lotuses on the vines; hanging-lotuses in the sky; and stalk-lotuses burst through the rocks and came up by sevens. The system of ten thousand worlds was like a bouquet of flowers sent whirling through the air, or like a thick carpet of flowers; in the intermundane spaces the eight-thousand-league-long hells, which not

even the light of seven suns had formerly been able to illumine, were now flooded with radiance; the eighty-four-thousand-league-deep ocean became sweet to the

²⁸¹ taste; the rivers checked their flowing; the blind from birth received their sight; the deaf from birth their hearing; the cripples from birth the use of their limbs; and the bonds and fetters of captives broke and fell off.

²⁸² When thus he had attained to omniscience, and was the centre of such unparalleled glory and homage, and so many prodigies were happening about him, he breathed forth that solemn utterance which has never been omitted by any of The Buddhas:--

²⁷⁸ "Through birth and rebirth's endless round, Seeking in vain, I hastened on, To find who framed this edifice. What misery!--birth incessantly!

²⁷⁹ "O builder! I've discovered thee! This fabric thou shalt ne'er rebuild! Thy rafters all are broken now, And pointed roof demolished lies! This mind has demolition reached, And seen the last of all desire!"

²⁸³ The period of time, therefore, from the existence in the Tusita Heaven to this attainment of omniscience on the throne of wisdom, constitutes the Intermediate Epoch.

First Events After the Attainment of Buddhahood

¹ Hail to that Blessed One, that Saint, and Supreme Buddha!

² AT that time The Buddha, The Blessed One, was dwelling at Uruvelâ at the foot of the Bo-tree on the banks of the river Nerañjarâ, having just attained the Buddhahood. Then The Blessed One sat cross-legged for seven days together at the foot of the Bo-tree experiencing the bliss of emancipation.

³ Then The Blessed One, during the first watch of the night, thought over Dependent Origination both forward and back:--

⁴ Thus does this entire aggregation of misery arise. But on the complete fading out and cessation of ignorance ceases karma; on the cessation of karma ceases consciousness; on the cessation of consciousness cease name and form; on the cessation of name and form cease the six organs of sense; on the cessation of the six organs of sense ceases contact; on the cessation of contact ceases sensation; on the cessation of sensation ceases desire; on the cessation of desire ceases attachment; on the cessation of attachment ceases existence; on the cessation of existence ceases birth; on the cessation of birth cease old age and death, sorrow, lamentation, misery, grief, and despair. Thus does this entire aggregation of misery cease.

⁵ Then The Blessed One, concerning this, on that occasion, breathed forth this solemn utterance,--

⁶ Then The Blessed One, during the middle watch of the

⁷ night, thought over Dependent Origination both forward and back:--On ignorance depends karma. . . . Thus does this entire aggregation of misery arise. But on the complete fading out and cessation of ignorance ceases karma. . . . Thus does this entire aggregation of misery cease.

⁸ Then The Blessed One, concerning this, on that occasion, breathed forth this solemn utterance,--

⁹ Then The Blessed One, during the last watch of the night, thought over Dependent Origination both forward and back:--On ignorance depends karma. . . . Thus does this entire aggregation of

misery arise. But on the complete fading out and cessation of ignorance ceases karma. . . . Thus does this entire aggregation of misery cease.

¹⁰ Then The Blessed One, concerning this, on that occasion, breathed forth this solemn utterance,--

¹¹ End of the account of what took place under the Bo-tree.

¹² Then The Blessed One, after the lapse of seven days, arose from that state of exalted calm, and leaving the foot of the Bo-tree, drew near to where the Ajapâla (that is, the Goatherd's) banyan-tree was; and having drawn near, he sat cross-legged at the foot of the Ajapâla banyan-tree for seven days together, experiencing the bliss of emancipation.

¹³ Then a certain Brahman, who was of a proud and contemptuous disposition, drew near to where The Blessed One

¹⁴ was; and having drawn near, he exchanged greetings with The Blessed One. And having passed with him the greetings of friendship and civility, he stood respectfully at one side. And standing respectfully at one side, the Brahman spoke to The Blessed One as follows:--

¹⁵ "Gotama, what is it constitutes a Brahman? and what are the Brahman-making qualities?"

¹⁶ Then The Blessed One, concerning this, on that occasion, breathed forth this solemn utterance,--

¹⁷ End of the account of what took place under the Ajapâla-tree.

¹⁸ Then The Blessed One, after the lapse of seven days, arose from that state of exalted calm, and leaving the foot of the Ajapâla banyan-tree, drew near to where the Mucalinda tree was; and having drawn near, he sat cross-legged at the foot of the Mucalinda tree for seven days together, experiencing the bliss of emancipation.

¹⁹ Now at that time a great cloud appeared out of season, and for seven days it was rainy, cloudy weather, with a cold wind. Then issued Mucalinda, the serpent-king, from his abode, and enveloping the body of The Blessed One seven times with his folds, spread his great hood above his head, saying,--

²⁰ "Let neither cold nor heat, nor gnats, flies, wind, sunshine, nor creeping creatures come near The Blessed One!"

²¹ Then, when seven days had elapsed, and Mucalinda, the serpent-king, knew that the storm had broken up, and that the clouds had gone, he unwound his coils from the body of The Blessed One. And changing his natural appearance into that of a young man, he stood before The Blessed One, and with his joined hands to his forehead did reverence to The Blessed One.

²² Then The Blessed One, concerning this, on that occasion, breathed forth this solemn utterance,--

²³ End of the account of what took place under the Mucalinda-tree.

The Conversion of Sâriputta and Moggallâna

¹ NOW at that time, Sañjaya, the wandering ascetic, was dwelling at Râjagaha in company with a large following of wandering ascetics, two hundred and fifty in number; and at that time Sâriputta and Moggallâna were leading the religious life under Sañjaya, the wandering ascetic. And they had made this compact: "That one of us who shall first attain to the deathless is to tell it to the other."

² Then the venerable Assaji, having put on his tunic in the morning and taken his bowl and his robes, entered Rājagaha for alms, winning the minds of men with his advancing and his retiring, with his looking and his gazing, with his drawing in his arms and his stretching out his arms, and having his eyes cast down, and perfect in his deportment. And Sâriputta, the wandering ascetic, saw the venerable Assaji going the rounds of Rājagaha for alms, winning the minds of men with his advancing and his retiring, with his looking and

³ his gazing, with his drawing in his arms and his stretching out his arms, and having his eyes cast down, and perfect in his deportment. And when he had seen him, it occurred to him as follows:--

⁴ "This must be a priest who is either a saint already, or has entered the path which conducts to saintship. What if now I draw near to this priest, and ask him, 'To follow whom, brother, did you retire from the world? Who is your teacher? and whose doctrine do you approve?'"

⁵ Then it occurred to Sâriputta, the wandering ascetic, as follows:--

⁶ "It is not a fit time to ask this priest questions while he is inside the city, and going the rounds for alms. What if now I follow in the wake of this priest in the manner approved of for those who have requests to prefer?"

⁷ Then the venerable Assaji, after he had gone the rounds of Rājagaha and obtained alms, issued from the city; and Sâriputta, the wandering ascetic, drew near to where the venerable Assaji was; and having drawn near, he exchanged greetings with the venerable Assaji; and having passed with him the greetings of friendship and civility, he stood respectfully at one side. And standing respectfully at one side, Sâriputta, the wandering ascetic, spoke to the venerable Assaji as follows:--

⁸ "Placid, brother, are all your organs of sense; clear and bright is the color of your skin. To follow whom, brother, did you retire from the world? Who is your teacher? and whose doctrine do you approve?"

⁹ "Brother, there is a great Sakyaputta monk, one who has retired from the world out of the Sakya clan. To follow this Blessed One have I retired from the world, and this Blessed One is my teacher, and the Doctrine of this Blessed One do I approve."

¹⁰ "But what, venerable sir, is your teacher's doctrine? and what does he proclaim?"

¹¹ "Brother, I am a novice and a new-comer, and the time is but short since I retired from the world under this Doctrine and Discipline. I am not able to expound to you the Doctrine

¹² at any great length, but I can tell you the substance of it in brief."

¹³ Then Sâriputta, the wandering ascetic, spoke to the venerable Assaji as follows:--

¹⁴ "So be it, brother. Whether little or much, tell it me. Tell me only the substance; it is the substance I want. Why should you make a long matter of it?"

¹⁵ Then the venerable Assaji recited to Sâriputta, the wandering ascetic, the following exposition of the Doctrine:--

¹⁶ On hearing this exposition of the Doctrine, there arose in the mind of Sâriputta, the wandering ascetic, a clear and distinct perception of the Doctrine that whatever is subject to origination is subject also to cessation." If this is the Doctrine," said he, "then, indeed, have you reached the sorrowless state lost sight of and neglected for many myriads of world-cycles."

¹⁷ Then Sâriputta, the wandering ascetic, drew near to where Moggallâna, the wandering ascetic, was. And Moggallâna, the wandering ascetic, saw Sâriputta, the wandering ascetic, approaching from afar; and when he had seen him, he spoke to Sâriputta, the wandering ascetic, as follows:--

¹⁸ "Placid, brother, are all your organs of sense; clear and bright is the color of your skin. Brother, have you attained to the deathless?"

¹⁹ "Yea, brother, I have attained to the deathless."

²⁰ "But how, brother, did you attain to the deathless?"

²¹ "Brother, just now I saw Assaji the priest going the rounds of Râjagaha for alms, winning the minds of men with his advancing and his retiring, with his looking and his gazing, with his drawing in his arms and his stretching out his arms, and having his eyes cast down, and perfect in his deportment; and when I had seen him, it occurred to me as follows:--

²² "This must be a priest who is either a saint already, or has entered the path which conducts to saintship. What if now I were to draw near to this priest, and ask him, 'To follow whom, brother, did you retire from the world? Who is your Teacher? and whose doctrine do you approve?' Then, brother, it occurred to me as follows: 'It is not a fit time to ask this priest questions while he is inside the city and going the round for alms. What if now I follow in the wake of this priest in the manner approved of for those who have requests to prefer?' Then, brother, Assaji the priest, after he had gone the rounds of Râjagaha and obtained alms, issued from the city; and I, brother, drew near to where Assaji the priest was; and having drawn near, I exchanged greetings with the venerable Assaji; and having passed with him the greetings of friendship and civility, I stood respectfully at one side. And standing respectfully at one side, I spoke, brother, to the venerable Assaji as follows: 'Placid, brother, are all your organs of sense; clear and bright is the color of your skin. To follow whom, brother, did you retire from the world? Who is your teacher? and whose doctrine do you approve?' 'Brother, there is a great Sakyaputta monk, one who has retired from the world out of the Sakya clan. To follow this Blessed One have I retired from the world, and this Blessed One is my teacher, and the Doctrine of this Blessed One do I approve.' 'But what, venerable sir, is your teacher's doctrine? and what does he proclaim?' 'Brother, I am a novice and a new-comer, and the time is but short since I retired from the world under the Doctrine and Discipline. I am not able to expound to you the Doctrine at any great length, but I can tell you the substance of it in brief.' 'So be it, brother. Whether little or much, tell it me. Tell me only the substance; it is the substance I want. Why should you make a long matter of it?' Then, brother, Assaji the priest recited to me the following exposition of the Doctrine:--

²³ On hearing this exposition of the Doctrine, there arose in the mind of Moggallâna, the wandering ascetic, a clear and distinct perception of the Doctrine that whatever is subject to origination is subject also to cessation. "If this is the Doctrine," said he, "then, indeed, have you reached the sorrowless state lost sight of and neglected for many myriads of world-cycles."

The Buddha's Daily Habits

¹ HABITS are of two kinds, the profitable, and the unprofitable. Of these, the unprofitable habits of The Blessed One had been extirpated by his attainment of saintship at the time he sat cross-legged under the Bo-tree. Profitable habits, however, remained to The Blessed One.

² These were fivefold: his before-breakfast habits; his after-breakfast habits; his habits of the first watch of the night; his habits of the middle watch of the night; his habits of the last watch of the night.

³ His before-breakfast habits were as follows:--

⁴ The Blessed One would rise early in the morning, and when, out of kindness to his body-servant and for the sake of bodily comfort, he had rinsed his mouth and otherwise cared for his person, he would sit retired until it was time to go begging. And when it came time, he would put on his tunic, girdle, and robes, and taking his bowl, he would enter the village or the town for alms. Sometimes he went alone, sometimes surrounded by a congregation of priests; sometimes without anything especial happening, sometimes with the accompaniment of many prodigies.

⁵ While, namely, the Lord of the World is entering for

⁶ alms, gentle winds clear the ground before him; the clouds let fall drops of water to lay the dust in his pathway, and then become a canopy over him; other winds bring flowers and scatter them in his path; elevations of ground depress themselves, and depressions elevate themselves; wherever he places his foot, the ground is even and pleasant to walk upon, or lotus-flowers receive his tread. No sooner has he set his right foot within the city-gate than the rays of six different colors which issue from his body race hither and thither over palaces and pagodas, and deck them, as it were, with the yellow sheen of gold, or with the colors of a painting. The elephants, the horses, the birds, and other animals give forth melodious sounds; likewise the tom-toms, lutes, and other musical instruments, and the ornaments worn by the people.

⁷ By these tokens the people would know, "The Blessed One has now entered for alms;" and in their best tunics and best robes, with perfumes, flowers, and other offerings, they issue forth from their houses into the street. Then, having zealously paid homage to The Blessed One with the perfumes, flowers, and other offerings, and done him obeisance, some would implore him, "Reverend Sir, give us ten priests to feed;" some, "Give us twenty;" and some, "Give us a hundred priests." And they would take the bowl of The Blessed One, and prepare a seat for him, and zealously show their reverence for him by placing food in the bowl.

⁸ When he had finished his meal, The Blessed One, with due consideration for the different dispositions of their minds, would so teach them the Doctrine that some would become established in the refuges, some in the five precepts, some would become converted, some would attain to the fruit of either once returning, or of never returning, while some would become established in the highest fruit, that of saintship, and would retire from the world. Having shown this kindness to the multitude, he would rise from his seat, and return to the monastery.

⁹ On his arrival there, he would take his seat in a pavilion, on the excellent Buddha-mat which had been spread for him, where he would wait for the priests to finish their meal. When the priests had finished their meal, the body-servant would announce the fact to The Blessed One. Then The Blessed One would enter the perfumed chamber.

¹⁰ These, then, were his before-breakfast habits.

¹¹ Then The Blessed One, having thus finished his before-breakfast duties, would first sit in the perfumed chamber, on a seat that had been spread for him by his body-servant, and would wash his

feet. Then, taking up his stand on the landing of the jewelled staircase which led to the perfumed chamber, he would exhort the congregation of the priests, saying,--

¹² "O priests, diligently work out your salvation; for not often occur the appearance of a Buddha in the world and existence among men and the propitious moment and retirement from the world and the opportunity to hear the true Doctrine."

¹³ At this point some would ask The Blessed One for exercises in meditation, and The Blessed One would assign them exercises suited to their several characters. Then all would do obeisance to The Blessed One, and go to the places where they were in the habit of spending the night or the day--some to the forest, some to the foot of trees, some to the hills, and so on, some to the heaven of the four great kings, . . . and some to Vasavatti's heaven.

¹⁴ Then The Blessed One, entering the perfumed chamber, would, if he wished, lie down for a while, mindful and conscious, and on his right side after the manner of a lion. And secondly, his body being now refreshed, he would rise, and gaze over the world. And thirdly, the people of the village or town near which he might be dwelling, who had given him breakfast, would assemble after breakfast at the monastery, again in their best tunics and their best robes, and with perfumes, flowers, and other offerings.

¹⁵ Thereupon The Blessed One, when his audience had assembled, would approach in such miraculous manner as was fitting; and taking his seat in the lecture-hall, on the excellent Buddha-mat which had been spread for him, he would teach the Doctrine, as suited the time and occasion. And when he perceived it was time, he would dismiss the audience, and the people would do obeisance to The Blessed One, and depart.

¹⁶ These were his after-breakfast habits.

¹⁷ When he had thus finished his after-breakfast duties, he would rise from the excellent Buddha-seat, and if he desired to bathe, he would enter the bath-house, and cool his limbs with water made ready by his body-servant. Then the body-servant would fetch the Buddha-seat, and spread it in the perfumed chamber. And The Blessed One, putting on a tunic of double red cloth, and binding on his girdle, and throwing his upper robe over his right shoulder, would go thither and sit down, and for a while remain solitary, and plunged in meditation. After that would come the priests from here and from there to wait on The Blessed One. And some would propound questions, some would ask for exercises in meditation, and some for a sermon; and in granting their desires The Blessed One would complete the first watch of the night.

¹⁸ These were his habits of the first watch of the night.

¹⁹ And now, when The Blessed One had finished his duties of the first watch of the night, and when the priests had done him obeisance and were departing, the deities throughout the entire system of ten thousand worlds would seize the opportunity to draw near to The Blessed One and ask him any questions that might occur to them, even such as were but four syllables long. And The Blessed One in answering their questions would complete the middle watch of the night.

²⁰ These were his habits of the middle watch of the night.

²¹ The last watch of the night he would divide into three parts, and as his body would be tired from so much sitting since the morning, he would spend one part in pacing up

²² and down to free himself from the discomfort. In the second part he would enter the perfumed chamber, and would lie down mindful and conscious, and on his right side after the manner of a lion. In the third part he would rise, and taking his seat, he would gaze over the world with the eye of a Buddha, in order to discover any individual who, under some former Buddha, with alms-giving, or keeping the precepts, or other meritorious deeds, might have made the earnest wish.

²³ These were his habits of the last watch of the night.

The Death of the Buddha

¹ THEN The Blessed One addressed the venerable Ânanda:--

² "Let us go hence, Ânanda. To the further bank of the Hiraññavatî river, and to the city of Kusinârâ and the sal-tree grove Upavattana of the Mallas will we draw near."

³ "Yes, Reverend Sir," said the venerable Ânanda to The Blessed One in assent.

⁴ Then The Blessed One, accompanied by a large congregation of priests, drew near to the further bank of the Hiraññavatî river, and to the city of Kusinârâ and the sal-tree grove Upavattana of the Mallas; and having drawn near, he addressed the venerable Ânanda:--

⁵ "Be so good, Ânanda, as to spread me a couch with its head to the north between twin sal-trees. I am weary, Ânanda, and wish to lie down."

⁶ "Yes, Reverend Sir," said the venerable Ânanda to The Blessed One in assent, and spread the couch with its head to the north between twin sal-trees. Then The Blessed One lay down on his right side after the manner of a lion, and placing foot on foot, remained mindful and conscious.

⁷ Now at that time the twin sal-trees had completely burst forth into bloom, though it was not the flowering season;

⁸ and the blossoms scattered themselves over the body of The Tathâgata, and strewed and sprinkled themselves in worship of The Tathâgata. Also heavenly Erythrina flowers fell from the sky; and these scattered themselves over the body of The Tathâgata, and strewed and sprinkled themselves in worship of The Tathâgata. Also heavenly sandal-wood powder fell from the sky; and this scattered itself over the body of The Tathâgata, and strewed and sprinkled itself in worship of The Tathâgata. And music sounded in the sky in worship of The Tathâgata, and heavenly choruses were heard to sing in worship of The Tathâgata.

⁹ Then The Blessed One addressed the venerable Ânanda:--

¹⁰ "The twin sal-trees, Ânanda, have completely burst forth into bloom, though it is not the flowering season; and the blossoms have scattered themselves over the body of The Tathâgata, and have strewn and sprinkled themselves in worship of The Tathâgata. Also heavenly Erythrina flowers have fallen from the sky; and these have scattered themselves over the body of The Tathâgata, and have strewn and sprinkled themselves in worship of The Tathâgata. Also heavenly sandal-wood powder has fallen from the sky; and this has scattered itself over the body of The Tathâgata, and has strewn and sprinkled itself in worship of The Tathâgata. Also music is sounding in the sky in worship of The Tathâgata, and heavenly choruses are heard to sing in worship of The Tathâgata. But it is not by all this, Ânanda, that The Tathâgata is honored, esteemed, revered, worshiped, or venerated; but the

priest, Ânanda, or the priestess, or the lay disciple, or the female lay disciple, who shall fulfil all the greater and lesser duties, conducting himself with propriety and in accordance with the precepts, by him is The Tathâgata honored, esteemed, revered, and worshiped with the best of worship.

Accordingly, Ânanda, train yourselves,

¹¹ and fulfil all the greater and lesser duties, and conduct yourselves with propriety and in accordance with the precepts."

¹² Now at that time the venerable Upavâna was standing in front of The Blessed One, and fanning him. Then The Blessed One was harsh to the venerable Upavâna saying,--

¹³ "Step aside, O priest; stand not in front of me." Then it occurred to the venerable Ânanda as follows:--

¹⁴ "Here, this venerable Upavâna has for a long time been the body-servant of The Blessed One, and kept himself at his beck and call; yet, although his last moments are near, The Blessed One is harsh to the venerable Upavâna saying, 'Step aside, O priest; stand not in front of me.' What, pray, was the reason, and what was the cause, that The Blessed One was harsh to the venerable Upavâna saying, 'Step aside, O priest; stand not in front of me'?"

¹⁵ Then the venerable Ânanda spoke to The Blessed One as follows:--

¹⁶ "Reverend Sir, here this venerable Upavâna has for a long time been the body-servant of The Blessed One, and kept himself at his beck and call; yet, although his last moments are near, The Blessed One is harsh to the venerable Upavâna saying, 'Step aside, O priest; stand not in front of me.' Reverend Sir, what, pray, was the reason, and what was the cause, that The Blessed One was harsh to the venerable Upavâna saying, 'Step aside, O priest; stand not in front of me'?"

¹⁷ "Ânanda, almost all the deities throughout ten worlds have come together to behold The Tathâgata. For an extent, Ânanda, of twelve leagues about the city Kusinârâ and the sal-tree grove Upavattana of the Mallas, there is not a spot of ground large enough to stick the point of a hair into, that is not pervaded by powerful deities. And these deities, Ânanda, are angered, saying, 'From afar have we come to behold The Tathâgata, for but seldom, and on rare occasions, does a Tathâgata, a saint, and Supreme Buddha arise in the world; and now, to-night, in the last watch, will The Tathâgata pass into Nirvana; but this powerful priest stands in front of The Blessed One, concealing him, and we have no

¹⁸ chance to see The Tathâgata, although his last moments are near.' Thus, Ânanda, are these deities angered."

¹⁹ "What are the deities doing, Reverend Sir, whom The Blessed One perceives?"

²⁰ "Some of the deities, Ânanda, are in the air with their minds engrossed by earthly things, and they let fly their hair and cry aloud, and stretch out their arms and cry aloud, and fall headlong to the ground and roll to and fro, saying, 'All too soon will The Blessed One pass into Nirvana; all too soon will The Happy One pass into Nirvana; all too soon will The Light of the World vanish from sight!' Some of the deities, Ânanda, are on the earth with their minds engrossed by earthly things, and they let fly their hair and cry aloud, and stretch out their arms and cry aloud, and fall headlong on the ground and roll to and fro, saying, 'All too soon will The Blessed One pass into Nirvana; all too soon will The Happy One pass into Nirvana; all too soon will The Light of the World vanish from sight.' But those deities which are free from passion, mindful and conscious, bear it patiently, saying,

"Transitory are all things. How is it possible [that whatever has been born, has come into being, and is organized and perishable, should not perish? That condition is not possible.]"

21

22 (Chapter v., page 5316.)

23 Then the venerable Ânanda entered the monastery, and, leaning against the bolt of the door, he wept, saying,--

24 "Behold, I am but a learner and not yet perfect, and my Teacher is on the point of passing into Nirvana, he who was so compassionate to me."

25 Then The Blessed One addressed the priests:--

26 "Where, O priests, is Ânanda?"

27 "Reverend Sir, the venerable Ânanda has entered the monastery, and leaning against the bolt of the door, he weeps, saying, 'Behold, I am but a learner, and not yet perfect, and my Teacher is on the point of passing into Nirvana, he who was so compassionate to me.'"

28 Then The Blessed One addressed a certain priest, saying,--

29 "Go, O priest, and say to the venerable Ânanda from me, 'The Teacher calleth thee, brother Ânanda.'"

30 "Yes, Reverend Sir," said the priest to The Blessed One in assent, and drew near to where the venerable Ânanda was; and having drawn near, he spoke to the venerable Ânanda as follows:--

31 "The Teacher calleth thee, brother Ânanda."

32 "Yes, brother," said the venerable Ânanda to the priest in assent, and drew near to where The Blessed One was; and having drawn near and greeted The Blessed One, he sat down respectfully at one side. And the venerable Ânanda being seated respectfully at one side, The Blessed One spoke to him as follows:--

33 "Enough, Ânanda, do not grieve, nor weep. Have I not already told you, Ânanda, that it is in the very nature of all things near and dear unto us that we must divide ourselves from them, leave them, sever ourselves from them? How is it possible, Ânanda, that whatever has been born, has come into being, is organized and perishable, should not perish? That condition is not possible. For a long time, Ânanda, have you waited on The Tathâgata with a kind, devoted, cheerful, single-hearted, unstinted service of body, with a kind, devoted, cheerful, single-hearted, unstinted service of voice, with a kind, devoted, cheerful, single-hearted, unstinted service of mind. You have acquired much merit, Ânanda; exert yourself, and soon will you be free from all depravity."

34 Then The Blessed One addressed the priests:--

35 "Priests, of all those Blessed Ones who aforetime were saints and Supreme Buddhas, all had their favorite body-servants, just as I have now my Ânanda. And, priests, of all those Blessed Ones who in the future shall be saints and Supreme Buddhas, all will have their favorite body-servants, just as I have now my Ânanda. Wise, O priests, is Ânanda --he knows when it is a fit time to draw near to see The Tathâgata, whether for the priests, for the priestesses, for the

36 lay disciples, for the female lay disciples, for the king, for the king's courtiers, for the leaders of heretical sects, or for their adherents.

³⁷ "Ânanda, O priests, has four wonderful and marvellous qualities. And what are the four? O priests, if an assembly of priests draw near to behold Ânanda, it is delighted with beholding him; and if then Ânanda hold a discourse on the Doctrine, it is also delighted with the discourse; and when Ânanda, O priests, ceases to speak, the assembly of priests is still unsated. O priests, if an assembly of priestesses . . . an assembly of lay disciples . . . an assembly of female lay disciples draw near to behold Ânanda, it is delighted with beholding him; and if then Ânanda hold a discourse on the Doctrine, it is also delighted with the discourse; and when Ânanda, O priests, ceases to speak, the assembly of female lay disciples is still unsated.

³⁸ "A Universal Monarch, O priests, has four wonderful and marvellous qualities. And what are the four? O priests, if an assembly of men of the warrior caste . . . an assembly of men of the Brahman caste . . . an assembly of householders . . . an assembly of monks draw near to behold the Universal Monarch, it is delighted with beholding him; and if then the Universal Monarch hold a discourse, it is also delighted with the discourse; and when the Universal Monarch, O priests, ceases to speak, the assembly of monks is still unsated.

³⁹ "In exactly the same way, O priests, Ânanda has four wonderful and marvellous qualities. O priests, if an assembly of priests . . . an assembly of priestesses . . . an assembly of lay disciples . . . an assembly of female lay disciples draw near to behold Ânanda, it is delighted with beholding him; and if then Ânanda hold a discourse on the Doctrine, it is also delighted with the discourse; and when Ânanda, O priests, ceases to speak, the assembly of female lay disciples is still unsated. These, O priests, are the four wonderful and marvellous qualities possessed by Ânanda."

⁴⁰ When The Blessed One had thus spoken, the venerable Ânanda spoke to him as follows:--

⁴¹ "Reverend Sir, let not The Blessed One pass into Nirvana

⁴² in this wattle-and-daub town, this town of the jungle, this branch village. For there are other great cities, Reverend Sir, to wit, Campâ, Râjagaha, Sâvatthi, Sâketa, Kosambî, and Benares. Let The Blessed One pass into Nirvana in one of them. In them are many wealthy men of the warrior caste, many wealthy men of the Brahman caste, and many wealthy householders who are firm believers in The Tathâgata, and they will perform the funeral rites for The Tathâgata."

⁴³ "O Ânanda, say not so! O Ânanda, say not so, that this is a wattle-and-daub town, a town of the jungle, a branch village. There was once, Ânanda, a king called Sudassana the Great, who was a Universal Monarch, a virtuous king of justice, a victorious ruler of the four quarters of the earth, possessing a secure dominion over his territory and owning the seven precious gems. This city Kusinârâ, Ânanda, was the capital of king Sudassana the Great, and had then the name of Kusâvatî. From the east to the west it was twelve leagues in length, and from the north to the south it was seven leagues in breadth. Kusâvatî, the capital, Ânanda, was prosperous and flourishing, populous and thronging with people, and well provided with food. As Âlakamandâ, the capital of the gods, Ânanda, is prosperous and flourishing, populous and thronging with gods, and is well provided with food, in exactly the same way, Ânanda, Kusâvatî, the capital, was prosperous and flourishing, populous and thronging with people, and well provided with food. Kusâvatî, the capital, Ânanda, was neither by day nor night without the ten noises,--to wit, the noise of elephants, the noise of horses, the noise of chariots, the noise of drums, the noise of tabors, the noise of lutes, the noise of song, the noise of cymbals, the noise of gongs, and the tenth noise of people crying, 'Eat ye, and drink!'

⁴⁴ "Go thou, Ânanda, and enter the city Kusinârâ, and announce to the Kusinârâ-Mallas:--

⁴⁵ "To-night, O ye Vâsetthas, in the last watch, The

⁴⁶ Tathâgata will pass into Nirvana. Be favorable, be favorable, O ye Vâsetthas, and suffer not that afterwards ye feel remorse, saying, "The Tathâgata passed into Nirvana while in our borders, but we did not avail ourselves of the opportunity of being present at the last moments of The Tathâgata.""

⁴⁷ "Yes, Reverend Sir," said the venerable Ânanda to The Blessed One in assent; and putting on his tunic, and taking his bowl and his robes, he went to Kusinârâ with another member of the Order.

⁴⁸ Now at that time, the Kusinârâ-Mallas were assembled together in the town-hall on some matter of business. And the venerable Ânanda drew near to the town-hall of the Kusinârâ-Mallas; and having drawn near, he made announcement to the Kusinârâ-Mallas, as follows:--

⁴⁹ "To-night, O ye Vâsetthas, in the last watch, The Tathâgata will pass into Nirvana. Be favorable, be favorable, O ye Vâsetthas, and suffer not that afterwards ye feel remorse, saying, 'The Tathâgata passed into Nirvana while in our borders, but we did not avail ourselves of the opportunity of being present at the last moments of The Tathâgata.'"

⁵⁰ The Mallas, on hearing this speech of the venerable Ânanda, and their children and their daughters-in-law and their wives were grieved and sorrowful and overwhelmed with anguish of mind, and some let fly their hair and cried aloud, and stretched out their arms and cried aloud, and fell headlong to the ground and rolled to and fro, saying, "All too soon will The Blessed One pass into Nirvana; all too soon will The Happy One pass into Nirvana; all too soon will The Light of the World vanish from sight." Then the Mallas and their children and their daughters-in-law and their wives, being grieved and sorrowful and overwhelmed with anguish of mind, drew near to the sal-tree grove Upavattana of the Mallas, and to where the venerable Ânanda was.

⁵¹ Then it occurred to the venerable Ânanda as follows:--

⁵² "If I shall cause the Kusinârâ-Mallas one by one to do reverence to The Blessed One, the day will dawn ere they have finished. What if now I marshal the Mallas by families,

⁵³ and cause them by families to do reverence to The Blessed One, and say, 'Reverend Sir, a Malla named so-and-so, with his children, his wife, his following, and his friends, bows low in reverence at the feet of The Blessed One.'"

⁵⁴ And the venerable Ânanda marshalled the Mallas by families, and caused them by families to do reverence to The Blessed One, saying, "Reverend Sir, a Malla named so-and-so, with his children, his wife, his following, and his friends, bows low in reverence at the feet of The Blessed One." And the venerable Ânanda by this device succeeded in causing all the Kusinari-Mallas to do reverence to The Blessed One before the end of the first watch of the night.

⁵⁵ Now at that time Subhadda, a wandering ascetic, was dwelling at Kusinârâ. And Subhadda, the wandering ascetic, heard the report:--

⁵⁶ "To-night, in the last watch, the monk Gotama will pass into Nirvana."

⁵⁷ Then it occurred to Subhadda, the wandering ascetic, as follows:--

⁵⁸ "I have heard wandering ascetics, that were old men, advanced in years, teachers, and teachers' teachers, declare, 'But seldom, and on rare occasions, does a Tathâgata, a saint, and Supreme Buddha arise in the world.' And to-night, in the last watch, the monk Gotama will pass into Nirvana. And a

certain question has arisen in my mind, and I am persuaded of the monk Gotama that he can so teach me the Doctrine that I shall be relieved of this my doubt."

⁵⁹ Then Subhadda, the wandering ascetic, drew near to the sal-tree grove Upavattana of the Mallas, and to where the venerable Ânanda was, and having drawn near, he spoke to the venerable Ânanda as follows:--

⁶⁰ "Ânanda, I have heard wandering ascetics, that were old men, advanced in years, teachers, and teachers' teachers, declare, 'But seldom, and on rare occasions, does a Tathâgata, a saint, and Supreme Buddha arise in the world.' And to-night, in the last watch, the monk Gotama will pass into Nirvana. And a certain doubt has arisen in my mind, and I am persuaded of the monk Gotama that he can so teach

⁶¹ me the Doctrine that I shall be relieved of this my doubt. Let me, then, Ânanda, have an opportunity of seeing the monk Gotama."

⁶² When Subhadda, the wandering ascetic, had so spoken, the venerable Ânanda spoke to him as follows:--

⁶³ "Enough of that, brother Subhadda; trouble not The Tathâgata. The Blessed One is weary."

⁶⁴ And a second time Subhadda, the wandering ascetic, . . .

⁶⁵ And a third time Subhadda, the wandering ascetic, spoke to the venerable Ânanda as follows:--

⁶⁶ "Ânanda, I have heard wandering ascetics, old men, advanced in years, teachers, and teachers' teachers, when they said, 'But seldom, and on rare occasions, does a Tathâgata, a saint, and Supreme Buddha arise in the world.' And to-night, in the last watch, the monk Gotama will pass into Nirvana. And a certain doubt has arisen in my mind, and I am persuaded of the monk Gotama that he can so teach me the Doctrine that I shall be relieved of this my doubt. Let me, then, Ânanda, have an opportunity of seeing the monk Gotama."

⁶⁷ And a third time the venerable Ânanda spoke to Subhadda, the wandering ascetic, as follows:--

⁶⁸ "Enough of that, brother Subhadda; trouble not The Tathâgata. The Blessed One is weary."

⁶⁹ Now The Blessed One chanced to hear the conversation between the venerable Ânanda and the wandering ascetic Subhadda. And The Blessed One called to the venerable Ânanda:--

⁷⁰ "Enough, Ânanda; hinder not Subhadda. Let Subhadda, Ânanda, have an opportunity of beholding The Tathâgata. Whatever Subhadda shall ask of me, he will ask for the sake of information, and not for the sake of troubling me, and he will quickly understand my answers to his questions."

⁷¹ Then the venerable Ânanda spoke to Subhadda, the wandering ascetic, as follows:--

⁷² "You may come, brother Subhadda; The Blessed One grants you an audience."

⁷³ Then Subhadda, the wandering ascetic, drew near to

⁷⁴ where The Blessed One was; and having drawn near, he exchanged greetings with The Blessed One; and having passed with him the greetings of friendship and civility, he sat down respectfully at one side. And seated respectfully at one side, Subhadda, the wandering ascetic, spoke to The Blessed One as follows:--

⁷⁵ "Gotama, all those monks and Brahmans who possess a large following and crowds of hearers and disciples, and who are distinguished, renowned leaders of sects, and highly esteemed by the multitudes,--to wit, Pûrana Kassapa, Makkhali Gosâla, Ajita Kesakambali, Pakudha Kaccâyana,

Sañjaya Belatthiputta, Nigantha Nâthaputta,--have they all done as they maintain, discovered the truth, or have they not? or have some of them done so, and others not?"

⁷⁶ "Enough, O Subhadda; let us leave the question, 'Have they all done as they maintain, discovered the truth, or have they not? or have some of them done so, and others not?' The Doctrine will I teach you, Subhadda. Listen to me, and pay strict attention, and I will speak."

⁷⁷ "Yes, Reverend Sir," said Subhadda, the wandering ascetic, to The Blessed One in assent. And The Blessed One spoke as follows:--

⁷⁸ "Subhadda, in whatever doctrine and discipline the noble eightfold path is not found, therein also is not found the monk of the first degree, nor the monk of the second degree, nor the monk of the third degree, nor the monk of the fourth degree; and in whatever doctrine and discipline, O Subhadda, the noble eightfold path is found, therein also are found the monk of the first degree, and the monk of the second degree, and the monk of the third degree, and the monk of the fourth degree. Now in this Doctrine and Discipline, O Subhadda, the noble eightfold path is found: and therein alone, O Subhadda, are found the monk of the first degree, and the monk of the second degree, and the monk of the third degree, and the monk of the fourth degree. Destitute of true monks are all other creeds. But let these my priests, O Subhadda, live rightly, and the world will not be destitute of saints.

⁷⁹ nor the monk of the second degree, nor the monk of the third degree, nor the monk of the fourth degree. Destitute of monks are all other creeds. But let these my priests, O Subhadda, live rightly, and the world will not be destitute of saints."

⁸⁰ When The Blessed One had thus spoken, Subhadda, the wandering ascetic, spoke to him as follows:--

⁸¹ "O wonderful is it, Reverend Sir! O wonderful is it, Reverend Sir! It is as if, Reverend Sir, one were to set up that which was overturned, or were to disclose that which was hidden, or were to point out the way to a lost traveller, or were to carry a lamp into a dark place that they who had eyes might see forms. Even so has The Blessed One expounded the Doctrine in many different ways. Reverend Sir, I betake myself to The Blessed One for refuge, to the Doctrine, and to the Congregation of the priests. Suffer me to retire from the world under The Blessed One; suffer me to receive ordination."

⁸² "Subhadda, any one who aforetime has been an adherent of another sect and afterwards desires to retire from the world and receive ordination under this Doctrine and Discipline, must first spend four months on probation; and after the lapse of four months, strenuous-minded priests receive him into the Order and confer on him the priestly ordination. Nevertheless, in this matter of probation I recognize a difference in persons."

⁸³ "Reverend Sir, if all they who aforetime have been adherents of other sects and afterwards desire to retire from the world and receive ordination under this Doctrine and Discipline, must first spend four months on probation, and after the lapse of four months strenuous-minded priests receive them into the Order, and confer on them the priestly ordination,

⁸⁴ then am I ready to spend four years on probation, and after the lapse of four years, let strenuous-minded priests' receive me into the Order and confer on me the priestly ordination."

⁸⁵ Then The Blessed One said to the venerable Ânanda,

⁸⁶ "Well, then, Ânanda, receive Subhadda into the Order."

⁸⁷ "Yes, Reverend Sir," said the venerable Ânanda to The Blessed One in assent.

⁸⁸ Then Subhadda, the wandering ascetic, spoke to the venerable Ânanda as follows:--

⁸⁹ "How fortunate you priests are, brother Ânanda! How supremely fortunate, brother Ânanda, that you all have been sprinkled with the sprinkling of discipleship at the hands of The Teacher himself."

⁹⁰ And Subhadda, the wandering ascetic, retired from the world under The Blessed One, and received ordination. And without delay, after he had received ordination, the venerable Subhadda began to live solitary and retired, vigilant, strenuous, and zealous; and in no long time, and while yet alive, he came to learn for himself, and to realize, and to live in the possession of that highest good to which the holy life conducts, and for the sake of which youths of good family so nobly retire from the household life to the houseless one. And he knew that for him rebirth was exhausted, that he had lived the holy life, that he had done what it behooved him to do, and that he was no more for this world. So the venerable Subhadda became of the number of the saints, and he was the last disciple made by The Blessed One himself.

⁹¹ End of the Hiraññavatî Recitation, which is the Fifth.

⁹² Then The Blessed One addressed the venerable Ânanda:--

⁹³ "It may be, Ânanda, that some of you will think, 'The word of The Teacher is a thing of the past; we have now no Teacher.' But that, Ânanda, is not the correct view. The Doctrine and Discipline, Ânanda, which I have taught and enjoined upon you is to be your teacher when I am gone. But whereas now, Ânanda, all the priests address each other with the title of 'brother,' not so must they address each other after I am gone. A senior priest, Ânanda, is to address

⁹⁴ a junior priest either by his given name, or by his family name, or by the title of 'brother;' a junior priest is to address a senior priest with the title 'reverend sir,' or 'venerable.' If the Order, Ânanda, wish to do so, after I am gone they may abrogate all the lesser and minor precepts. On Channa, Ânanda, after I am gone, the higher penalty is to be inflicted."

⁹⁵ "Reverend Sir, what is this higher penalty?"

⁹⁶ "Let Channa, Ânanda, say what he likes, he is not to be spoken to nor admonished nor instructed by the priests."

⁹⁷ Then The Blessed One addressed the priests:--

⁹⁸ "It may be, O priests, that some priest has a doubt or perplexity respecting either The Buddha or the Doctrine or the Order or the Path or the course of conduct. Ask any questions, O priests, and suffer not that afterwards ye feel remorse, saying, 'Our Teacher was present with us, but we failed to ask him all our questions.'"

⁹⁹ When he had so spoken, the priests remained silent.

¹⁰⁰ And a second time The Blessed One, and a third time The Blessed One addressed the priests:--

¹⁰¹ "It may be, O priests, that some priest has a doubt or perplexity respecting either The Buddha or the Doctrine or the Order or the Path or the course of conduct. Ask any question, O priests, and suffer not that afterwards ye feel remorse, saying, 'Our Teacher was present with us, but we failed to ask him all our questions.'"

¹⁰² And a third time the priests remained silent.

¹⁰³ Then The Blessed One addressed the priests:--

¹⁰⁴ "It may be, O priests, that it is out of respect to The Teacher that ye ask no questions. Then let each one speak to his friend."

¹⁰⁵ And when he had thus spoken, the priests remained silent.

¹⁰⁶ Then the venerable Ânanda spoke to The Blessed One as follows:--

¹⁰⁷ "It is wonderful, Reverend Sir! It is marvellous, Reverend

¹⁰⁸ Sir! Reverend Sir, I have faith to believe that in this congregation of priests not a single priest has a doubt or perplexity respecting either The Buddha or the Doctrine or the Order or the Path or the course of conduct."

¹⁰⁹ "With you, Ânanda, it is a matter of faith, when you say that; but with The Tathâgata, Ânanda, it is a matter of knowledge that in this congregation of priests not a single priest has a doubt or perplexity respecting either The Buddha or the Doctrine or the Order or the Path or the course of conduct. For of all these five hundred priests, Ânanda, the most backward one has become converted, and is not liable to pass into a lower state of existence, but is destined necessarily to attain supreme wisdom."

¹¹⁰ Then The Blessed One addressed the priests:--

¹¹¹ "And now, O priests, I take my leave of you; all the constituents of being are transitory; work out your salvation with diligence."

¹¹² And this was the last word of The Tathâgata.

¹¹³ Thereupon The Blessed One entered the first trance; and rising from the first trance, he entered the second trance; and rising from the second trance, he entered the third trance; and rising from the third trance, he entered the fourth trance; and rising from the fourth trance, he entered the realm of the infinity of space; and rising from the realm of the infinity of space, he entered the realm of the infinity of consciousness; and rising from the realm of the infinity of consciousness, he entered the realm of nothingness; and rising from the realm of nothingness, he entered the realm of neither perception nor yet non-perception; and rising from the realm of neither perception nor yet non-perception, he arrived at the cessation of perception and sensation.

¹¹⁴ Thereupon the venerable Ânanda spoke to the venerable Anuruddha as follows:--

¹¹⁵ "Reverend Anuruddha, The Blessed One has passed into Nirvana."

¹¹⁶ "Nay, brother Ânanda, The Blessed One has not passed into Nirvana; he has arrived at the cessation of perception and sensation."

¹¹⁷ Thereupon The Blessed One rising from the cessation of his perception and sensation, entered the realm of neither perception nor yet non-perception; and rising from the realm of neither perception nor yet non-perception, he entered the realm of nothingness; and rising from the realm of nothingness, he entered the realm of the infinity of consciousness; and rising from the realm of the infinity of consciousness, he entered the realm of the infinity of space; and rising from the realm of the infinity of space, he entered the fourth trance; and rising from the fourth trance, he entered the third trance; and rising from the third trance, he entered the second trance; and rising from the second trance, he entered the first trance; and rising from the first trance, he entered the second trance; and rising from the second trance, he entered the third trance; and rising from the third trance, he entered

the fourth trance; and rising from the fourth trance, immediately The Blessed One passed into Nirvana.

DN 1: The Divine Net

Chapter 1

¹ 1. Talk on Wanderers

² So I have heard. At one time the Buddha was traveling along the road between Rājagaha and Nālandā together with a large Saṅgha of five hundred mendicants. The wanderer Suppiya was also traveling along the same road, together with his resident pupil, the student Brahmadata. Meanwhile, Suppiya criticized the Buddha, the teaching, and the Saṅgha in many ways, but his pupil Brahmadata praised them in many ways. And so both tutor and pupil followed behind the Buddha and the Saṅgha of mendicants directly contradicting each other.

³ Then the Buddha took up residence for the night in the royal rest-house in Ambalaṭṭhikā together with the Saṅgha of mendicants. And Suppiya and Brahmadata did likewise. There too, Suppiya criticized the Buddha, the teaching, and the Saṅgha in many ways, but his pupil Brahmadata praised them in many ways. And so both tutor and pupil kept on directly contradicting each other.

⁴ Then several mendicants rose at the crack of dawn and sat together in the pavilion, where the topic of judgmentalism came up: “It’s incredible, reverends, it’s amazing how the diverse convictions of sentient beings have been well deciphered by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. For this Suppiya criticizes the Buddha, the teaching, and the Saṅgha in many ways, while his pupil Brahmadata praises them in many ways. And so both tutor and pupil followed behind the Buddha and the Saṅgha of mendicants directly contradicting each other.”

⁵ When the Buddha found out about this discussion on judgmentalism among the mendicants, he went to the pavilion, where he sat on the seat spread out and addressed the mendicants: “Mendicants, what were you sitting talking about just now? What conversation was left unfinished?” The mendicants told him what had happened, adding, “This was our conversation that was unfinished when the Buddha arrived.”

⁶ “Mendicants, if others criticize me, the teaching, or the Saṅgha, don’t make yourselves resentful, bitter, and exasperated. You’ll get angry and upset, which would be an obstacle for you alone. If others were to criticize me, the teaching, or the Saṅgha, and you got angry and upset, would you be able to understand whether they spoke well or poorly?” “No, sir.”

⁷ “If others criticize me, the teaching, or the Saṅgha, you should explain that what is untrue is in fact untrue: ‘This is why that’s untrue, this is why that’s false. There’s no such thing in us, it’s not found among us.’ If others praise me, the teaching, or the Saṅgha, don’t make yourselves thrilled, elated, and excited. You’ll get thrilled, elated, and excited, which would be an obstacle for you alone. If others praise me, the teaching, or the Saṅgha, you should admit that what is true is in fact true: ‘This is why that’s true, this is why that’s correct. There is such a thing in us, it is found among us.’

⁸ 2. Ethics 2.1. The Shorter Section on Ethics

⁹ When an ordinary person speaks praise of the Realized One, they speak only of trivial, trifling details of mere ethics. And what are the trivial, trifling details of mere ethics that an ordinary person speaks of?

¹⁰ ‘The ascetic Gotama has given up killing living creatures. He has renounced the rod and the sword. He’s scrupulous and kind, living full of sympathy for all living beings.’ Such is an ordinary person’s praise of the Realized One. ‘The ascetic Gotama has given up stealing. He takes only what’s given, and expects only what’s given. He keeps himself clean by not thieving.’ Such is an ordinary person’s praise of the Realized One. ‘The ascetic Gotama has given up unchastity. He is chaste, set apart, refraining from the vulgar act of sex.’ Such is an ordinary person’s praise of the Realized One.

¹¹ ‘The ascetic Gotama has given up lying. He speaks the truth and sticks to the truth. He’s honest and dependable, and doesn’t trick the world with his words.’ Such is an ordinary person’s praise of the Realized One. ‘The ascetic Gotama has given up backbiting. He doesn’t repeat in one place what he heard in another so as to divide people against each other. Instead, he reconciles those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony.’ Such is an ordinary person’s praise of the Realized One. ‘The ascetic Gotama has given up harsh speech. He speaks in a way that’s mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people.’ Such is an ordinary person’s praise of the Realized One. ‘The ascetic Gotama has given up talking nonsense. His words are timely, true, and meaningful, in line with the teaching and training. He says things at the right time which are valuable, reasonable, succinct, and beneficial.’ Such is an ordinary person’s praise of the Realized One.

¹² ‘The ascetic Gotama refrains from injuring plants and seeds.’ ‘He eats in one part of the day, abstaining from eating at night and food at the wrong time.’ ‘He refrains from seeing shows of dancing, singing, and music.’ ‘He refrains from attiring and adorning himself with garlands, fragrance, and makeup.’ ‘He refrains from high and luxurious beds.’ ‘He refrains from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land.’ ‘He refrains from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.’ Such is an ordinary person’s praise of the Realized One. The shorter section on ethics is complete.

¹³ 2.2. The Middle Section on Ethics ‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in injuring plants and seeds. These include plants propagated from roots, trunks, cuttings, or joints; and those from regular seeds as the fifth. The ascetic Gotama refrains from such injury to plants and seeds.’ Such is an ordinary person’s praise of the Realized One.

¹⁴ ‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in storing up goods for their own use. This includes such things as food, drink, clothes, vehicles, bedding, fragrance, and things of the flesh. The ascetic Gotama refrains from storing up such goods.’ Such is an ordinary person’s praise of the Realized One.

¹⁵ ‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in seeing shows. This includes such things as dancing, singing, music, performances, and storytelling; clapping, gongs, and kettledrums; beauty pageants; pole-acrobatics and bone-washing displays of the

corpse-workers; battles of elephants, horses, buffaloes, bulls, goats, rams, chickens, and quails; staff-fights, boxing, and wrestling; combat, roll calls of the armed forces, battle-formations, and regimental reviews. The ascetic Gotama refrains from such shows.’ Such is an ordinary person’s praise of the Realized One.

¹⁶ ‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in gambling that causes negligence. This includes such things as checkers with eight or ten rows, checkers in the air, hopscotch, spillikins, board-games, tip-cat, drawing straws, dice, leaf-flutes, toy plows, somersaults, pinwheels, toy measures, toy carts, toy bows, guessing words from syllables, guessing another’s thoughts, and imitating musical instruments. The ascetic Gotama refrains from such gambling.’ Such is an ordinary person’s praise of the Realized One.

¹⁷ ‘There are some ascetics and brahmins who, while enjoying food given in faith, still make use of high and luxurious bedding. This includes such things as sofas, couches, woollen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double or single fringed—and silk covers studded with gems, as well as silken sheets, woollen carpets, rugs for elephants, horses, or chariots, black antelope hides and woven rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends. The ascetic Gotama refrains from such bedding.’ Such is an ordinary person’s praise of the Realized One.

¹⁸ ‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in attiring and adorning themselves with garlands, fragrance, and makeup. This includes such things as applying beauty products by anointing, massaging, bathing, and rubbing; mirrors, ointments, garlands, fragrances, and makeup; face-powder, foundation, bracelets, headbands, fancy walking-sticks or containers, rapiers, parasols, fancy sandals, turbans, jewelry, chowries, and long-fringed white robes. The ascetic Gotama refrains from such beautification and adornment.’ Such is an ordinary person’s praise of the Realized One.

¹⁹ ‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in low talk. This includes such topics as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that place. The ascetic Gotama refrains from such low talk.’ Such is an ordinary person’s praise of the Realized One.

²⁰ ‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in arguments. They say such things as: “You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!” The ascetic Gotama refrains from such argumentative talk.’ Such is an ordinary person’s praise of the Realized One.

²¹ ‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in running errands and messages. This includes running errands for rulers, ministers, aristocrats, brahmins, householders, or princes who say: “Go here, go there. Take this, bring that from there.”

The ascetic Gotama refrains from such errands.’ Such is an ordinary person’s praise of the Realized One.

²² ‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in deceit, flattery, hinting, and belittling, and using material things to chase after other material things. The ascetic Gotama refrains from such fawning and flattery.’ Such is an ordinary person’s praise of the Realized One. The middle section on ethics is complete.

²³ 2.3. The Large Section on Ethics ‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes such fields as augury, omenology, divining portents, interpreting dreams, divining features of men and women, divining holes in cloth gnawed by mice, fire offerings, ladle offerings, offerings of husks, rice powder, rice, ghee, or oil; offerings from the mouth, blood sacrifices, limb-reading; geomancy for building sites, fields, and cemeteries; exorcisms, earth magic, snake charming, poisons; the lore of the scorpion, the rat, the bird, and the crow; prophesying lifespan, chanting for protection, and divining omens from wild animals. The ascetic Gotama refrains from such low lore, such wrong livelihood.’ Such is an ordinary person’s praise of the Realized One.

²⁴ ‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes reading the marks of gems, cloth, clubs, swords, spears, arrows, bows, weapons, women, men, boys, girls, male and female bondservants, elephants, horses, buffaloes, bulls, cows, goats, rams, chickens, quails, monitor lizards, rabbits, tortoises, or deer. The ascetic Gotama refrains from such low lore, such wrong livelihood.’ Such is an ordinary person’s praise of the Realized One.

²⁵ ‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes making predictions that the king will march forth or march back; or that our king will attack and the enemy king will retreat, or vice versa; or that our king will triumph and the enemy king will be defeated, or vice versa; and so there will be victory for one and defeat for the other. The ascetic Gotama refrains from such low lore, such wrong livelihood.’ Such is an ordinary person’s praise of the Realized One.

²⁶ ‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes making predictions that there will be an eclipse of the moon, or sun, or stars; that the sun, moon, and stars will be in conjunction or in opposition; that there will be a meteor shower, a fiery horizon, an earthquake, or thunder in the heavens; that there will be a rising, a setting, a darkening, a brightening of the moon, sun, and stars. And it also includes making predictions about the results of all such phenomena. The ascetic Gotama refrains from such low lore, such wrong livelihood.’ Such is an ordinary person’s praise of the Realized One.

²⁷ ‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes predicting whether there will be plenty of rain or drought; plenty to eat or famine; an abundant harvest or a bad harvest; security or peril; sickness or health. It also includes such occupations as arithmetic, accounting, calculating, poetry, and cosmology. The ascetic Gotama refrains from such low lore, such wrong livelihood.’ Such is an ordinary person’s praise of the Realized One.

²⁸ ‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes making arrangements for giving and taking in

marriage; for engagement and divorce; and for scattering rice inwards or outwards at the wedding ceremony. It also includes casting spells for good or bad luck, treating impacted fetuses, binding the tongue, or locking the jaws; charms for the hands and ears; questioning a mirror, a girl, or a god as an oracle; worshiping the sun, worshiping the Great One, breathing fire, and invoking Siri, the goddess of luck. The ascetic Gotama refrains from such low lore, such wrong livelihood.’ Such is an ordinary person’s praise of the Realized One.

²⁹ ‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving sipping water and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and herbal bandages. The ascetic Gotama refrains from such low lore, such wrong livelihood.’ Such is an ordinary person’s praise of the Realized One. These are the trivial, trifling details of mere ethics that an ordinary person speaks of when they speak praise of the Realized One. The longer section on ethics is complete.

³⁰ 3. Views 3.1. Theories About the First Beginning

³¹ There are other principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. Those who genuinely praise the Realized One would rightly speak of these things. And what are these principles?

³² There are some ascetics and brahmins who speculate and theorize about the first beginning, and propose various hypotheses concerning the first beginning on eighteen grounds. And what are the eighteen grounds on which they rely?

³³ 3.1.1. Eternalism There are some ascetics and brahmins who are eternalists, who assert that the self and the cosmos are eternal on four grounds. And what are the four grounds on which they rely?

³⁴ It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details. They say: ‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right application of mind I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives, with features and details. Because of this I know: “The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and

rearise.”” This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

³⁵ And what is the second ground on which they rely? It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives. That is: one eon of the cosmos contracting and expanding; two, three, four, five, or ten eons of the cosmos contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details. They say: ‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right application of mind I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives, with features and details. Because of this I know: “The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.”’ This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

³⁶ And what is the third ground on which they rely? It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives. That is: ten eons of the cosmos contracting and expanding; twenty, thirty, or forty eons of the cosmos contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details. They say: ‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right application of mind I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives, with features and details. Because of this I know: “The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.”’ This is the third ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

³⁷ And what is the fourth ground on which they rely? It’s when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective: ‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings

wander and transmigrate and pass away and rearise.’ This is the fourth ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

³⁸ These are the four grounds on which those ascetics and brahmins assert that the self and the cosmos are eternal. Any ascetics and brahmins who assert that the self and the cosmos are eternal do so on one or other of these four grounds. Outside of this there is none.

³⁹ The Realized One understands this: ‘If you hold on to and attach to these grounds for views it leads to such a destiny in the next life.’ He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized quenching within himself. Having truly understood the origin, disappearance, gratification, drawback, and escape from feelings, the Realized One is freed by not grasping.

⁴⁰ These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things. The first recitation section.

⁴¹ 3.1.2. Partial Eternalism There are some ascetics and brahmins who are partial eternalists, who assert that the self and the cosmos are partially eternal and partially not eternal on four grounds. And what are the four grounds on which they rely?

⁴² There comes a time when, after a very long period has passed, this cosmos contracts. As the cosmos contracts, sentient beings are mostly headed for the realm of sublime luminosity. There they are mind-made, feeding on rapture, self-radiant, wandering in midair, steadily glorious, and they remain like that for a very long time.

⁴³ There comes a time when, after a very long period has passed, this cosmos expands. As it expands an empty mansion of divinity appears. Then a certain sentient being—due to the running out of their life-span or merit—passes away from that host of luminous deities and is reborn in that empty mansion of divinity. There they are mind-made, feeding on rapture, self-radiant, wandering in midair, steadily glorious, and they remain like that for a very long time.

⁴⁴ But after staying there all alone for a long time, they become dissatisfied and anxious: ‘Oh, if only other beings would come to this place.’ Then other sentient beings—due to the running out of their life-span or merit—pass away from that host of luminous deities and are reborn in that mansion of divinity in company with that being. There they too are mind-made, feeding on rapture, self-radiant, wandering in midair, steadily glorious, and they remain like that for a very long time.

⁴⁵ Now, the being who was reborn there first thinks: ‘I am the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. These beings were created by me! Why is that? Because first I thought: “Oh, if only other beings would come to this place.” Such was my heart’s wish, and then these creatures came to this place.’ And the beings who were reborn there later also think: ‘This must be the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. And we were created by him. Why is that? Because we see that he was reborn here first, and we arrived later.’

⁴⁶ And the being who was reborn first is more long-lived, beautiful, and illustrious than those who arrived later. It's possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further. They say: 'He who is the Divinity—the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born—by he we were created. He is permanent, everlasting, eternal, imperishable, remaining the same for all eternity. We who were created by that divinity are impermanent, not lasting, short-lived, liable to pass away, and have come to this place.' This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

⁴⁷ And what is the second ground on which they rely? There are gods named 'depraved by play.' They spend too much time laughing, playing, and making merry. And in doing so, they lose their mindfulness, and they pass away from that host of gods.

⁴⁸ It's possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

⁴⁹ They say: 'The gods not depraved by play don't spend too much time laughing, playing, and making merry. So they don't lose their mindfulness, and don't pass away from that host of gods. They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity. But we who were depraved by play spent too much time laughing, playing, and making merry. In doing so, we lost our mindfulness, and passed away from that host of gods. We are impermanent, not lasting, short-lived, liable to pass away, and have come to this place.' This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

⁵⁰ And what is the third ground on which they rely? There are gods named 'malevolent'. They spend too much time gazing at each other, so they grow angry with each other, and their bodies and minds get tired. They pass away from that host of gods.

⁵¹ It's possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

⁵² They say: 'The gods who are not malevolent don't spend too much time gazing at each other, so they don't grow angry with each other, their bodies and minds don't get tired, and they don't pass away from that host of gods. They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity. But we who were malevolent spent too much time gazing at each other, we grew angry with each other, our bodies and minds got tired, and we passed away from that host of gods. We are impermanent, not lasting, short-lived, liable to pass away, and have come to this place.' This is the third ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

⁵³ And what is the fourth ground on which they rely? It's when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective: 'That which is called "the eye", "the ear", "the nose", "the tongue", and also "the body": that self is impermanent, not lasting, transient, perishable. That which is called "mind" or "sentience" or "consciousness": that self is permanent, everlasting, eternal, imperishable, remaining the same for all eternity.' This is the fourth ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

⁵⁴ These are the four grounds on which those ascetics and brahmins assert that the self and the cosmos are partially eternal and partially not eternal. Any ascetics and brahmins who assert that the self and the cosmos are partially eternal and partially not eternal do so on one or other of these four grounds. Outside of this there is none.

⁵⁵ The Realized One understands this: 'If you hold on to and attach to these grounds for views it leads to such a destiny in the next life.' He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized quenching within himself. Having truly understood the origin, disappearance, gratification, drawback, and escape from feelings, the Realized One is freed by not grasping. These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

⁵⁶ 3.1.3. The Cosmos is Finite or Infinite There are some ascetics and brahmins who speculate and theorize about size, and assert that the cosmos is finite or infinite on four grounds. And what are the four grounds on which they rely?

⁵⁷ It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as finite. They say: 'The cosmos is finite and restricted. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right application of mind I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as finite. Because of this I know: "The cosmos is finite and restricted."' This is the first ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

⁵⁸ And what is the second ground on which they rely? It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as infinite. They say: 'The cosmos is infinite and unbounded. The ascetics and brahmins who say that the cosmos is finite are wrong. The cosmos is infinite and unbounded. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right application of mind I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as infinite. Because of this I know: "The cosmos is infinite and unbounded."' This is the second ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

⁵⁹ And what is the third ground on which they rely? It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as finite vertically but infinite horizontally. They say: 'The cosmos is both finite and infinite. The ascetics and brahmins

who say that the cosmos is finite are wrong, and so are those who say that the cosmos is infinite. The cosmos is both finite and infinite. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right application of mind I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as finite vertically but infinite horizontally. Because of this I know: “The cosmos is both finite and infinite.” This is the third ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

⁶⁰ And what is the fourth ground on which they rely? It’s when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective: ‘The cosmos is neither finite nor infinite. The ascetics and brahmins who say that the cosmos is finite are wrong, as are those who say that the cosmos is infinite, and also those who say that the cosmos is both finite and infinite. The cosmos is neither finite nor infinite.’ This is the fourth ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

⁶¹ These are the four grounds on which those ascetics and brahmins assert that the cosmos is finite or infinite. Any ascetics and brahmins who assert that the cosmos is finite or infinite do so on one or other of these four grounds. Outside of this there is none.

⁶² The Realized One understands this: ‘If you hold on to and attach to these grounds for views it leads to such a destiny in the next life.’ He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized quenching within himself. Having truly understood the origin, disappearance, gratification, drawback, and escape from feelings, the Realized One is freed by not grasping. These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

⁶³ 3.1.4. Endless Flip-floppers There are some ascetics and brahmins who are endless flip-floppers. Whenever they’re asked a question, they resort to verbal flip-flops and endless flip-flops on four grounds. And what are the four grounds on which they rely?

⁶⁴ It’s when some ascetic or brahmin doesn’t truly understand what is skillful and what is unskillful. They think: ‘I don’t truly understand what is skillful and what is unskillful. If I were to declare that something was skillful or unskillful I might be wrong. That would be stressful for me, and that stress would be an obstacle.’ So from fear and disgust with false speech they avoid stating whether something is skillful or unskillful. Whenever they’re asked a question, they resort to verbal flip-flops and endless flip-flops: ‘I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’ This is the first ground on which some ascetics and brahmins rely when resorting to verbal flip-flops and endless flip-flops.

⁶⁵ And what is the second ground on which they rely? It’s when some ascetic or brahmin doesn’t truly understand what is skillful and what is unskillful. They think: ‘I don’t truly understand what is skillful and what is unskillful. If I were to declare that something was skillful or unskillful I might feel desire or greed or hate or aversion. That would be grasping on my part. That would be stressful for me, and that stress would be an obstacle.’ So from fear and disgust with grasping they avoid stating whether something is skillful or unskillful. Whenever they’re asked a question, they resort to verbal flip-flops and endless flip-flops: ‘I don’t say it’s like this. I don’t say it’s like that. I don’t say

it's otherwise. I don't say it's not so. And I don't deny it's not so.' This is the second ground on which some ascetics and brahmins rely when resorting to verbal flip-flops and endless flip-flops.

⁶⁶ And what is the third ground on which they rely? It's when some ascetic or brahmin doesn't truly understand what is skillful and what is unskillful. They think: 'I don't truly understand what is skillful and what is unskillful. Suppose I were to declare that something was skillful or unskillful. There are astute ascetics and brahmins who are subtle, accomplished in the doctrines of others, hair-splitters. You'd think they live to demolish convictions with their intellect. They might pursue, press, and grill me about that. I'd be stumped by such a grilling. That would be stressful for me, and that stress would be an obstacle.' So from fear and disgust with examination they avoid stating whether something is skillful or unskillful. Whenever they're asked a question, they resort to verbal flip-flops and endless flip-flops: 'I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.' This is the third ground on which some ascetics and brahmins rely when resorting to verbal flip-flops and endless flip-flops.

⁶⁷ And what is the fourth ground on which they rely? It's when some ascetic or brahmin is dull and stupid. Because of that, whenever they're asked a question, they resort to verbal flip-flops and endless flip-flops: 'Suppose you were to ask me whether there is another world. If I believed that to be the case, I would say so. But I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so. Suppose you were to ask me whether there is no other world ... whether there both is and is not another world ... whether there neither is nor is not another world ... whether there are beings who are reborn spontaneously ... whether there are not beings who are reborn spontaneously ... whether there both are and are not beings who are reborn spontaneously ... whether there neither are nor are not beings who are reborn spontaneously ... whether there is fruit and result of good and bad deeds ... whether there is no fruit and result of good and bad deeds ... whether there both is and is not fruit and result of good and bad deeds ... whether there neither is nor is not fruit and result of good and bad deeds ... whether a realized one still exists after death ... whether a realized one no longer exists after death ... whether a realized one both still exists and no longer exists after death ... whether a realized one neither still exists nor no longer exists after death. If I believed that to be the case, I would say so. But I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.' This is the fourth ground on which some ascetics and brahmins rely when resorting to verbal flip-flops and endless flip-flops.

⁶⁸ These are the four grounds on which those ascetics and brahmins who are flip-floppers resort to verbal flip-flops and endless flip-flops whenever they're asked a question. Any ascetics and brahmins who resort to verbal flip-flops and endless flip-flops do so on one or other of these four grounds. Outside of this there is none.

⁶⁹ The Realized One understands this ... And those who genuinely praise the Realized One would rightly speak of these things.

⁷⁰ 3.1.5. Doctrines of Anomalous Origination There are some ascetics and brahmins who speculate and theorize about anomalous origination. They assert that the self and the cosmos arose anomalously on two grounds. And what are the two grounds on which they rely?

⁷¹ There are gods named 'non-percipient beings'. When perception arises they pass away from that host of gods. It's possible that one of those beings passes away from that host and is reborn in this

place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect the arising of perception, but no further. They say: ‘The self and the cosmos arose anomalously. Why is that? Because formerly I didn’t exist, whereas now, having not existed, I’ve transformed into the state of existing.’ This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos arose anomalously.

⁷² And what is the second ground on which they rely? It’s when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective: ‘The self and the cosmos arose anomalously.’ This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos arose anomalously.

⁷³ These are the two grounds on which those ascetics and brahmins who speculate and theorize about anomalous origination assert that the self and the cosmos arose anomalously. Any ascetics and brahmins who speculate and theorize about anomalous origination do so on one or other of these two grounds. Outside of this there is none.

⁷⁴ The Realized One understands this ... And those who genuinely praise the Realized One would rightly speak of these things.

⁷⁵ These are the eighteen grounds on which those ascetics and brahmins who speculate and theorize about the first beginning propose various hypotheses concerning the first beginning. Any ascetics and brahmins who speculate and theorize about the first beginning do so on one or other of these eighteen grounds. Outside of this there is none.

⁷⁶ The Realized One understands this: ‘If you hold on to and attach to these grounds for views it leads to such a destiny in the next life.’ He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized quenching within himself. Having truly understood the origin, disappearance, gratification, drawback, and escape from feelings, the Realized One is freed by not grasping. These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things. The second recitation section.

⁷⁷ 3.2. Theories About the Final End There are some ascetics and brahmins who speculate and theorize about the final end, and propose various hypotheses concerning the final end on forty-four grounds. And what are the forty-four grounds on which they rely?

⁷⁸ 3.2.1. Percipient Life After Death There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a percipient form on sixteen grounds. And what are the sixteen grounds on which they rely? They assert: ‘The self is healthy and percipient after death, and it is formed ... formless ... both formed and formless ... neither formed nor formless ... finite ... infinite ... both finite and infinite ... neither finite nor infinite ... of unified perception ... of diverse perception ... of limited perception ... of limitless perception ... experiences nothing but happiness ... experiences absolute suffering ... experiences both happiness and suffering ... experiences neither happiness nor suffering.’

⁷⁹ These are the sixteen grounds on which those ascetics and brahmins assert that the self lives on after death in a percipient form. Any ascetics and brahmins who assert that the self lives on after death in a percipient form do so on one or other of these sixteen grounds. Outside of this there is none.

⁸⁰ The Realized One understands this ... And those who genuinely praise the Realized One would rightly speak of these things.

⁸¹ 3.2.2. Non-Percipient Life After Death There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a non-percipient form on eight grounds. And what are the eight grounds on which they rely?

⁸² They assert: ‘The self is healthy and non-percipient after death, and it is formed ... formless ... both formed and formless ... neither formed nor formless ... finite ... infinite ... both finite and infinite ... neither finite nor infinite.’

⁸³ These are the eight grounds on which those ascetics and brahmins assert that the self lives on after death in a non-percipient form. Any ascetics and brahmins who assert that the self lives on after death in a non-percipient form do so on one or other of these eight grounds. Outside of this there is none.

⁸⁴ The Realized One understands this ... And those who genuinely praise the Realized One would rightly speak of these things.

⁸⁵ 3.2.3. Neither Percipient Nor Non-Percipient Life After Death There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a neither percipient nor non-percipient form on eight grounds. And what are the eight grounds on which they rely?

⁸⁶ They assert: ‘The self is healthy and neither percipient nor non-percipient after death, and it is formed ... formless ... both formed and formless ... neither formed nor formless ... finite ... infinite ... both finite and infinite ... neither finite nor infinite.’

⁸⁷ These are the eight grounds on which those ascetics and brahmins assert that the self lives on after death in a neither percipient nor non-percipient form. Any ascetics and brahmins who assert that the self lives on after death in a neither percipient nor non-percipient form do so on one or other of these eight grounds. Outside of this there is none.

⁸⁸ The Realized One understands this ... And those who genuinely praise the Realized One would rightly speak of these things.

⁸⁹ 3.2.4. Annihilationism There are some ascetics and brahmins who are annihilationists. They assert the annihilation, eradication, and nonexistence of an existing being on seven grounds. And what are the seven grounds on which they rely?

⁹⁰ There are some ascetics and brahmins who have this doctrine and view: ‘This self is formed, made up of the four principal states, and produced by mother and father. Since it’s annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’ That is how some assert the annihilation of an existing being.

⁹¹ But someone else says to them: ‘That self of which you speak does exist, I don’t deny it. But that’s not how this self becomes rightly annihilated. There is another self that is heavenly, formed, sensual, consuming edible food. You don’t know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death,

that's how this self becomes rightly annihilated.' That is how some assert the annihilation of an existing being.

⁹² But someone else says to them: 'That self of which you speak does exist, I don't deny it. But that's not how this self becomes rightly annihilated. There is another self that is heavenly, formed, mind-made, whole in its major and minor limbs, not deficient in any faculty. You don't know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.' That is how some assert the annihilation of an existing being.

⁹³ But someone else says to them: 'That self of which you speak does exist, I don't deny it. But that's not how this self becomes rightly annihilated. There is another self which has gone totally beyond perceptions of form. With the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that "space is infinite", it's reborn in the dimension of infinite space. You don't know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.' That is how some assert the annihilation of an existing being.

⁹⁴ But someone else says to them: 'That self of which you speak does exist, I don't deny it. But that's not how this self becomes rightly annihilated. There is another self which has gone totally beyond the dimension of infinite space. Aware that "consciousness is infinite", it's reborn in the dimension of infinite consciousness. You don't know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.' That is how some assert the annihilation of an existing being.

⁹⁵ But someone else says to them: 'That self of which you speak does exist, I don't deny it. But that's not how this self becomes rightly annihilated. There is another self that has gone totally beyond the dimension of infinite consciousness. Aware that "there is nothing at all", it's been reborn in the dimension of nothingness. You don't know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.' That is how some assert the annihilation of an existing being.

⁹⁶ But someone else says to them: 'That self of which you speak does exist, I don't deny it. But that's not how this self becomes rightly annihilated. There is another self that has gone totally beyond the dimension of nothingness. Aware that "this is peaceful, this is sublime", it passes on to the dimension of neither perception nor non-perception. You don't know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.' That is how some assert the annihilation of an existing being.

⁹⁷ These are the seven grounds on which those ascetics and brahmins assert the annihilation, eradication, and nonexistence of an existing being. Any ascetics and brahmins who assert the annihilation, eradication, and nonexistence of an existing being do so on one or other of these seven grounds. Outside of this there is none.

⁹⁸ The Realized One understands this ... And those who genuinely praise the Realized One would rightly speak of these things.

⁹⁹ 3.2.5. Extinguishment of Suffering in This Life There are some ascetics and brahmins who speak of extinguishment in this life. They assert ultimate extinguishment for an existing being in this life on five grounds. And what are the five grounds on which they rely?

¹⁰⁰ There are some ascetics and brahmins who have this doctrine and view: ‘When this self amuses itself, supplied and provided with the five kinds of sensual stimulation, that’s how this self attains ultimate extinguishment in this life.’ That is how some assert ultimate extinguishment for an existing being in this life.

¹⁰¹ But someone else says to them: ‘That self of which you speak does exist, I don’t deny it. But that’s not how this self attains ultimate extinguishment in this life. Why is that? Because sensual pleasures are impermanent, suffering, and perishable. Their decay and perishing give rise to sorrow, lamentation, pain, sadness, and distress. Quite secluded from sensual pleasures, secluded from unskillful qualities, this self enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. That’s how this self attains ultimate extinguishment in this life.’ That is how some assert ultimate extinguishment for an existing being in this life.

¹⁰² But someone else says to them: ‘That self of which you speak does exist, I don’t deny it. But that’s not how this self attains ultimate extinguishment in this life. Why is that? Because the placing of the mind and the keeping it connected there are coarse. But when the placing of the mind and keeping it connected are stilled, this self enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. That’s how this self attains ultimate extinguishment in this life.’ That is how some assert ultimate extinguishment for an existing being in this life.

¹⁰³ But someone else says to them: ‘That self of which you speak does exist, I don’t deny it. But that’s not how this self attains ultimate extinguishment in this life. Why is that? Because the rapture and emotional elation there are coarse. But with the fading away of rapture, this self enters and remains in the third absorption, where it meditates with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss”. That’s how this self attains ultimate extinguishment in this life.’ That is how some assert ultimate extinguishment for an existing being in this life.

¹⁰⁴ But someone else says to them: ‘That self of which you speak does exist, I don’t deny it. But that’s not how this self attains ultimate extinguishment in this life. Why is that? Because mentally partaking in that as ‘blissful’ is said to be coarse. But with the giving up of pleasure and pain and the disappearance of former happiness and sadness, this self enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That’s how this self attains ultimate extinguishment in this life.’ That is how some assert ultimate extinguishment for an existing being in this life.

¹⁰⁵ These are the five grounds on which those ascetics and brahmins assert ultimate extinguishment for an existing being in this life. Any ascetics and brahmins who assert ultimate extinguishment for an existing being in this life do so on one or other of these five grounds. Outside of this there is none.

¹⁰⁶ The Realized One understands this ... And those who genuinely praise the Realized One would rightly speak of these things.

¹⁰⁷ These are the forty-four grounds on which those ascetics and brahmins who speculate and theorize about the final end propose various hypotheses concerning the final end. Any ascetics and brahmins who speculate and theorize about the final end do so on one or other of these forty-four grounds. Outside of this there is none.

¹⁰⁸ The Realized One understands this ... And those who genuinely praise the Realized One would rightly speak of these things.

¹⁰⁹ These are the sixty-two grounds on which those ascetics and brahmins who speculate and theorize about the first beginning and the final end propose various hypotheses concerning the first beginning and the final end. Any ascetics and brahmins who speculate and theorize about the first beginning or the final end do so on one or other of these sixty-two grounds. Outside of this there is none.

¹¹⁰ The Realized One understands this: 'If you hold on to and attach to these grounds for views it leads to such a destiny in the next life.' He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized quenching within himself. Having truly understood the origin, disappearance, gratification, drawback, and escape from feelings, the Realized One is freed by not grasping.

¹¹¹ These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

¹¹² 4. The Grounds For Assertions About the Self and the Cosmos 4.1. Anxiety and Evasiveness

¹¹³ Now, these things are only the feeling of those who do not know or see, the anxiety and evasiveness of those under the sway of craving. Namely, when those ascetics and brahmins assert that the self and the cosmos are eternal on four grounds ...

¹¹⁴ partially eternal on four grounds ...

¹¹⁵ finite or infinite on four grounds ...

¹¹⁶ or they resort to flip-flops on four grounds ...

¹¹⁷ or they assert that the self and the cosmos arose anomalously on two grounds ...

¹¹⁸ they speculate and theorize about the first beginning on these eighteen grounds ...

¹¹⁹ or they assert that the self lives on after death in a percipient form on sixteen grounds ...

¹²⁰ or that the self lives on after death in a non-percipient form on eight grounds ...

¹²¹ or that the self lives on after death in a neither percipient nor non-percipient form on eight grounds ...

¹²² or they assert the annihilation of an existing being on seven grounds ...

¹²³ or they assert ultimate extinguishment for an existing being in this life on five grounds ...

¹²⁴ they speculate and theorize about the final end on these forty-four grounds ...

¹²⁵ When those ascetics and brahmins speculate and theorize about the first beginning and the final end on these sixty-two grounds, these things are only the feeling of those who do not know or see, the anxiety and evasiveness of those under the sway of craving.

¹²⁶ 4.2. Dependent On contact Now, these things are dependent on contact. Namely, when those ascetics and brahmins assert that the self and the cosmos are eternal on four grounds ...
¹²⁷ partially eternal on four grounds ...
¹²⁸ finite or infinite on four grounds ...
¹²⁹ or they resort to flip-flops on four grounds ...
¹³⁰ or they assert that the self and the cosmos arose anomalously on two grounds ...
¹³¹ they speculate and theorize about the first beginning on these eighteen grounds ...
¹³² or they assert that the self lives on after death in a percipient form on sixteen grounds ...
¹³³ or that the self lives on after death in a non-percipient form on eight grounds ...
¹³⁴ or that the self lives on after death in a neither percipient nor non-percipient form on eight grounds ...
¹³⁵ or they assert the annihilation of an existing being on seven grounds ...
¹³⁶ or they assert ultimate extinguishment for an existing being in this life on five grounds ...
¹³⁷ they speculate and theorize about the final end on these forty-four grounds ...
¹³⁸ When those ascetics and brahmins speculate and theorize about the first beginning and the final end on these sixty-two grounds, that too is dependent on contact.

¹³⁹ 4.3. Not Possible

¹⁴⁰ Now, when those ascetics and brahmins speculate and theorize about the first beginning and the final end on these sixty-two grounds, it is not possible that they should experience these things without contact.

¹⁴¹ 4.4. Dependent Origination Now, when those ascetics and brahmins speculate and theorize about the first beginning and the final end on these sixty-two grounds, all of them experience this by repeated contact through the six fields of contact. Their feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

¹⁴² 5. The End of the Round When a mendicant truly understands the six fields of contact's origin, disappearance, gratification, drawback, and escape, they understand what lies beyond all these things. All of these ascetics and brahmins who speculate and theorize about the first beginning or the final end are trapped in the net of these sixty-two grounds, so that wherever they emerge they are caught and trapped in this very net. Suppose a deft fisherman or his apprentice were to cast a fine-meshed net over a small pond. They'd think: 'Any sizable creatures in this pond will be trapped in the net. Wherever they emerge they are caught and trapped in this very net.' In the same way, all of these ascetics and brahmins who speculate and theorize about the first beginning or the final end are trapped in the net of these sixty-two grounds, so that wherever they emerge they are caught and trapped in this very net.

¹⁴³ The Realized One's body remains, but his leash to existence has been cut off. As long as his body remains he will be seen by gods and humans. But when his body breaks up, after life has ended, gods and humans will see him no more. When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along. In the same way, the Realized One's body remains, but his

leash to existence has been cut off. As long as his body remains he will be seen by gods and humans. But when his body breaks up, after life has ended, gods and humans will see him no more.”

¹⁴⁴ When he had spoken, Venerable Ānanda said to the Buddha, “It’s incredible, sir, it’s amazing! What is the name of this exposition of the teaching?” “Well then, Ānanda, you may remember this exposition of the teaching as ‘The Net of Meaning’, or else ‘The Net of the Teaching’, or else ‘The Divine Net’, or else ‘The Net of Views’, or else ‘The Supreme Victory in Battle’.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. And while this discourse was being spoken, the ten-thousandfold galaxy shook.

DN 2: The Fruits of the Ascetic Life

Chapter 1

¹ 1. A Discussion With the King's Ministers So I have heard. At one time the Buddha was staying near Rājagaha in the Mango Grove of Jīvaka Komārabhacca, together with a large Saṅgha of 1,250 mendicants. Now, at that time it was the sabbath—the Komudī full moon on the fifteenth day of the fourth month—and King Ajātasattu of Magadha, son of the princess of Videha, was sitting upstairs in the royal longhouse surrounded by his ministers. Then Ajātasattu of Magadha, son of the princess of Videha, expressed this heartfelt sentiment, “Oh, sirs, this moonlit night is so very delightful, so beautiful, so glorious, so lovely, so striking. Now, what ascetic or brahmin might I pay homage to today, paying homage to whom my mind might find peace?”

² When he had spoken, one of the king's ministers said to him, “Your Majesty, this Pūraṇa Kassapa leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace.” But when he had spoken, the king kept silent.

³ Another of the king's ministers said to him, “Your Majesty, this bamboo-staffed ascetic Gosāla leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace.” But when he had spoken, the king kept silent.

⁴ Another of the king's ministers said to him, “Your Majesty, this Ajita of the hair blanket leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace.” But when he had spoken, the king kept silent.

⁵ Another of the king's ministers said to him, “Your Majesty, this Pakudha Kaccāyana leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace.” But when he had spoken, the king kept silent.

⁶ Another of the king's ministers said to him, “Your Majesty, this Saṅjaya Belaṭṭhiputta leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace.” But when he had spoken, the king kept silent.

⁷ Another of the king's ministers said to him, "Your Majesty, this Jain ascetic of the Ñātika clan leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." But when he had spoken, the king kept silent.

⁸ 2. A Discussion With Jīvaka Komārabhacca Now at that time Jīvaka Komārabhacca was sitting silently not far from the king. Then the king said to him, "But my dear Jīvaka, why are you silent?" "Your Majesty, this Blessed One, the perfected one, the fully awakened Buddha is staying in my mango grove together with a large Saṅgha of 1,250 mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." "Well then, my dear Jīvaka, have the elephants readied."

⁹ "Yes, Your Majesty," replied Jīvaka. He had around five hundred female elephants readied, in addition to the king's bull elephant for riding. Then he informed the king, "The elephants are ready, Your Majesty. Please go at your convenience."

¹⁰ Then King Ajātasattu had women mounted on each of the five hundred female elephants, while he mounted his bull elephant. With attendants carrying torches, he set out in full royal pomp from Rājagaha to Jīvaka's Mango Grove. But as he drew near the mango grove, the king became frightened, scared, his hair standing on end. He said to Jīvaka, "My dear Jīvaka, I hope you're not deceiving me! I hope you're not betraying me! I hope you're not turning me over to my enemies! For how on earth can there be no sound of coughing or clearing throats or any noise in such a large Saṅgha of 1,250 mendicants?" "Do not fear, Great King, do not fear! I am not deceiving you, or betraying you, or turning you over to your enemies. Go forward, Great King, go forward! Those are lamps shining in the pavilion."

¹¹ 3. The Question About the Fruits of the Ascetic Life Then King Ajātasattu rode on the elephant as far as the terrain allowed, then descended and approached the pavilion door on foot, where he asked Jīvaka, "But my dear Jīvaka, where is the Buddha?" "That is the Buddha, Great King, that is the Buddha! He's sitting against the central column facing east, in front of the Saṅgha of mendicants."

¹² Then the king went up to the Buddha and stood to one side. He looked around the Saṅgha of mendicants, who were so very silent, like a still, clear lake, and expressed this heartfelt sentiment, "May my son, Prince Udāyibhadda, be blessed with such peace as the Saṅgha of mendicants now enjoys!" "Has your mind gone to one you love, Great King?" "I love my son, sir, Prince Udāyibhadda. May he be blessed with such peace as the Saṅgha of mendicants now enjoys!"

¹³ Then the king bowed to the Buddha, raised his cupped palms toward the Saṅgha, and sat down to one side. He said to the Buddha, "Sir, I'd like to ask you about a certain point, if you'd take the time to answer." "Ask what you wish, Great King."

¹⁴ "Sir, there are many different professional fields. These include elephant marshals, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes, chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants. They also include bakers, barbers, bathroom attendants, cooks, garland-makers, dyers, embroiderers, basket-makers, potters, accountants, finger-talliers, or those following any similar professions. All these live off the fruits of

their profession which are apparent in this very life. With that they make themselves happy and pleased. They make their parents, their children and partners, and their friends and colleagues happy and pleased. And they establish an uplifting religious donation for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven. Sir, can you point out a fruit of the ascetic life that's likewise apparent in this very life?"

¹⁵ "Great king, do you recall having asked this question of other ascetics and brahmins?" "I do, sir." "If you wouldn't mind, Great King, tell me how they answered." "It's no trouble when someone such as the Blessed One is sitting here." "Well, speak then, Great King."

¹⁶ 3.1. The Doctrine of Pūraṇa Kassapa "This one time, sir, I approached Pūraṇa Kassapa and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

¹⁷ He said to me: 'Great king, the one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do nothing wrong when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.'

¹⁸ And so, when I asked Pūraṇa Kassapa about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of inaction. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: 'How on earth could one such as I presume to rebuke an ascetic or brahmin living in my realm?' So I neither approved nor rejected that statement of Pūraṇa Kassapa. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I rose from my seat and left.

¹⁹ 3.2. The Doctrine of the Bamboo-staffed Ascetic Gosāla This one time, sir, I approached the bamboo-staffed ascetic Gosāla and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

²⁰ He said: 'Great king, there is no cause or reason for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There's no cause or reason for the purification of sentient beings. Sentient beings are purified without cause or reason. One does not act of one's own volition, one does not act of another's volition, one does not act from a person's volition. There is no power, no energy, no human strength or vigor. All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth. There are 1.4 million main wombs, and 6,000, and 600; 500 deeds, and five, and three; deeds and half-deeds; 62 paths of practice, 62 sub-eons, six classes of rebirth, and eight stages in a person's life; 4,900 Ājīvaka ascetics, 4,900 wanderers, and 4,900 dragon abodes; 2,000 lordships, 3,000 hells, and 36 realms of dusky sky; seven percipient embryos, seven non-percipient embryos, seven knotless embryos, seven gods, seven mental heavens, seven goblins, seven streams, seven castoff incarnations and 700 castoff incarnations, seven

downfalls and 700 downfalls, seven dreams and 700 dreams, and 8.4 million great eons—through all of which the foolish and the astute transmigrate before making an end of suffering. And here there is no such thing as this: “By this precept or observance or fervent austerity or spiritual practice I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little,” for that cannot be. Pleasure and pain are allotted. Transmigration lasts only for a limited period, so there’s no increase or decrease, no getting better or worse. It’s like how, when you toss a ball of string, it rolls away unraveling. In the same way, after transmigrating the foolish and the astute will make an end of suffering.’

²¹ And so, when I asked the bamboo-staffed ascetic Gosāla about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of purification through transmigration. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: ‘How on earth could one such as I presume to rebuke an ascetic or brahmin living in my realm?’ So I neither approved nor rejected that statement of the bamboo-staffed ascetic Gosāla. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I rose from my seat and left.

²² 3.3. The Doctrine of Ajita of the Hair Blanket This one time, sir, I approached Ajita of the hair blanket and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

²³ He said: ‘Great king, there is no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight. This person is made up of the four principal states. When they die, the earth in their body merges and coalesces with the substance of earth. The water in their body merges and coalesces with the substance of water. The fire in their body merges and coalesces with the substance of fire. The air in their body merges and coalesces with the substance of air. The faculties are transferred to space. Four men with a bier carry away the corpse. Their footprints show the way to the cremation ground. The bones become bleached. Offerings dedicated to the gods end in ashes. Giving is a doctrine of morons. When anyone affirms a positive teaching it’s just hollow, false nonsense. Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don’t exist after death.’

²⁴ And so, when I asked Ajita of the hair blanket about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of annihilationism. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: ‘How on earth could one such as I presume to rebuke an ascetic or brahmin living in my realm?’ So I neither approved nor rejected that statement of Ajita of the hair blanket. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I rose from my seat and left.

²⁵ 3.4. The Doctrine of Pakudha Kaccāyana This one time, sir, I approached Pakudha Kaccāyana and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

²⁶ He said: ‘Great king, these seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don’t move or deteriorate

or obstruct each other. They're unable to cause pleasure, pain, or both pleasure and pain to each other. What seven? The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh. These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don't move or deteriorate or obstruct each other. They're unable to cause pleasure, pain, or both pleasure and pain to each other. And here there is no one who kills or who makes others kill; no one who learns or who educates others; no one who understands or who helps others understand. If you chop off someone's head with a sharp sword, you don't take anyone's life. The sword simply passes through the gap between the seven substances.'

²⁷ And so, when I asked Pakudha Kaccāyana about the fruits of the ascetic life apparent in the present life, he answered with something else entirely. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: 'How on earth could one such as I presume to rebuke an ascetic or brahmin living in my realm?' So I neither approved nor rejected that statement of Pakudha Kaccāyana. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I rose from my seat and left.

²⁸ 3.5. The Doctrine of the Jain Ascetic of the Ñātika Clan This one time, sir, I approached the Jain Ñātika and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

²⁹ He said: 'Great king, consider a Jain ascetic who is restrained in the fourfold constraint. And how is a Jain ascetic restrained in the fourfold constraint? It's when a Jain ascetic is restrained in all that is to be restrained, is bridled in all that is to be restrained, has shaken off evil in all that is to be restrained, and is curbed in all that is to be restrained. That's how a Jain ascetic is restrained in the fourfold constraint. When a Jain ascetic is restrained in the fourfold constraint, they're called a knotless one who is self-realized, self-controlled, and steadfast.'

³⁰ And so, when I asked the Jain Ñātika about the fruits of the ascetic life apparent in the present life, he answered with the fourfold constraint. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: 'How on earth could one such as I presume to rebuke an ascetic or brahmin living in my realm?' So I neither approved nor rejected that statement of the Jain Ñātika. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I rose from my seat and left.

³¹ 3.6. The Doctrine of Sañjaya Belaṭṭhiputta This one time, sir, I approached Sañjaya Belaṭṭhiputta and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

³² He said: 'Suppose you were to ask me whether there is another world. If I believed that to be the case, I would say so. But I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so. Suppose you were to ask me whether there is no other world ... whether there both is and is not another world ... whether there neither is nor is not another world ... whether there are beings who are reborn spontaneously ... whether there are no beings who are reborn spontaneously ... whether there both are and are not beings who are reborn spontaneously ... whether there neither are nor are not beings who are reborn spontaneously ... whether there is fruit and result of good and bad deeds ... whether there is no fruit and result of good

and bad deeds ... whether there both is and is not fruit and result of good and bad deeds ... whether there neither is nor is not fruit and result of good and bad deeds ... whether a realized one still exists after death ... whether a realized one no longer exists after death ... whether a realized one both still exists and no longer exists after death ... whether a realized one neither still exists nor no longer exists after death. If I believed that to be the case, I would say so. But I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.'

³³ And so, when I asked Sañjaya Belaṭṭhiputta about the fruits of the ascetic life apparent in the present life, he answered with flip-flopping. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: 'This is the most foolish and stupid of all these ascetics and brahmins! How on earth can he answer with flip-flopping when asked about the fruits of the ascetic life apparent in the present life?' I thought: 'How on earth could one such as I presume to rebuke an ascetic or brahmin living in my realm?' So I neither approved nor rejected that statement of Sañjaya Belaṭṭhiputta. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I rose from my seat and left.

³⁴ 4. The Fruits of the Ascetic Life 4.1. The First Fruit of the Ascetic Life

³⁵ And so I ask the Buddha: Sir, there are many different professional fields. These include elephant marshals, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes, chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants. They also include bakers, barbers, bathroom attendants, cooks, garland-makers, dyers, embroiderers, basket-makers, potters, accountants, finger-talliers, or those following any similar professions. All these live off the fruits of their profession which are apparent in this very life. With that they make themselves happy and pleased. They make their parents, their children and partners, and their friends and colleagues happy and pleased. And they establish an uplifting religious donation for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven. Sir, can you point out a fruit of the ascetic life that's likewise apparent in this very life?" "I can, Great King. Well then, I'll ask you about this in return, and you can answer as you like.

³⁶ What do you think, Great King? Suppose you had a person who was a bondservant, a worker. They get up before you and go to bed after you, and are obliging, behaving nicely and speaking politely, and gazing up at your face. They'd think: 'The outcome and result of good deeds is just so incredible, so amazing! For this King Ajātasattu is a human being, and so am I. Yet he amuses himself, supplied and provided with the five kinds of sensual stimulation as if he were a god. Whereas I'm his bondservant, his worker. I get up before him and go to bed after him, and am obliging, behaving nicely and speaking politely, and gazing up at his face. I really should do good deeds. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time, that is what they do. Having gone forth they'd live restrained in body, speech, and mind, living content with nothing more than food and clothes, delighting in seclusion. And suppose your men were to report all this to you. Would you say to them: 'Bring that person to me! Let them once more be my bondservant, my worker'?"

³⁷ "No, sir. Rather, I would bow to them, rise in their presence, and offer them a seat. I'd invite them to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And I'd organize their lawful guarding and protection." "What do you think, Great King? If this is so, is there a fruit of the

ascetic life apparent in the present life or not?” “Clearly, sir, there is.” “This is the first fruit of the ascetic life that’s apparent in this very life, which I point out to you.”

³⁸ 4.2. The Second Fruit of the Ascetic Life “But sir, can you point out another fruit of the ascetic life that’s likewise apparent in this very life?” “I can, Great King. Well then, I’ll ask you about this in return, and you can answer as you like. What do you think, Great King? Suppose you had a person who was a farmer, a householder, a hard worker, someone who builds up their capital. They’d think: ‘The outcome and result of good deeds is just so incredible, so amazing! For this King Ajātasattu is a human being, and so am I. Yet he amuses himself, supplied and provided with the five kinds of sensual stimulation as if he were a god. Whereas I’m a farmer, a householder, a hard worker, someone who builds up their capital. I really should do good deeds. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’ After some time they give up a large or small fortune, and a large or small family circle. They’d shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Having gone forth they’d live restrained in body, speech, and mind, living content with nothing more than food and clothes, delighting in seclusion. And suppose your men were to report all this to you. Would you say to them: ‘Bring that person to me! Let them once more be a farmer, a householder, a hard worker, someone who builds up their capital?’”

³⁹ “No, sir. Rather, I would bow to them, rise in their presence, and offer them a seat. I’d invite them to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And I’d organize their lawful guarding and protection.” “What do you think, Great King? If this is so, is there a fruit of the ascetic life apparent in the present life or not?” “Clearly, sir, there is.” “This is the second fruit of the ascetic life that’s apparent in this very life, which I point out to you.”

⁴⁰ 4.3. The Finer Fruits of the Ascetic Life “But sir, can you point out a fruit of the ascetic life that’s apparent in this very life which is better and finer than these?” “I can, Great King. Well then, listen and apply your mind well, I will speak.” “Yes, sir,” replied the king. The Buddha said this:

⁴¹ “Consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

⁴² A householder hears that teaching, or a householder’s child, or someone reborn in a good family. They gain faith in the Realized One and reflect: ‘Life at home is cramped and dirty, life gone forth is wide open. It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’ After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

⁴³ Once they’ve gone forth, they live restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. They act skillfully by body and speech. They’re purified in livelihood and

accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

⁴⁴ 4.3.1. Ethics 4.3.1.1. The Shorter Section on Ethics

⁴⁵ And how, Great King, is a mendicant accomplished in ethics? It's when a mendicant gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. This pertains to their ethics. They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. This pertains to their ethics. They give up unchastity. They are chaste, set apart, refraining from the vulgar act of sex. This pertains to their ethics.

⁴⁶ They give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words. This pertains to their ethics. They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony. This pertains to their ethics. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people. This pertains to their ethics. They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. This pertains to their ethics.

⁴⁷ They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They refrain from seeing shows of dancing, singing, and music. They refrain from attiring and adorning themselves with garlands, fragrance, and makeup. They refrain from high and luxurious beds. They refrain from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence. This pertains to their ethics. The shorter section on ethics is complete.

⁴⁸ 4.3.1.2. The Middle Section on Ethics There are some ascetics and brahmins who, while enjoying food given in faith, still engage in injuring plants and seeds. These include plants propagated from roots, trunks, cuttings, or joints; and those from regular seeds as the fifth. They refrain from such injury to plants and seeds. This pertains to their ethics.

⁴⁹ There are some ascetics and brahmins who, while enjoying food given in faith, still engage in storing up goods for their own use. This includes such things as food, drink, clothes, vehicles, bedding, fragrance, and things of the flesh. They refrain from storing up such goods. This pertains to their ethics.

⁵⁰ There are some ascetics and brahmins who, while enjoying food given in faith, still engage in seeing shows. This includes such things as dancing, singing, music, performances, and storytelling; clapping, gongs, and kettledrums; beauty pageants; pole-acrobatics and bone-washing displays of the corpse-workers; battles of elephants, horses, buffaloes, bulls, goats, rams, chickens, and quails; staff-fights, boxing, and wrestling; combat, roll calls of the armed forces, battle-formations, and regimental reviews. They refrain from such shows. This pertains to their ethics.

⁵¹ There are some ascetics and brahmins who, while enjoying food given in faith, still engage in gambling that causes negligence. This includes such things as checkers with eight or ten rows, checkers in the air, hopscotch, spillikins, board-games, tip-cat, drawing straws, dice, leaf-flutes, toy plows, somersaults, pinwheels, toy measures, toy carts, toy bows, guessing words from syllables, guessing another's thoughts, and imitating musical instruments. They refrain from such gambling. This pertains to their ethics.

⁵² There are some ascetics and brahmins who, while enjoying food given in faith, still make use of high and luxurious bedding. This includes such things as sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double or single fringed—and silk covers studded with gems, as well as silken sheets, wollen carpets, rugs for elephants, horses, or chariots, black antelope hides and woven rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends. They refrain from such bedding. This pertains to their ethics.

⁵³ There are some ascetics and brahmins who, while enjoying food given in faith, still engage in attiring and adorning themselves with garlands, fragrance, and makeup. This includes such things as applying beauty products by anointing, massaging, bathing, and rubbing; mirrors, ointments, garlands, fragrances, and makeup; face-powder, foundation, bracelets, headbands, fancy walking-sticks or containers, rapiers, parasols, fancy sandals, turbans, jewelry, chowries, and long-fringed white robes. They refrain from such attirement and adornment. This pertains to their ethics.

⁵⁴ There are some ascetics and brahmins who, while enjoying food given in faith, still engage in low talk. This includes such topics as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that place. They refrain from such low talk. This pertains to their ethics.

⁵⁵ There are some ascetics and brahmins who, while enjoying food given in faith, still engage in arguments. They say such things as: 'You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!' They refrain from such argumentative talk. This pertains to their ethics.

⁵⁶ There are some ascetics and brahmins who, while enjoying food given in faith, still engage in running errands and messages. This includes running errands for rulers, ministers, aristocrats, brahmins, householders, or princes who say: 'Go here, go there. Take this, bring that from there.' They refrain from such errands. This pertains to their ethics.

⁵⁷ There are some ascetics and brahmins who, while enjoying food given in faith, still engage in fawning, flattery, hinting, and belittling, and using material things to chase after other material things. They refrain from such fraud and flattery. This pertains to their ethics. The middle section on ethics is complete.

⁵⁸ 4.3.1.3. The Long Section on Ethics There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes such fields as augury, omenology, divining portents, interpreting dreams, divining features of men and women, divining holes in cloth gnawed by mice, fire offerings, ladle offerings, offerings of husks, rice powder, rice, ghee, or oil; offerings from the mouth, blood sacrifices, limb-reading; geomancy for building sites, fields, and cemeteries; exorcisms, earth magic, snake charming, poisons; the lore of the scorpion, the rat, the bird, and the crow; prophesying lifespan, chanting for protection, and divining omens from wild animals. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

⁵⁹ There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes reading the marks of gems, cloth, clubs, swords, spears, arrows, bows, weapons, women, men, boys, girls, male and female bondservants, elephants, horses, buffaloes, bulls, cows, goats, rams, chickens, quails, monitor lizards, rabbits, tortoises, or deer. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

⁶⁰ There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes making predictions that the king will march forth or march back; or that our king will attack and the enemy king will retreat, or vice versa; or that our king will triumph and the enemy king will be defeated, or vice versa; and so there will be victory for one and defeat for the other. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

⁶¹ There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes making predictions that there will be an eclipse of the moon, or sun, or stars; that the sun, moon, and stars will be in conjunction or in opposition; that there will be a meteor shower, a fiery horizon, an earthquake, or thunder in the heavens; that there will be a rising, a setting, a darkening, a brightening of the moon, sun, and stars. And it also includes making predictions about the results of all such phenomena. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

⁶² There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes predicting whether there will be plenty of rain or drought; plenty to eat or famine; an abundant harvest or a bad harvest; security or peril; sickness or health. It also includes such occupations as arithmetic, accounting, calculating, poetry, and cosmology. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

⁶³ There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes making arrangements for giving and taking in marriage; for engagement and divorce; and for scattering rice inwards or outwards at the wedding ceremony. It also includes casting spells for good or bad luck, treating impacted fetuses, binding the tongue, or locking the jaws; charms for the hands and ears; questioning a mirror, a girl, or a god as an oracle; worshiping the sun, worshiping the Great One, breathing fire, and invoking Siri, the goddess of luck. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

⁶⁴ There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and

rites involving sipping water and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and herbal bandages. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

⁶⁵ A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. It's like a king who has defeated his enemies. He sees no danger from his foes in any quarter. In the same way, a mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves. That's how a mendicant is accomplished in ethics. The longer section on ethics is complete.

⁶⁶ 4.3.2. Immersion 4.3.2.1. Sense Restraint

⁶⁷ And how does a mendicant guard the sense doors? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves. That's how a mendicant guards the sense doors.

⁶⁸ 4.3.2.2. Mindfulness and Situational Awareness And how does a mendicant have mindfulness and situational awareness? It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That's how a mendicant has mindfulness and situational awareness.

⁶⁹ 4.3.2.3. Contentment And how is a mendicant content? It's when a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. That's how a mendicant is content.

⁷⁰ 4.3.2.4. Giving Up the Hindrances When they have this spectrum of noble ethics, this noble sense restraint, this noble mindfulness and situational awareness, and this noble contentment, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present.

⁷¹ Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and

drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

⁷² Suppose a man who has gotten into debt were to apply himself to work, and his efforts proved successful. He would pay off the original loan and have enough left over to support his partner. Thinking about this, he'd be filled with joy and happiness.

⁷³ Suppose there was a person who was sick, suffering, gravely ill. They'd lose their appetite and get physically weak. But after some time they'd recover from that illness, and regain their appetite and their strength. Thinking about this, they'd be filled with joy and happiness.

⁷⁴ Suppose a person was imprisoned in a jail. But after some time they were released from jail, safe and sound, with no loss of wealth. Thinking about this, they'd be filled with joy and happiness.

⁷⁵ Suppose a person was a bondservant. They would not be their own master, but indentured to another, unable to go where they wish. But after some time they'd be freed from servitude. They would be their own master, not indentured to another, a freeman able to go where they wish. Thinking about this, they'd be filled with joy and happiness.

⁷⁶ Suppose there was a person with wealth and property who was traveling along a desert road, which was perilous, with nothing to eat. But after some time they crossed over the desert safely, arriving within a village, a sanctuary free of peril. Thinking about this, they'd be filled with joy and happiness.

⁷⁷ In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them as a debt, a disease, a prison, slavery, and a desert crossing. But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and a place of sanctuary at last. Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

⁷⁸ 4.3.2.5. First Absorption Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

⁷⁹ It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. This, Great King, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

⁸⁰ 4.3.2.6. Second Absorption Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

⁸¹ It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and the heavens would not properly bestow showers from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. This too, Great King, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

⁸² 4.3.2.7. Third Absorption Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread themselves with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

⁸³ It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. This too, Great King, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

⁸⁴ 4.3.2.8. Fourth Absorption Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

⁸⁵ It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. This too, Great King, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

⁸⁶ 4.3.3. The Eight Knowledges 4.3.3.1. Knowledge and Vision

⁸⁷ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge and vision. They understand: 'This body of mine is formed. It's made up of the four principal states, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And this consciousness of mine is attached to it, tied to it.'

⁸⁸ Suppose there was a beryl gem that was naturally lustrous, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown. And a person with clear eyes were to take it in their hand and examine it: ‘This beryl gem is naturally lustrous, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it’s strung with a thread of blue, yellow, red, white, or golden brown.’ In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge and vision. This too, Great King, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

⁸⁹ 4.3.3.2. Mind-Made Body When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward the creation of a mind-made body. From this body they create another body—formed, mind-made, whole in its major and minor limbs, not deficient in any faculty.

⁹⁰ Suppose a person was to draw a reed out from its sheath. They’d think: ‘This is the reed, this is the sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.’ Or suppose a person was to draw a sword out from its scabbard. They’d think: ‘This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.’ Or suppose a person was to draw a snake out from its slough. They’d think: ‘This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.’ In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward the creation of a mind-made body. From this body they create another body—formed, mind-made, whole in its major and minor limbs, not deficient in any faculty. This too, Great King, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

⁹¹ 4.3.3.3. Psychic Powers When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward psychic power. They wield the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of divinity.

⁹² Suppose a deft potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like. Or suppose a deft ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like. Or suppose a deft goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like. In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward psychic power. This too, Great King, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

⁹³ 4.3.3.4. Clairaudience When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward clairaudience. With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far.

⁹⁴ Suppose there was a person traveling along the road. They'd hear the sound of drums, clay drums, horns, kettledrums, and tom-toms. They'd think: 'That's the sound of drums,' and 'that's the sound of clay drums,' and 'that's the sound of horns, kettledrums, and tom-toms.' In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward clairaudience. With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far. This too, Great King, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

⁹⁵ 4.3.3.5. Encompassing the Minds of Others When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward encompassing the minds of others. They understand the minds of other beings and individuals, having encompassed them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... immersed mind ... unimmersed mind ... freed mind ... They understand unfreed mind as 'unfreed mind'.

⁹⁶ Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they'd know 'I have a spot,' and if they had no spots they'd know 'I have no spots.' In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward encompassing the minds of others. They understand the minds of other beings and individuals, having encompassed them with their own mind. This too, Great King, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

⁹⁷ 4.3.3.6. Recollection of Past Lives When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

⁹⁸ Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from that village they'd return to their home village. They'd

think: ‘I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.’ In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward recollection of past lives. This too, Great King, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

⁹⁹ 4.3.3.7. Clairvoyance When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

¹⁰⁰ Suppose there was a stilt longhouse at the central square. A person with clear eyes standing there might see humans entering and leaving a house, walking along the streets and paths, and sitting at the central square. They’d think: ‘These are people entering and leaving a house, walking along the streets and paths, and sitting at the central square.’ In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the death and rebirth of sentient beings. This too, Great King, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

¹⁰¹ 4.3.3.8. Ending of Defilements When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’

¹⁰² Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with clear eyes standing on the bank would see the clams and mussels, pebbles and gravel, and schools of fish swimming about or staying still. They’d think: ‘This lake is transparent, clear, and

unclouded. And here are the clams and mussels, pebbles and gravel, and schools of fish swimming about or staying still.’ In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the ending of defilements. This too, Great King, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones. And, Great King, there is no other fruit of the ascetic life apparent in the present life which is better and finer than this.”

¹⁰³ 5. Ajātasattu Declares Himself a Lay Follower When the Buddha had spoken, King Ajātasattu said to him, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life. I made a mistake, sir. It was foolish, stupid, and unskillful of me to take the life of my father, a just and principled king, for the sake of authority. Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

¹⁰⁴ “Indeed, Great King, you made a mistake. It was foolish, stupid, and unskillful of you to take the life of your father, a just and principled king, for the sake of sovereignty. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

¹⁰⁵ When the Buddha had spoken, King Ajātasattu said to him, “Well, now, sir, I must go. I have many duties, and much to do.” “Please, Great King, go at your convenience.” Then the king, having approved and agreed with what the Buddha said, rose from his seat, bowed, and respectfully circled him, keeping him on his right, before leaving.

¹⁰⁶ Soon after the king had left, the Buddha addressed the mendicants: “The king is broken, mendicants, he is ruined. If he had not taken the life of his father, a just and principled king, the stainless, immaculate vision of the Dhamma would have arisen in him in that very seat.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

DN 3: With Ambaṭṭha

Chapter 1

¹ So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala. He stayed in a forest near Icchānaṅgala.

² 1. The Section on Pokkharasāti Now at that time the brahmin Pokkharasāti was living in Ukkatṭhā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin. Pokkharasāti heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala and is staying in a forest nearby. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

³ 2. The Student Ambaṭṭha Now at that time Pokkharasāti had a student named Ambaṭṭha as his resident pupil. He was one who recited and remembered the hymns, and had mastered in the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knew them word-by-word, and their grammar. He was well versed in cosmology and the marks of a great man. He had been authorized as a master in his own tutor’s scriptural heritage of the three Vedas with the words: “What I know, you know. And what you know, I know.”

⁴ Then Pokkharasāti addressed Ambaṭṭha, “Dear Ambaṭṭha, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala and is staying in a forest nearby. He has this good reputation ... It’s good to see such perfected ones. Please, dear Ambaṭṭha, go to the ascetic Gotama and find out whether or not he lives up to his reputation. Through you I shall learn about the worthy Gotama.”

⁵ “But sir, how shall I find out whether or not the ascetic Gotama lives up to his reputation?” “Dear Ambaṭṭha, the thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod

or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who has cast off the world's veil. But, dear Ambaṭṭha, I am the one who gives the hymns, and you are the one who receives them."

⁶ "Yes, worthy sir," replied Ambaṭṭha. He got up from his seat, bowed, and respectfully circled Pokkharasāti, keeping him on his right. He mounted a chariot drawn by mares and, together with several young students, set out for the forest near Icchānaṅgala. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

⁷ At that time several mendicants were walking mindfully in the open air. Then the student Ambaṭṭha went up to those mendicants and said, "Good fellows, where is the worthy Gotama at present? For we have come here to see him."

⁸ Then those mendicants thought, "This Ambaṭṭha is from a well-known family, and he is the pupil of the well-known brahmin Pokkharasāti. The Buddha won't mind having a discussion together with such gentlemen." They said to Ambaṭṭha, "Ambaṭṭha, that's his dwelling, with the door closed. Approach it quietly, without hurrying; go onto the porch, clear your throat, and knock on the door-panel. The Buddha will open the door."

⁹ So he approached the Buddha's dwelling, cleared his throat and knocked on the door-panel, and the Buddha opened the door. Ambaṭṭha and the young students entered the dwelling. The young students exchanged greetings with the Buddha, and when the greetings and polite conversation were over, sat down to one side. But while the Buddha was sitting, Ambaṭṭha spoke some polite words or other while walking around or standing. So the Buddha said to him, "Ambaṭṭha, is this how you hold a discussion with elderly and senior brahmins, the tutors of tutors: walking around or standing while I'm sitting, speaking some polite words or other?"

¹⁰ 2.1. The First Use of the Word "Primitives" "No, worthy Gotama. For it is proper for one brahmin to converse with another while both are walking, standing, sitting, or lying down. But as to these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman, I converse with them as I do with the worthy Gotama."

¹¹ "But Ambaṭṭha, you must have come here for some purpose. You should focus on that. Though this Ambaṭṭha is unqualified, he thinks he's qualified. What is that but lack of qualifications?"

¹² When he said this, Ambaṭṭha became angry and upset with the Buddha because of being described as unqualified. He even attacked and badmouthed the Buddha himself, saying, "The ascetic Gotama will be worsted!" He said to the Buddha, "Worthy Gotama, the Sakyans are rude, harsh, touchy, and argumentative. Primitive they are, and primitive they remain! They don't honor, respect, revere, worship, or venerate brahmins. It is neither proper nor appropriate that the Sakyans—primitives that they are—don't honor, respect, revere, worship, or venerate brahmins." And that's how Ambaṭṭha denigrated the Sakyans with the word "primitives" for the first time.

¹³ 2.2. The Second Use of the Word "Primitives" "But Ambaṭṭha, how have the Sakyans wronged you?" "This one time, worthy Gotama, I went to Kapilavatthu on some business for my tutor, the brahmin Pokkharasāti. I approached the Sakyans in their town hall. Now at that time several Sakyans and Sakyan princes were sitting on high seats, poking each other with their fingers, giggling and playing together. In fact, they even presumed to giggle at me, and didn't invite me to a seat. It is neither proper nor appropriate that the Sakyans—primitives that they are—don't honor, respect,

revere, worship, or venerate brahmins.” And that’s how Ambaṭṭha denigrated the Sakyans with the word “primitives” for the second time.

¹⁴ 2.3. The Third Use of the Word “Primitives” “Even a little quail, Ambaṭṭha, speaks as she likes in her own nest. Kapilavatthu is the Sakyans’ own place, Ambaṭṭha. It’s not worthy of the Venerable Ambaṭṭha to lose his temper over such a small thing.” “Worthy Gotama, there are these four classes: aristocrats, brahmins, peasants, and menials. Three of these classes— aristocrats, peasants, and menials— in fact succeed only when serving the brahmins. It is neither proper nor appropriate that the Sakyans—primitives that they are—don’t honor, respect, revere, worship, or venerate brahmins.” And that’s how Ambaṭṭha denigrated the Sakyans with the word “primitives” for the third time.

¹⁵ 2.4. The Word “Son of a Slavegirl” is Used Then it occurred to the Buddha, “This Ambaṭṭha puts the Sakyans down way too much by calling them primitives. Why don’t I ask him about his own clan?” So the Buddha said to him, “What is your clan, Ambaṭṭha?” “I am a Kaṇhāyana, worthy Gotama.” “But, recollecting the ancient name and clan of your mother and father, the Sakyans were the children of the masters, while you’re descended from the son of a slavegirl of the Sakyans. But the Sakyans regard King Okkāka as their grandfather. Once upon a time, King Okkāka, wishing to divert the royal succession to the son of his most beloved queen, banished the elder princes from the realm— Okkāma, Karakaṇḍa, Hatthinika, and Sinisūra. They made their home beside a lotus pond on the slopes of the Himalayas, where there was a large grove of *sakha* trees. For fear of breaking their line of birth, they slept with their own *saka* sisters. Then King Okkāka addressed his ministers and councillors, ‘Where, sirs, have the princes settled now?’ ‘Your Majesty, there is a lotus pond on the slopes of the Himalayas, by a large grove of *sakha* trees. They’ve settled there. For fear of breaking their line of birth, they are sleeping with their own sisters.’ Then, Ambaṭṭha, King Okkāka expressed this heartfelt sentiment: ‘The princes are indeed Sakyans! The princes are indeed the best Sakyans!’ From that day on the Sakyans were recognized and he was their founder.

¹⁶ Now, King Okkāka had a slavegirl named Disā. She gave birth to a boy named Black. When he was born, Black Boy said: ‘Wash me, mum, bathe me! Get this filth off of me! I will be useful for you!’ Whereas these days when people see goblins they recognize them as goblins, in those days they recognized goblins as ‘blackboys’. They said: ‘He spoke as soon as he was born—a blackboy is born! A goblin is born!’ From that day on the Kaṇhāyanas were proclaimed, and he was their founder. That’s how, recollecting the ancient name and clan of your mother and father, the Sakyans were the children of the masters, while you’re descended from the son of a slavegirl of the Sakyans.”

¹⁷ When he said this, those young students said to him, “Worthy Gotama, please don’t put Ambaṭṭha down too much by calling him the son of a slavegirl. He’s well-born, a gentleman, learned, who enunciates well, and is astute. He is capable of debating with the worthy Gotama about this.”

¹⁸ So the Buddha said to them, “Well, young students, if you think that Ambaṭṭha is ill-born, not a gentleman, unlearned, a poor speaker, witless, and not capable of debating with me about this, then leave him aside and you can debate with me. But if you think that he’s well-born, a gentleman, learned, who enunciates well, is astute, and is capable of debating with me about this, then you should stand aside and let him debate with me.”

¹⁹ “He is capable of debating you. We will be silent, and let Ambaṭṭha debate with the worthy Gotama about this.”

²⁰ So the Buddha said to Ambaṭṭha, “Well, Ambaṭṭha, there’s a legitimate question that comes up. You won’t like it, but you ought to answer anyway. If you fail to answer—by dodging the issue, remaining silent, or leaving—your head will explode into seven pieces right here. What do you think, Ambaṭṭha? According to what you have heard from elderly and senior brahmins, the tutors of tutors, what is the origin of the Kaṇhāyanas, and who is their founder?” When he said this, Ambaṭṭha kept silent. For a second time, the Buddha put the question, and for a second time Ambaṭṭha kept silent. So the Buddha said to him, “Answer now, Ambaṭṭha. Now is not the time for silence. If someone fails to answer a legitimate question when asked three times by the Buddha, their head explodes into seven pieces there and then.”

²¹ Now at that time the spirit Vajirapāṇī, holding a massive iron spear, burning, blazing, and glowing, stood in the air above Ambaṭṭha, thinking, “If this Ambaṭṭha doesn’t answer when asked a third time, I’ll blow his head into seven pieces there and then!” And both the Buddha and Ambaṭṭha could see Vajirapāṇī. Ambaṭṭha was terrified, shocked, and awestruck. Looking to the Buddha for shelter, asylum, and refuge, he sat down close by the Buddha and said, “What did you say? Please repeat the question.” “What do you think, Ambaṭṭha? According to what you have heard from elderly and senior brahmins, the tutors of tutors, what is the origin of the Kaṇhāyanas, and who is their founder?” “I have heard, worthy Gotama, that it is just as you say. That’s the origin of the Kaṇhāyanas, and that’s who their founder is.”

²² 2.5. The Discussion of Ambaṭṭha’s Heritage When he said this, those young students made an uproar, “It turns out Ambaṭṭha is ill-born, not a gentleman, son of a Sakyan slavegirl, and that the Sakyans are sons of his masters! And it seems that the ascetic Gotama spoke only the truth, though we presumed to rebuke him!”

²³ Then it occurred to the Buddha, “These young students put Ambaṭṭha down too much by calling him the son of a slavegirl. Why don’t I get him out of this?” So the Buddha said to the young students, “Young students, please don’t put Ambaṭṭha down too much by calling him the son of a slavegirl. That Black Boy was an eminent seer. He went to a southern country and memorized the Divine Spell. Then he approached King Okkāka and asked for the hand of his daughter Maddarūpī. The king said to him, ‘Who the hell is this son of a slavegirl to ask for the hand of my daughter!’ Angry and upset he fastened a razor-tipped arrow. But he wasn’t able to either shoot it or to relax it. Then the ministers and councillors approached the seer Black Boy and said: ‘Spare the king, sir, spare him!’ ‘The king will be safe. But if he shoots the arrow downwards, there will be an earthquake across the entire realm.’ ‘Spare the king, sir, and spare the country!’ ‘Both king and country will be safe. But if he shoots the arrow upwards, the heavens will not rain in the entire realm for seven years.’ ‘Spare the king, sir, spare the country, and let the heavens rain!’ ‘Both king and country will be safe, and the heavens rain will rain. And if the king shoots the crown prince with an arrow, he will be safe and unruffled.’ So the ministers said to Okkāka: ‘Okkāka must shoot the crown prince with an arrow. He will be safe and unruffled.’ So King Okkāka shot the crown prince with an arrow. And he was safe and unruffled. Then the king was terrified, shocked, and awestruck. Scared by the divine punishment, he gave the hand of his daughter Maddarūpī. Young students, please don’t put Ambaṭṭha down too much by calling him the son of a slavegirl. That Black Boy was an eminent seer.”

²⁴ 3. The Supremacy of the Aristocrats Then the Buddha addressed Ambaṭṭha, “What do you think, Ambaṭṭha? Suppose an aristocrat boy was to sleep with a brahmin girl, and they had a son. Would he

receive a seat and water from the brahmins?” “He would, worthy Gotama.” “And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?” “They would.” “And would the brahmins teach him the hymns or not?” “They would.” “And would he be kept from the women or not?” “He would not.” “And would the aristocrats anoint him as king?” “No, worthy Gotama. Why is that? Because his maternity is unsuitable.”

²⁵ “What do you think, Ambaṭṭha? Suppose a brahmin boy was to sleep with an aristocrat girl, and they had a son. Would he receive a seat and water from the brahmins?” “He would, worthy Gotama.” “And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?” “They would.” “And would the brahmins teach him the hymns or not?” “They would.” “And would he be kept from the women or not?” “He would not.” “And would the aristocrats anoint him as king?” “No, worthy Gotama. Why is that? Because his paternity is unsuitable.”

²⁶ “And so, Ambaṭṭha, the aristocrats are superior and the brahmins inferior, whether comparing women with women or men with men. What do you think, Ambaṭṭha? Suppose the brahmins for some reason were to shave a brahmin’s head, inflict him with a sack of ashes, and banish him from the nation or the city. Would he receive a seat and water from the brahmins?” “No, worthy Gotama.” “And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?” “No, worthy Gotama.” “And would the brahmins teach him the hymns or not?” “No, worthy Gotama.” “And would he be kept from the women or not?” “He would be.”

²⁷ “What do you think, Ambaṭṭha? Suppose the aristocrats for some reason were to shave an aristocrat’s head, inflict him with a sack of ashes, and banish him from the nation or the city. Would he receive a seat and water from the brahmins?” “He would, worthy Gotama.” “And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?” “They would.” “And would the brahmins teach him the hymns or not?” “They would.” “And would he be kept from the women or not?” “He would not.” “At this point, Ambaṭṭha, that aristocrat has reached rock bottom, with head shaven, inflicted with a sack of ashes, and banished from city or nation. Yet still the aristocrats are superior and the brahmins inferior.

²⁸ The divinity Sanaṅkumāra also spoke this verse: ‘The aristocrat is best among people who take clan as the standard. But one accomplished in knowledge and conduct is first among gods and humans.’ That verse was well sung by the Divinity Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken, beneficial, not harmful, and it was approved by me. For I also say this: The aristocrat is best among people who take clan as the standard. But one accomplished in knowledge and conduct is first among gods and humans.” The first recitation section.

²⁹ 4. Knowledge and Conduct “But what, worthy Gotama, is that conduct, and what is that knowledge?” “Ambaṭṭha, in the supreme knowledge and conduct there is no discussion of genealogy or clan or pride— ‘You deserve me’ or ‘You don’t deserve me.’ Wherever there is giving and taking in marriage there is such discussion. Whoever is shackled to questions of genealogy or clan or pride, or to giving and taking in marriage, is far from the supreme knowledge and conduct. The realization of supreme knowledge and conduct occurs when you’ve given up such things.”

³⁰ “But what, worthy Gotama, is that conduct, and what is that knowledge?” “Ambaṭṭha, it’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. A householder hears that teaching, or a householder’s child, or someone reborn in a good family. They gain faith in the Realized One and reflect ... Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption ... This pertains to their conduct. Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption ... This pertains to their conduct. Furthermore, with the fading away of rapture, they enter and remain in the third absorption ... This pertains to their conduct. Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption ... This pertains to their conduct. This is that conduct. When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge and vision. This pertains to their knowledge. ... They understand: ‘There is nothing further for this place.’ This pertains to their knowledge. This is that knowledge. This mendicant is said to be ‘accomplished in knowledge’, and also ‘accomplished in conduct’, and also ‘accomplished in knowledge and conduct’. And, Ambaṭṭha, there is no accomplishment in knowledge and conduct that is better or finer than this.

³¹ 5. Four Causes of Quitting There are these four causes of quitting this supreme knowledge and conduct. What four? Firstly, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, plunges into a wilderness region carrying their pack with a shoulder-pole, thinking they will get by eating fallen fruit. In fact they succeed only in serving someone accomplished in knowledge and conduct. This is the first cause of quitting this supreme knowledge and conduct. Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct or to get by eating fallen fruit, plunges into a wilderness region carrying a spade and basket, thinking they will get by eating tubers and fruit. In fact they succeed only in serving someone accomplished in knowledge and conduct. This is the second cause of quitting this supreme knowledge and conduct. Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, or to get by eating fallen fruit, or to get by eating tubers and fruit, sets up a fire chamber in the neighborhood of a village or town and dwells there serving the sacred flame. In fact they succeed only in serving someone accomplished in knowledge and conduct. This is the third cause of quitting this supreme knowledge and conduct. Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, or to get by eating fallen fruit, or to get by eating tubers and fruit, or to serve the sacred flame, sets up a four-doored fire chamber at the crossroads and dwells there, thinking: ‘When an ascetic or brahmin comes from the four quarters, I will honor them as best I can.’ In fact they succeed only in serving someone accomplished in knowledge and conduct. This is the fourth cause of quitting this supreme knowledge and conduct. These are the four causes of quitting this supreme knowledge and conduct.

³² What do you think, Ambaṭṭha? Is this supreme knowledge and conduct seen in your own denomination?” “No, worthy Gotama. Who am I and my denomination compared with the supreme knowledge and conduct? We are far from that.” “What do you think, Ambaṭṭha? Since you’re not managing to obtain this supreme knowledge and conduct, have you with your denomination plunged into a wilderness region carrying your pack with a shoulder-pole, thinking you will get by eating fallen fruit?” “No, worthy Gotama.” “What do you think, Ambaṭṭha? Have you with your denomination ... plunged into a wilderness region carrying a spade and basket, thinking you will get by eating tubers and fruit?” “No, worthy Gotama.” “What do you think, Ambaṭṭha? Have you with your denomination ... set up a fire chamber in the neighborhood of a village or town and dwelt there serving the sacred flame?” “No, worthy Gotama.” “What do you think, Ambaṭṭha? Have you with your denomination ... set up a four-doored fire chamber at the crossroads and dwelt there, thinking: ‘When an ascetic or brahmin comes from the four quarters, I will honor them as best I can’?” “No, worthy Gotama.”

³³ “So you with your denomination are not only inferior to the supreme knowledge and conduct, you are even inferior to the four causes of quitting the supreme knowledge and conduct. But you have been told this by your tutor, the brahmin Pokkharasāti: ‘Who are these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman compared with conversation with the brahmins of the three knowledges?’ Yet he himself has not even fulfilled one of the quittings! See, Ambaṭṭha, how your tutor Pokkharasāti has wronged you.

³⁴ 6. Being Like the Seers of the Past Pokkharasāti lives off an endowment provided by King Pasenadi of Kosala. But the king won’t even grant him an audience face to face. When he consults, he does so behind a curtain. Why wouldn’t the king grant a face to face audience with someone who’d receive his legitimate presentation of food? See, Ambaṭṭha, how your tutor Pokkharasāti has wronged you.

³⁵ What do you think, Ambaṭṭha? Suppose King Pasenadi was holding consultations with warrior-chiefs or chieftains while sitting on an elephant’s neck or on horseback, or while standing on the mat in a chariot. And suppose he’d get down from that place and stand aside. Then along would come a worker or their bondservant, who’d stand in the same place and continue the consultation: ‘This is what King Pasenadi says, and this too is what the king says.’ Though he spoke the king’s words and gave the king’s advice, does that qualify him to be the king or the king’s minister?” “No, worthy Gotama.”

³⁶ “In the same way, Ambaṭṭha, the ancient seers of the brahmins were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught. You might imagine that, since you’ve learned their hymns by heart in your own denomination, that makes you a seer or someone on the path to becoming a seer. But that is not possible.

³⁷ What do you think, Ambaṭṭha? According to what you have heard from elderly and senior brahmins, the tutors of tutors, did those ancient brahmin seers— nicely bathed and anointed, with hair and beard dressed, bedecked with jewels, earrings, and bracelets, dressed in white—amuse

themselves, supplied and provided with the five kinds of sensual stimulation, like you do today in your denomination?” “No, worthy Gotama.”

³⁸ “Did they eat boiled fine rice, garnished with clean meat, with the dark grains picked out, served with many soups and sauces, like you do today in your denomination?” “No, worthy Gotama.” “Did they amuse themselves with girls wearing thongs that show off their curves, like you do today in your denomination?” “No, worthy Gotama.” “Did they drive about in chariots drawn by mares with plaited manes, whipping and lashing them onward with long goads, like you do today in your denomination?” “No, worthy Gotama.” “Did they get men with long swords to guard them in fortresses with moats dug and barriers in place, like you do today in your denomination?” “No, worthy Gotama.” “So, Ambaṭṭha, in your own denomination you are neither a seer nor someone on the path to becoming a seer. Whoever has any doubt or uncertainty about me, let them ask me and I will clear up their doubts with my answer.”

³⁹ 7. Seeing the Two Marks Then the Buddha left his dwelling and proceeded to begin walking mindfully, and Ambaṭṭha did likewise. Then while walking beside the Buddha, Ambaṭṭha scrutinized his body for the thirty-two marks of a great man. He saw all of them except two, which he had doubts about: whether the private parts are sheathed in a foreskin, and the largeness of the tongue.

⁴⁰ Then it occurred to the Buddha, “This student Ambaṭṭha sees all the marks except two, which he has doubts about: whether the private parts are sheathed in a foreskin, and the largeness of the tongue.” Then the Buddha used his psychic power to will that Ambaṭṭha would see his private parts sheathed in a foreskin. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue. Then Ambaṭṭha thought, “The ascetic Gotama possesses the thirty-two marks completely, lacking none.” He said to the Buddha, “Well, now, sir, I must go. I have many duties, and much to do.” “Please, Ambaṭṭha, go at your convenience.” Then Ambaṭṭha mounted his chariot drawn by mares and left.

⁴¹ Now at that time the brahmin Pokkharasāti had come out from Ukkatṭhā together with a large group of brahmins and was sitting in his own park just waiting for Ambaṭṭha. Then Ambaṭṭha entered the park.

⁴² He went by carriage as far as the terrain allowed, then descended and approached the brahmin Pokkharasāti on foot. He bowed and sat down to one side, and Pokkharasāti said to him: “I hope, dear Ambaṭṭha, you saw the worthy Gotama?” “I saw him, sir.” “Well, does he live up to his reputation or not?” “He does, sir. The worthy Gotama possesses the thirty-two marks completely, lacking none.” “And did you have some discussion with him?” “I did.” “And what kind of discussion did you have with him?” Then Ambaṭṭha informed Pokkharasāti of all they had discussed.

⁴³ Then Pokkharasāti said to Ambaṭṭha, “Oh, our bloody fake scholar, our fake learned man, who pretends to be proficient in the three Vedas! A man who behaves like this ought, when their body breaks up, after death, to be reborn in a place of loss, a bad place, the underworld, hell. It’s only because you repeatedly attacked the worthy Gotama like that that he kept bringing up charges against us!” Angry and upset, he kicked Ambaṭṭha over, and wanted to go and see the Buddha right away.

⁴⁴ 8. Pokkharasāti Visits the Buddha Then those brahmins said to Pokkharasāti, “It’s much too late to visit the ascetic Gotama today. You can visit him tomorrow.” So Pokkharasāti had delicious fresh and cooked foods prepared in his own home. Then he mounted a carriage and, with attendants carrying torches, set out from Ukkatṭhā for the forest near Icchānaṅgala.

⁴⁵ He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot. He went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “Master Gotama, has my resident pupil, the student Ambaṭṭha, come here?” “Yes he has, brahmin.” “And did you have some discussion with him?” “I did.” “And what kind of discussion did you have with him?” Then the Buddha informed Pokkharasāti of all they had discussed. Then Pokkharasāti said to the Buddha, “Ambaṭṭha is a fool, worthy Gotama. Please forgive him.” “May the student Ambaṭṭha be happy, brahmin.”

⁴⁶ Then Pokkharasāti scrutinized the Buddha’s body for the thirty-two marks of a great man. He saw all of them except two, which he had doubts about: whether the private parts are sheathed in a foreskin, and the largeness of the tongue. Then it occurred to the Buddha, “Pokkharasāti sees all the marks except two, which he has doubts about: whether the private parts are sheathed in a foreskin, and the largeness of the tongue.” Then the Buddha used his psychic power to will that Pokkharasāti would see his private parts sheathed in a foreskin. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

⁴⁷ Pokkharasāti thought, “The ascetic Gotama possesses the thirty-two marks completely, lacking none.” He said to the Buddha, “Would the worthy Gotama together with the mendicant Saṅgha please accept today’s meal from me?” The Buddha consented with silence.

⁴⁸ Then, knowing that the Buddha had consented, Pokkharasāti announced the time to him, “It’s time, worthy Gotama, the meal is ready.” Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Pokkharasāti together with the mendicant Saṅgha, where he sat down on the seat spread out. Then Pokkharasāti served and satisfied the Buddha with his own hands with delicious fresh and cooked foods, while his young students served the Saṅgha. When the Buddha had eaten and washed his hand and bowl, Pokkharasāti took a low seat and sat to one side.

⁴⁹ Then the Buddha taught him step by step, with a talk on giving, ethical conduct, and heaven. He revealed the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when the Buddha knew that Pokkharasāti’s mind was ready, pliable, rid of hindrances, elated, and confident he revealed the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Pokkharasāti: “Everything that is liable to arise is liable to cease.”

⁵⁰ 9. Pokkharasāti Declares Himself a Lay Follower Then Pokkharasāti saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. He said to the Buddha, “Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, just so has the worthy Gotama made the Teaching clear in many ways. Together with my children, wives, retinue, and ministers, I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life. Just as the worthy Gotama visits other devoted families in Ukkaṭṭhā, may he visit mine. The brahmin boys and girls there will bow to you, rise in your presence, give you a

seat and water, and gain confidence in their hearts. That will be for their lasting welfare and happiness.” “That’s nice of you to say, householder.”

DN 4: With Soṇadaṇḍa

Chapter 1

¹ 1. The Brahmins and Householders of Campā So I have heard. At one time the Buddha was wandering in the land of the Aṅgas together with a large Saṅgha of five hundred mendicants when he arrived at Campā, where he stayed by the banks of the Gaggarā Lotus Pond. Now at that time the brahmin Soṇadaṇḍa was living in Campā. It was a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin.

² The brahmins and householders of Campā heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Campā and is staying on the banks of the Gaggarā Lotus Pond. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.” Then, exiting Campā, they formed into companies and headed to the Gaggarā Lotus Pond.

³ Now at that time the brahmin Soṇadaṇḍa had retired to the upper floor of his stilt longhouse for his midday nap. He saw the brahmins and householders heading for the lotus pond, and addressed his butler, “My butler, why are the brahmins and householders headed for the Gaggarā Lotus Pond?” “The ascetic Gotama has arrived at Campā and is staying on the banks of the Gaggarā Lotus Pond. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ They’re going to see that worthy Gotama.” “Well then, go to the brahmins and householders and say to them: ‘Sirs, the brahmin Soṇadaṇḍa asks you to wait, as he will also go to see the ascetic Gotama.’” “Yes, worthy sir,” replied the butler, and did as he was asked.

⁴ 2. The Qualities of Soṇadaṇḍa Now at that time around five hundred brahmins from abroad were residing in Campā on some business. They heard that the brahmin Soṇadaṇḍa was going to see the ascetic Gotama. They approached Soṇadaṇḍa and said to him, “Is it really true that you are going to see the ascetic Gotama?” “Yes, gentlemen, it is true.”

⁵ “Please don’t, worthy Soṇadaṇḍa! It’s not appropriate for you to go to see the ascetic Gotama. For if you do so, your reputation will diminish and his will increase. For this reason it’s not appropriate for you to go to see the ascetic Gotama; it’s appropriate that he comes to see you. You are well born on both your mother’s and father’s side, stemming from a pure vessel, with irrefutable and

impeccable genealogy back to the seventh paternal generation. For this reason it's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you. You're rich, affluent, and wealthy. ... You recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. You know them word-by-word, and their grammar. You are well versed in cosmology and the marks of a great man. ... You are attractive, good-looking, lovely, of surpassing beauty. You have divine looks and lustre, remarkable to behold. ... You are ethical, mature in ethical conduct. ... You're a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning. ... You're the tutor of tutors for many, and teach three hundred young students to recite the hymns. Many students come from various districts and countries for the sake of the hymns, wishing to learn the hymns. ... You're old, elderly and senior, advanced in years, and have reached the final stage of life. The ascetic Gotama is young, and has newly gone forth. ... You're honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha ... and the brahmin Pokkharasāti. ... You live in Campā, a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin. For this reason, too, it's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you."

⁶ 3. The Qualities of the Buddha When they had spoken, Soṇadaṇḍa said to those brahmins: "Well then, gentlemen, listen to why it's appropriate for me to go to see the ascetic Gotama, and it's not appropriate for him to come to see me. He is well born on both his mother's and father's side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it's not appropriate for the ascetic Gotama to come to see me; rather, it's appropriate for me to go to see him. When he went forth he abandoned a large family circle. ... When he went forth he abandoned abundant gold, both coined and uncoined, stored above and below ground. ... He went forth from the lay life to homelessness while still a youth, young, with pristine black hair, blessed with youth, in the prime of life. ... Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. ... He is attractive, good-looking, lovely, of surpassing beauty. He has divine looks and lustre, remarkable to behold. ... He is ethical, possessing ethical conduct that is noble and skillful. ... He's a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning. ... He's a tutor of tutors. ... He has ended sensual desire, and is rid of caprice. ... He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. ... He went forth from an eminent family of unbroken aristocratic lineage. ... He went forth from a rich, affluent, and wealthy family. ... People come from distant lands and distant countries to question him. ... Many thousands of deities have gone for refuge for life to him. ... He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' ... He has the thirty-two marks of a great man. ... He is welcoming, congenial, polite, smiling, open, the first to speak. ... He's honored, respected, revered, venerated, and esteemed by the four assemblies. ... Many gods and humans are devoted to him. ... While he is residing in a village or town, non-human entities do not harass them. ... He leads an order and a community, and tutors a community, and is said to be the best of the various religious founders. He didn't come by his fame in the same ways as

those other ascetics and brahmins. Rather, he came by his fame due to his supreme knowledge and conduct. ... King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. ... King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. ... The brahmin Pokkharasāti and his wives and children have gone for refuge for life to the ascetic Gotama. ... He's honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha ... King Pasenadi of Kosala ... and the brahmin Pokkharasāti. The ascetic Gotama has arrived at Campā and is staying at the Gaggarā Lotus Pond. Any ascetic or brahmin who comes to stay in our village district is our guest, and should be honored and respected as such. For this reason, too, it's not appropriate for the worthy Gotama to come to see me; rather, it's appropriate for me to go to see him. This is the extent of the worthy Gotama's praise that I have memorized. But his praises are not confined to this, for the praise of the worthy Gotama is limitless." When he had spoken, those brahmins said to him, "According to Soṇadaṇḍa's praises, if the worthy Gotama were staying within a hundred leagues, it'd be worthwhile for a faithful gentleman to go to see him, even if he had to carry his own provisions in a knapsack." "Well then, gentlemen, let's all go to see the ascetic Gotama."

⁷ 4. Soṇadaṇḍa Has Second Thoughts Then Soṇadaṇḍa together with a large group of brahmins approached the Gaggarā Lotus Pond.

⁸ But as he reached the far side of the forest, this thought came to mind, "Suppose I was to ask the ascetic Gotama a question. He might say to me: 'Brahmin, you shouldn't ask your question like that. This is how you should ask it.' And the assembly might disparage me for that: 'Soṇadaṇḍa is foolish and incompetent. He's not able to ask the ascetic Gotama a rational question.' And when you're disparaged by the assembly, your reputation diminishes. When your reputation diminishes, your wealth also diminishes. But my wealth relies on my reputation. Or if the ascetic Gotama asks me a question, I might not satisfy him with my answer. He might say to me: 'Brahmin, you shouldn't answer the question like that. This is how you should answer it.' And the assembly might disparage me for that: 'Soṇadaṇḍa is foolish and incompetent. He's not able to satisfy the ascetic Gotama's mind with his answer.' And when you're disparaged by the assembly, your reputation diminishes. When your reputation diminishes, your wealth also diminishes. But my wealth relies on my reputation. On the other hand, if I were to turn back after having come so far without having seen the ascetic Gotama, the assembly might disparage me for that: 'Soṇadaṇḍa is foolish and incompetent. He's stuck-up and scared. He doesn't dare to go and see the ascetic Gotama. For how on earth can he turn back after having come so far without having seen the ascetic Gotama!' And when you're disparaged by the assembly, your reputation diminishes. When your reputation diminishes, your wealth also diminishes. But my wealth relies on my reputation."

⁹ Then Soṇadaṇḍa went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Before sitting down to one side, some of the brahmins and householders of Campā bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent.

¹⁰ But while sitting there, Soṇadaṇḍa continued to be plagued by many second thoughts. He thought, "If only the ascetic Gotama would ask me about my own tutor's scriptural heritage of the three Vedas! Then I could definitely satisfy his mind with my answer."

¹¹ 5. What Makes a Brahmin Then, knowing Soṇadaṇḍa's train of thought, it occurred to the Buddha, "This brahmin Soṇadaṇḍa is troubled by his own thoughts. Why don't I ask him about his own tutor's scriptural heritage of the three Vedas?" So he said to Soṇadaṇḍa, "Brahmin, how many factors must a brahmin possess for the brahmins to describe him as a brahmin; and so that when he says 'I am a brahmin' he speaks rightly, without falling into falsehood?"

¹² Then Soṇadaṇḍa thought, "The ascetic Gotama has asked me about exactly what I wanted, what I wished for, what I desired, what I yearned for; that is, my own scriptural heritage. I can definitely satisfy his mind with my answer."

¹³ Then Soṇadaṇḍa straightened his back, looked around the assembly, and said to the Buddha, "Worthy Gotama, a brahmin must possess five factors for the brahmins to describe him as a brahmin; and so that when he says 'I am a brahmin' he speaks rightly, without falling into falsehood. What five? It's when a brahmin is well born on both his mother's and father's side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. He recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knows them word-by-word, and their grammar. He is well versed in cosmology and the marks of a great man. He is attractive, good-looking, lovely, of surpassing beauty. He has divine looks and lustre, remarkable to behold. He is ethical, mature in ethical conduct. He's astute and intelligent, being the first or second to hold the sacrificial ladle. These are the five factors which a brahmin must possess for the brahmins to describe him as a brahmin; and so that when he says 'I am a brahmin' he speaks rightly, without falling into falsehood."

¹⁴ "But brahmin, is it possible to set aside one of these five factors and still rightly describe someone as a brahmin?" "It is possible, worthy Gotama. We could leave appearance out of the five factors. For what does appearance matter? A brahmin must possess the remaining four factors for the brahmins to rightly describe him as a brahmin."

¹⁵ "But brahmin, is it possible to set aside one of these four factors and still rightly describe someone as a brahmin?" "It is possible, worthy Gotama. We could leave the hymns out of the four factors. For what do the hymns matter? A brahmin must possess the remaining three factors for the brahmins to rightly describe him as a brahmin."

¹⁶ "But brahmin, is it possible to set aside one of these three factors and still rightly describe someone as a brahmin?" "It is possible, worthy Gotama. We could leave birth out of the three factors. For what does birth matter? It's when a brahmin is ethical, mature in ethical conduct; and he's astute and intelligent, being the first or second to hold the sacrificial ladle. A brahmin must possess these two factors for the brahmins to rightly describe him as a brahmin."

¹⁷ When he had spoken, those brahmins said to him, "Please don't say that, worthy Soṇadaṇḍa, please don't say that! You're just condemning appearance, the hymns, and birth! You're totally going over to the ascetic Gotama's doctrine!"

¹⁸ So the Buddha said to them, "Well, brahmins, if you think that Soṇadaṇḍa is unlearned, a poor speaker, witless, and not capable of debating with me about this, then leave him aside and you can debate with me. But if you think that he's learned, a good speaker who enunciates well, astute, and capable of debating with me about this, then you should stand aside and let him debate with me."

¹⁹ When he said this, Soṇadaṇḍa said to the Buddha, “Let it be, worthy Gotama, be silent. I myself will respond to them in a legitimate manner.” Then he said to those brahmins, “Don’t say this, good fellows, don’t say this: ‘You’re just condemning appearance, the hymns, and birth! You’re totally going over to the ascetic Gotama’s doctrine!’ I’m not condemning appearance, hymns, or birth.”

²⁰ Now at that time Soṇadaṇḍa’s nephew, the young student Aṅgaka was sitting in that assembly. Then Soṇadaṇḍa said to those brahmins, “Gentlemen, do you see my nephew, the young student Aṅgaka?” “Yes, sir.” “Aṅgaka is attractive, good-looking, lovely, of surpassing beauty. He has divine looks and lustre, remarkable to behold. There’s no one in this assembly so good-looking, apart from the ascetic Gotama. Aṅgaka recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knows them word-by-word, and their grammar. He is well versed in cosmology and the marks of a great man. And I am the one who teaches him the hymns. Aṅgaka is well born on both his mother’s and father’s side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. And I know his mother and father. But if Aṅgaka were to kill living creatures, steal, commit adultery, lie, and drink liquor, then what’s the use of his appearance, his hymns, or his birth? It’s when a brahmin is ethical, mature in ethical conduct; and he’s astute and intelligent, being the first or second to hold the sacrificial ladle. A brahmin must possess these two factors for the brahmins to rightly describe him as a brahmin.”

²¹ 6. The Discussion of Ethics and Wisdom “But brahmin, is it possible to set aside one of these two factors and still rightly describe someone as a brahmin?” “No, worthy Gotama. For wisdom is cleansed by ethics, and ethics are cleansed by wisdom. Ethics and wisdom always go together. An ethical person is wise, and a wise person ethical. And ethics and wisdom are said to be the best things in the world. It’s just like when you clean one hand with the other, or clean one foot with the other. In the same way, wisdom is cleansed by ethics, and ethics are cleansed by wisdom. Ethics and wisdom always go together. An ethical person is wise, and a wise person ethical. And ethics and wisdom are said to be the best things in the world.”

²² “That’s so true, brahmin, that’s so true! For wisdom is cleansed by ethics, and ethics are cleansed by wisdom. Ethics and wisdom always go together. An ethical person is wise, and a wise person ethical. And ethics and wisdom are said to be the best things in the world. It’s just like when you clean one hand with the other, or clean one foot with the other. In the same way, wisdom is cleansed by ethics, and ethics are cleansed by wisdom. Ethics and wisdom always go together. An ethical person is wise, and a wise person ethical. And ethics and wisdom are said to be the best things in the world. But what, brahmin, is that ethical conduct? And what is that wisdom?” “That’s all I know about this matter, worthy Gotama. May the worthy Gotama himself please clarify the meaning of this.”

²³ “Well then, brahmin, listen and apply your mind well, I will speak.” “Yes, worthy sir,” Soṇadaṇḍa replied. The Buddha said this: “It’s when a Realized One arises in the world, perfected, a fully awakened Buddha ... That’s how a mendicant is accomplished in ethics. This, brahmin, is that ethical conduct. ... They enter and remain in the first absorption ... second absorption ... third absorption ... fourth absorption ... They project and extend the mind toward knowledge and vision ... This pertains to their wisdom. ... They understand: ‘... there is nothing further for this place.’ This pertains to their wisdom. This, brahmin, is that wisdom.”

²⁴ 7. Soṇadaṇḍa Declares Himself a Lay Follower When he had spoken, Soṇadaṇḍa said to the Buddha, “Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the Teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life. Would you and the mendicant Saṅgha please accept tomorrow’s meal from me?” The Buddha consented with silence. Then, knowing that the Buddha had consented, Soṇadaṇḍa rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. And when the night had passed Soṇadaṇḍa had delicious fresh and cooked foods prepared in his own home. Then he had the Buddha informed of the time, saying, “It’s time, worthy Gotama, the meal is ready.”

²⁵ Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Soṇadaṇḍa together with the mendicant Saṅgha, where he sat down on the seat spread out. Then Soṇadaṇḍa served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods.

²⁶ When the Buddha had eaten and washed his hand and bowl, Soṇadaṇḍa took a low seat and sat to one side. Seated to one side he said to the Buddha: “Worthy Gotama, if, when I have gone to an assembly, I rise from my seat and bow to the worthy Gotama, that assembly might disparage me for that. And when you’re disparaged by the assembly, your reputation diminishes. When your reputation diminishes, your wealth also diminishes. But my wealth relies on my reputation. If, when I have gone to an assembly, I raise my cupped palms, please take it that I have risen from my seat. And if I undo my turban, please take it that I have bowed. And the worthy Gotama, if, when I am in a carriage, I get down from my carriage and bow to the worthy Gotama, that assembly might disparage me for that. If, when I am in a carriage, I hold up my goad, please take it that I have got down from my carriage. And if I lower my parasol, please take it that I have bowed.”

²⁷ Then the Buddha educated, encouraged, fired up, and inspired the brahmin Soṇadaṇḍa with a Dhamma talk, after which he rose from his seat and left.

DN 5: With Kūṭadanta

Chapter 1

¹ 1. The Brahmins and Householders of Khāṇumata So I have heard. At one time the Buddha was wandering in the land of the Magadhans together with a large Saṅgha of five hundred mendicants when he arrived at a village of the Magadhan brahmins named Khāṇumata. There he stayed nearby at Ambalaṭṭhikā. Now at that time the brahmin Kūṭadanta was living in Khāṇumata. It was a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin. Now at that time Kūṭadanta had prepared a great sacrifice. Bulls, bullocks, heifers, goats and rams—seven hundred of each—had been led to the post for the sacrifice.

² The brahmins and householders of Khāṇumata heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Khāṇumata and is staying at Ambalaṭṭhikā. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.” Then, exiting Khāṇumata, they formed into companies and headed to Ambalaṭṭhikā.

³ Now at that time the brahmin Kūṭadanta had retired to the upper floor of his stilt longhouse for his midday nap. He saw the brahmins and householders heading for Ambalaṭṭhikā, and addressed his butler, “My butler, why are the brahmins and householders headed for Ambalaṭṭhikā?” “The ascetic Gotama has arrived at Khāṇumata and is staying at Ambalaṭṭhikā. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ They’re going to see that worthy Gotama.”

⁴ Then Kūṭadanta thought, “I’ve heard that the ascetic Gotama knows how to accomplish the sacrifice with three modes and sixteen accessories. I don’t know about that, but I wish to perform a great sacrifice. Why don’t I ask him how to accomplish the sacrifice with three modes and sixteen accessories?” Then Kūṭadanta addressed his butler, “Well then, go to the brahmins and householders and say to them: ‘Sirs, the brahmin Kūṭadanta asks you to wait, as he will also go to see the ascetic Gotama.’” “Yes, worthy sir,” replied the butler, and did as he was asked.

⁵ 2. The Qualities of Kūṭadanta Now at that time several hundred brahmins were residing in Khāṇumata thinking to participate in Kūṭadanta’s sacrifice. They heard that Kūṭadanta was going to

see the ascetic Gotama. They approached Kūṭadanta and said to him: “Is it really true that you are going to see the ascetic Gotama?” “Yes, worthy sir, it is true.”

⁶ “Please don’t! It’s not appropriate for you to go to see the ascetic Gotama. For if you do so, your reputation will diminish and his will increase. For this reason it’s not appropriate for you to go to see the ascetic Gotama; it’s appropriate that he comes to see you. You are well born on both your mother’s and father’s side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it’s not appropriate for you to go to see the ascetic Gotama; it’s appropriate that he comes to see you. You’re rich, affluent, and wealthy, with lots of property and assets, and lots of money and grain ... You recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. You know them word-by-word, and their grammar. You are well versed in cosmology and the marks of a great man. ... You are attractive, good-looking, lovely, of surpassing beauty. You have divine looks and lustre, remarkable to behold. ... You are ethical, mature in ethical conduct. ... You’re a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning. ... You’re the tutor of tutors for many, and teach three hundred young students to recite the hymns. Many students come from various districts and countries for the sake of the hymns, wishing to learn the hymns. ... You’re old, elderly and senior, advanced in years, and have reached the final stage of life. The ascetic Gotama is young, and has newly gone forth. ... You’re honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha ... and the brahmin Pokkharasāti. ... You live in Khāṇumata, a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin. For this reason it’s not appropriate for you to go to see the ascetic Gotama; it’s appropriate that he comes to see you.”

⁷ 3. The Qualities of the Buddha When they had spoken, Kūṭadanta said to those brahmins: “Well then, gentlemen, listen to why it’s appropriate for me to go to see the ascetic Gotama, and it’s not appropriate for him to come to see me. He is well born on both his mother’s and father’s side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it’s not appropriate for the ascetic Gotama to come to see me; rather, it’s appropriate for me to go to see him. When he went forth he abandoned a large family circle. ... When he went forth he abandoned abundant gold, both coined and uncoined, stored above and below ground. ... He went forth from the lay life to homelessness while still a youth, young, with pristine black hair, blessed with youth, in the prime of life. ... Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. ... He is attractive, good-looking, lovely, of surpassing beauty. He has divine looks and lustre, remarkable to behold. ... He is ethical, possessing ethical conduct that is noble and skillful. ... He’s a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning. ... He’s a tutor of tutors. ... He has ended sensual desire, and is rid of caprice. ... He teaches the efficacy of deeds and action. He doesn’t wish any harm upon the community of brahmins. ... He went forth from an eminent family of unbroken aristocratic lineage. ... He went forth from a rich, affluent, and wealthy family. ... People come from distant lands and distant countries to question him. ... Many thousands of deities have gone for refuge for life to him. ... He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world,

supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ ... He has the thirty-two marks of a great man. ... He is welcoming, congenial, polite, smiling, open, the first to speak. ... He’s honored, respected, revered, venerated, and esteemed by the four assemblies. ... Many gods and humans are devoted to him. ... While he is residing in a village or town, non-human entities do not harass them. ... He leads an order and a community, and tutors a community, and is said to be the best of the various religious founders. He didn’t come by his fame in the same ways as those other ascetics and brahmins. Rather, he came by his fame due to his supreme knowledge and conduct. ... King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. ... King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. ... The brahmin Pokkharasāti and his wives and children have gone for refuge for life to the ascetic Gotama. ... He’s honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha ... King Pasenadi of Kosala ... and the brahmin Pokkharasāti. The ascetic Gotama has arrived at Khāṇumata and is staying at Ambalaṭṭhikā. Any ascetic or brahmin who comes to stay in our village district is our guest, and should be honored and respected as such. For this reason, too, it’s not appropriate for Worthy Gotama to come to see me; rather, it’s appropriate for me to go to see him. This is the extent of the worthy Gotama’s praise that I have memorized. But his praises are not confined to this, for the praise of the worthy Gotama is limitless.” When he had spoken, those brahmins said to him, “According to Kūṭadanta’s praises, if the worthy Gotama were staying within a hundred leagues, it’d be worthwhile for a faithful gentleman to go to see him, even if he had to carry his own provisions in a knapsack.” “Well then, gentlemen, let’s all go to see the ascetic Gotama.”

⁸ 4. The Story of King Mahāvijita’s Sacrifice Then Kūṭadanta together with a large group of brahmins went to Ambalaṭṭhikā, approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Before sitting down to one side, some of the brahmins and householders of Khāṇumata bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent.

⁹ Kūṭadanta said to the Buddha, “Worthy Gotama, I’ve heard that you know how to accomplish the sacrifice with three modes and sixteen accessories. I don’t know about that, but I wish to perform a great sacrifice. Please teach me how to accomplish the sacrifice with three modes and sixteen accessories.” “Well then, brahmin, listen and apply your mind well, I will speak.” “Yes, worthy sir,” Kūṭadanta replied. The Buddha said this:

¹⁰ “Once upon a time, brahmin, there was a king named Mahāvijita. He was rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses. Then as King Mahāvijita was in private retreat this thought came to his mind: ‘I have achieved human wealth, and reign after conquering this vast territory. Why don’t I hold a large sacrifice? That will be for my lasting welfare and happiness.’ Then he summoned the brahmin high priest and said to him: ‘Just now, brahmin, as I was in private retreat this thought came to mind, “I have achieved human wealth, and reign after conquering this vast territory. Why don’t I perform a great sacrifice? That will be for my lasting welfare and happiness.” Brahmin, I wish to perform a great sacrifice. Please instruct me. It will be for my lasting welfare and happiness.’

¹¹ When he had spoken, the brahmin high priest said to him: ‘Sir, the king’s realm is harried and oppressed. Raiding of villages, towns, and cities has been seen, and infesting of highways. But if the king were to extract more taxes while his realm is thus harried and oppressed, he would not be doing his duty. Now the king might think, “I’ll eradicate this plague of savages by execution or imprisonment or confiscation or condemnation or banishment!” But that’s not the right way to eradicate this plague of savages. Those who remain after the killing will return to harass the king’s realm. Rather, here is a plan, relying on which the plague of savages will be properly uprooted. So let the king provide seed and fodder for those in the realm who work in growing crops and raising cattle. Let the king provide funding for those who work in trade. Let the king guarantee food and wages for those in government service. Then the people, occupied with their own work, will not harass the realm. The king’s revenues will be great. When the country is secured as a sanctuary, free of being harried and oppressed, the happy people, with joy in their hearts, dancing with children at their breast, will dwell as if their houses were wide open.’ The king agreed with the high priest’s advice and followed his recommendation. Then the king summoned the brahmin high priest and said to him: ‘I have eradicated the plague of savages. And relying on your plan my revenue is now great. Since the country is secured as a sanctuary, free of being harried and oppressed, the happy people, with joy in their hearts, dancing with children at their breast, dwell as if their houses were wide open. Brahmin, I wish to perform a great sacrifice. Please instruct me. It will be for my lasting welfare and happiness.’

¹² 4.1. The Four Accessories ‘In that case, let the king announce this throughout the realm to the aristocrat vassals of both town and country; the ministers and councillors of both town and country; the well-to-do brahmins of both town and country; and the well-off householders of both town and country. “I wish to perform a great sacrifice. Please grant your approval, worthy sirs; it will be for my lasting welfare and happiness.”’ The king agreed with the high priest’s advice and followed his recommendation. And all of the people who were thus informed responded by saying: ‘May the king perform a sacrifice! It is time for a sacrifice, Great King.’ And so these four consenting factions became accessories to the sacrifice.

¹³ 4.2. The Eight Accessories King Mahāvijita possessed eight factors. He was well born on both his mother’s and father’s side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. He was attractive, good-looking, lovely, of surpassing beauty. He had divine looks and lustre, remarkable to behold. He was rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses. He was powerful, having an army of four divisions that was obedient and carried out instructions. He’d probably prevail over his enemies just with his reputation. He was faithful, generous, a donor, his door always open. He was a well-spring of support, making merit with ascetics and brahmins, for paupers, vagrants, supplicants, and beggars. He was very learned in diverse fields of learning. He understood the meaning of diverse statements, saying: ‘This is what that statement means; that is what this statement means.’ He was astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present. These are the eight factors that King Mahāvijita possessed. And so these eight factors also became accessories to the sacrifice.

¹⁴ 4.3. Four More Accessories And the brahmin high priest had four factors. He was well born on both his mother’s and father’s side, stemming from a clean vessel, with irrefutable and impeccable

genealogy back to the seventh paternal generation. He recited and remembered the hymns, and had mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knew them word-by-word, and their grammar. He was well versed in cosmology and the marks of a great man. He was ethical, mature in ethical conduct. He was astute, competent, and intelligent, being the first or second to hold the sacrificial ladle. These are the four factors that the brahmin high priest possessed. And so these four factors also became accessories to the sacrifice.

¹⁵ 4.4. The Three Modes Next, before the sacrifice, the brahmin high priest taught the three modes to the king. ‘Now, though the king wants to perform a great sacrifice, he might have certain regrets, thinking: “I shall lose a great fortune,” or “I am losing a great fortune,” or “I have lost a great fortune.” But the king should not harbor such regrets.’ These are the three modes that the brahmin high priest taught to the king before the sacrifice.

¹⁶ 4.5. The Ten Respects Next, before the sacrifice, the brahmin high priest dispelled the king’s regret regarding the recipients in ten respects: ‘There will come to the sacrifice those who kill living creatures and those who refrain from killing living creatures. As to those who kill living creatures, the outcome of that is theirs alone. But as to those who refrain from killing living creatures, it is for their sakes that the king should sacrifice, relinquish, rejoice, and gain confidence in his heart. There will come to the sacrifice those who steal ... commit sexual misconduct ... lie ... use backbiting ... use harsh speech ... talk nonsense ... are covetous ... have ill will ... have wrong view and those who have right view. As to those who have wrong view, the outcome of that is theirs alone. But as to those who have right view, it is for their sakes that the king should sacrifice, relinquish, rejoice, and gain confidence in his heart.’ These are the ten respects in which the high priest dispelled the king’s regret regarding the recipients before the sacrifice.

¹⁷ 4.6. The Sixteen Respects Next, while the king was performing the great sacrifice, the brahmin high priest educated, encouraged, fired up, and inspired the king’s mind in sixteen respects: ‘Now, while the king is performing the great sacrifice, someone might say, “King Mahāvijita performs a great sacrifice, but he did not announce it to the aristocrat vassals of town and country. That’s the kind of great sacrifice that this king performs.” Those who speak against the king in this way have no legitimacy. For the king did indeed announce it to the aristocrat vassals of town and country. Let the king know this as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart. While the king is performing the great sacrifice, someone might say, “King Mahāvijita performs a great sacrifice, but he did not announce it to the aristocrat vassals; the ministers and councillors; the well-to-do brahmins; and the well-off householders. That’s the kind of great sacrifice that this king performs.” Those who speak against the king in this way have no legitimacy. For the king did indeed announce it to all these people. Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart. While the king is performing the great sacrifice, someone might say that he does not possess the eight factors. Those who speak against the king in this way have no legitimacy. For the king does indeed possess the eight factors. Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart. While the king is performing the great sacrifice, someone might say that the high priest does not possess the four factors. Those who speak against the king in this way have no legitimacy. For the high priest does indeed possess the four factors. Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain

confidence in his heart.’ These are the sixteen respects in which the high priest educated, encouraged, fired up, and inspired the king’s mind while he was performing the sacrifice.

¹⁸ And brahmin, in that sacrifice no cattle were killed, no goats or sheep were killed, and no chickens or pigs were killed. There was no slaughter of various kinds of creatures. No trees were felled for the sacrificial post. No grass was reaped to strew over the place of sacrifice. No bondservants, servants, or workers did their jobs under threat of punishment and danger, weeping with tearful faces. Those who wished to work did so, while those who did not wish to did not. They did the work they wanted to, and did not do what they didn’t want to. The sacrifice was completed with just ghee, oil, butter, curds, honey, and molasses.

¹⁹ Then the aristocrat vassals, ministers and councillors, well-to-do brahmins, and well-off householders came to the king bringing abundant wealth and said, ‘Your Majesty, this abundant wealth is specially for you alone; may Your Majesty accept it!’ ‘There’s enough raised for me through regular taxes. Let this be for you; and here, take even more!’ When the king turned them down, they withdrew to one side to think up a plan, ‘It wouldn’t be proper for us to take this abundant wealth back to our own homes. King Mahāvijita is performing a great sacrifice. Let us make an offering as an auxiliary sacrifice.’

²⁰ Then the aristocrat vassals of town and country set up gifts to the east of the sacrificial enclosure. The ministers and councillors of town and country set up gifts to the south of the sacrificial enclosure. The well-to-do brahmins of town and country set up gifts to the west of the sacrificial enclosure. The well-off householders of town and country set up gifts to the north of the sacrificial enclosure. And brahmin, in that sacrifice too no cattle were killed, no goats were killed, and no chickens or pigs were killed. There was no slaughter of various kinds of creatures. No trees were felled for the sacrificial post. No grass was reaped to strew over the place of sacrifice. No bondservants, servants, or workers did their jobs under threat of punishment and danger, weeping with tearful faces. Those who wished to work did so, while those who did not wish to did not. They did the work they wanted to, and did not do what they didn’t want to. The sacrifice was completed with just ghee, oil, butter, curds, honey, and molasses. And so there were four consenting factions, eight factors possessed by King Mahāvijita, four factors possessed by the high priest, and three modes. Brahmin, this is called the sacrifice accomplished with three modes and sixteen accessories.”

²¹ When he said this, those brahmins made an uproar, “Hooray for such sacrifice! Hooray for the accomplishment of such sacrifice!” But the brahmin Kūṭadanta sat in silence. So those brahmins said to him, “How can you not applaud the ascetic Gotama’s fine words?” “It’s not that I don’t applaud what he said. If anyone didn’t applaud such fine words, their head would explode! But, gentlemen, it occurs to me that the ascetic Gotama does not say: ‘So I have heard’ or ‘It ought to be like this.’ Rather, he just says: ‘So it was then, this is how it was then.’ It occurs to me that the ascetic Gotama at that time must have been King Mahāvijita, the owner of the sacrifice, or else the brahmin high priest who facilitated the sacrifice for him. Does the worthy Gotama recall having performed such a sacrifice, or having facilitated it, and then, when his body broke up, after death, being reborn in a good place, a heavenly realm?” “I do recall that, brahmin. For I myself was the brahmin high priest at that time who facilitated the sacrifice.”

²² 5. A Regular Gift as a Propitious Sacrifice. “But Worthy Gotama, apart from that sacrifice accomplished with three modes and sixteen accessories, is there any other sacrifice that has fewer

obligations and undertakings, yet is more fruitful and beneficial?” “There is, brahmin.” “But what is it?” “The regular gifts as propitious sacrifice given specially to ethical renunciates; this sacrifice, brahmin, has fewer obligations and undertakings, yet is more fruitful and beneficial.”

²³ “What is the cause, Worthy Gotama, what is the reason why those regular gifts as propitious sacrifice have fewer obligations and undertakings, yet are more fruitful and beneficial, compared with the sacrifice accomplished with three modes and sixteen accessories?” “Because neither perfected ones nor those who are on the path to perfection will attend such a sacrifice. Why is that? Because beatings and throttlings are seen there. But the regular gifts as propitious sacrifice given specially to ethical renunciates; perfected ones and those who are on the path to perfection will attend such a sacrifice. Why is that? Because no beatings and throttlings are seen there. This is the cause, brahmin, this is the reason why those regular gifts as propitious sacrifice have fewer obligations and undertakings, yet are more fruitful and beneficial, compared with the sacrifice accomplished with three modes and sixteen accessories.”

²⁴ “But Worthy Gotama, apart from that sacrifice accomplished with three modes and sixteen accessories and those regular gifts as propitious sacrifice, is there any other sacrifice that has fewer obligations and undertakings, yet is more fruitful and beneficial?” “There is, brahmin.” “But what is it?” “When someone gives a dwelling specially for the Saṅgha of the four quarters.”

²⁵ “But is there any other sacrifice that has fewer obligations and undertakings, yet is more fruitful and beneficial?” “When someone with confident heart goes for refuge to the Buddha, the teaching, and the Saṅgha.”

²⁶ “But is there any other sacrifice that has fewer obligations and undertakings, yet is more fruitful and beneficial?” “When someone with a confident heart undertakes the training rules to refrain from killing living creatures, stealing, sexual misconduct, lying, and intoxicants of beer, wine, and liquor.”

²⁷ “But is there any other sacrifice that has fewer obligations and undertakings, yet is more fruitful and beneficial?” “There is, brahmin. It’s when a Realized One arises in the world, perfected, a fully awakened Buddha ... That’s how a mendicant is accomplished in ethics. ... They enter and remain in the first absorption ... This sacrifice has fewer obligations and undertakings than the former, yet is more fruitful and beneficial. ... They enter and remain in the second absorption ... third absorption ... fourth absorption. This sacrifice has fewer obligations and undertakings than the former, yet is more fruitful and beneficial. ... They project and extend the mind toward knowledge and vision ... This sacrifice has fewer obligations and undertakings than the former, yet is more fruitful and beneficial. They understand: ‘... there is nothing further for this place.’ This sacrifice has fewer obligations and undertakings than the former, yet is more fruitful and beneficial. And, brahmin, there is no other accomplishment of sacrifice which is better and finer than this.”

²⁸ 6. Kūṭadanta Declares Himself a Lay Follower When he had spoken, Kūṭadanta said to the Buddha, “Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the Teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life. And these bulls, bullocks, heifers, goats, and rams—seven hundred of each—I release them, I grant them life! Let them eat green grass and drink cool water, and may a cool breeze blow upon them!”

²⁹ 7. The Realization of the Fruit of Stream-Entry Then the Buddha taught Kūṭadanta step by step, with a talk on giving, ethical conduct, and heaven. He revealed the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that Kūṭadanta's mind was ready, pliable, rid of hindrances, elated, and confident he revealed the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Kūṭadanta: "Everything that is liable to arise is liable to cease."

³⁰ Then Kūṭadanta saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha, "Would the worthy Gotama together with the mendicant Saṅgha please accept tomorrow's meal from me?" The Buddha consented with silence. Then, knowing that the Buddha had consented, Kūṭadanta rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. And when the night had passed Kūṭadanta had delicious fresh and cooked foods prepared in his own sacrificial enclosure. Then he had the Buddha informed of the time, saying, "It's time, worthy Gotama, the meal is ready." Then the Buddha robed up in the morning and, taking his bowl and robe, went to the sacrificial enclosure of Kūṭadanta together with the mendicant Saṅgha, where he sat down on the seat spread out. Then Kūṭadanta served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, Kūṭadanta took a low seat and sat to one side. Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he rose from his seat and left.

DN 6: With Mahāli

Chapter 1

¹ 1. On the Brahmin Emissaries So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time several brahmin emissaries from Kosala and Magadha were residing in Vesālī on some business. They heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying near Vesālī, at the Great Wood, in the hall with the peaked roof. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

² Then they went to the hall with the peaked roof in the Great Wood to see the Buddha. Now, at that time Venerable Nāgita was the Buddha’s attendant. The brahmin emissaries went up to him and said, “Worthy Nāgita, where is the worthy Gotama at present? For we want to see him.” “It’s the wrong time to see the Buddha; he is on retreat.” So right there the brahmin emissaries sat down to one side, thinking, “We’ll go only after we’ve seen the worthy Gotama.”

³ 2. On Oṭṭhaddha the Licchavi Oṭṭhaddha the Licchavi together with a large assembly of Licchavis also approached Nāgita at the hall with the peaked roof. He bowed, stood to one side, and said to Nāgita, “Honorable Nāgita, where is the Blessed One at present, the perfected one, the fully awakened Buddha? For we want to see him.” “It’s the wrong time to see the Buddha; he is on retreat.” So right there Oṭṭhaddha also sat down to one side, thinking, “I’ll go only after I’ve seen the Blessed One, the perfected one, the fully awakened Buddha.”

⁴ Then the novice Sīha approached Nāgita. He bowed, stood to one side, and said to Nāgita, “Honorable Kassapa, these several brahmin emissaries from Kosala and Magadha, and also Oṭṭhaddha the Licchavi together with a large assembly of Licchavis, have come here to see the Buddha. It’d be good if these people got to see the Buddha.” “Well then, Sīha, tell the Buddha yourself.” “Yes, sir,” replied Sīha. He went to the Buddha, bowed, stood to one side, and told him of the people waiting to see him, adding: “Sir, it’d be good if these people got to see the Buddha.” “Well then, Sīha, spread out a seat in the shade of the dwelling.” “Yes, sir,” replied Sīha, and he did so. Then the Buddha left his dwelling and sat in the shade of the dwelling on the seat spread out.

⁵ Then the brahmin emissaries went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. Oṭṭhaddha the Licchavi together with a large assembly of Licchavis also went up to the Buddha, bowed, and sat down to one side. Oṭṭhaddha said to the Buddha, “Sir, a few days ago Sunakkhatta the Licchavi came to me and

said: ‘Mahāli, soon I will have been living in dependence on the Buddha for three years. I see heavenly sights that are pleasant, sensual, and arousing, but I don’t hear heavenly sounds that are pleasant, sensual, and arousing.’ The heavenly sounds that Sunakkhatta cannot hear: do such sounds really exist or not?” “Such sounds really do exist, but Sunakkhatta cannot hear them.”

⁶ 2.1. One-Sided Immersion

⁷ “What is the cause, sir, what is the reason why Sunakkhatta cannot hear them, even though they really do exist?” “Mahāli, take a mendicant who has developed immersion to the eastern quarter in one aspect: so as to see heavenly sights but not to hear heavenly sounds. When they have developed immersion for that purpose, they see heavenly sights but don’t hear heavenly sounds. Why is that? Because that is how it is for a mendicant who develops immersion in that way.

⁸ Furthermore, take a mendicant who has developed immersion to the southern quarter in one aspect ... western quarter ... northern quarter ... above, below, across ... That is how it is for a mendicant who develops immersion in that way.

⁹ Take a mendicant who has developed immersion to the eastern quarter in one aspect: so as to hear heavenly sounds but not to see heavenly sights. When they have developed immersion for that purpose, they hear heavenly sounds but don’t see heavenly sights. Why is that? Because that is how it is for a mendicant who develops immersion in that way.

¹⁰ Furthermore, take a mendicant who has developed immersion to the southern quarter in one aspect ... western quarter ... northern quarter ... above, below, across ... That is how it is for a mendicant who develops immersion in that way.

¹¹ Take a mendicant who has developed immersion to the eastern quarter in both aspects: so as to hear heavenly sounds and see heavenly sights. When they have developed immersion for that purpose, they see heavenly sights and hear heavenly sounds. Why is that? Because that is how it is for a mendicant who develops immersion in that way.

¹² Furthermore, take a mendicant who has developed immersion to the southern quarter in both aspects ... western quarter ... northern quarter ... above, below, across ... That is how it is for a mendicant who develops immersion in that way. This is the cause, Mahāli, this is the reason why Sunakkhatta cannot hear heavenly sounds that are pleasant, sensual, and arousing, even though they really do exist.”

¹³ “Surely the mendicants must lead the spiritual life under the Buddha for the sake of realizing such a development of immersion?” “No, Mahāli, the mendicants don’t lead the spiritual life under me for the sake of realizing such a development of immersion. There are other things that are finer, for the sake of which the mendicants lead the spiritual life under me.”

¹⁴ 2.2. The Four Noble Fruits “But sir, what are those finer things?” “Firstly, Mahāli, with the ending of three fetters a mendicant is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening. This is one of the finer things for the sake of which the mendicants lead the spiritual life under me. Furthermore, a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—is a once-returner. They come back to this world once only, then make an end of suffering. This too is one of the finer things. Furthermore, with the ending of the five lower fetters, a mendicant is reborn spontaneously and will become extinguished there, not liable to return from that world. This too is one of the finer things. Furthermore, a mendicant has realized

the undefiled freedom of heart and freedom by wisdom, and lives having realized it with their own insight in this very life due to the ending of defilements. This too is one of the finer things. These are the finer things, for the sake of which the mendicants lead the spiritual life under me.”

¹⁵ 2.3. The Noble Eightfold Path “But, sir, is there a path and a practice for realizing these things?” “There is, Mahāli.” “Well, what is it?” “It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path and the practice for realizing these things.

¹⁶ 2.4. On the Two Renunciates This one time, Mahāli, I was staying near Kosambī in Ghosita’s monastery. Then two renunciates—the wanderer Muṇḍiya and Jāliya, the pupil of the wood-bowl ascetic—came and exchanged greetings with me. When the greetings and polite conversation were over, they stood to one side and said to me: ‘Reverend Gotama, are the soul and the body one and the same, or is the soul one thing, the body another?’

¹⁷ ‘Well then, reverends, listen and apply your mind well, I will speak.’ ‘Yes, reverend,’ they replied. I said this: ‘Take the case when a Realized One arises in the world, perfected, a fully awakened Buddha ... That’s how a mendicant is accomplished in ethics. ... They enter and remain in the first absorption. When a mendicant knows and sees like this, would it be appropriate to say of them: “The soul and the body are one and the same” or “The soul is one thing, the body another”?’ ‘It would, reverend.’ ‘But reverends, I know and see like this. Nevertheless, I do not say: “The soul and the body are one and the same” or “The soul and the body are different things”. ...

¹⁸ They enter and remain in the second absorption ... third absorption ... fourth absorption. When a mendicant knows and sees like this, would it be appropriate to say of them: “The soul and the body are one and the same” or “The soul is one thing, the body another”?’ ‘It would, reverend.’ ‘But reverends, I know and see like this. Nevertheless, I do not say: “The soul and the body are one and the same” or “The soul is one thing, the body another”. ...

¹⁹ They project and extend the mind toward knowledge and vision ... When a mendicant knows and sees like this, would it be appropriate to say of them: “The soul and the body are one and the same” or “The soul is one thing, the body another”?’ ‘It would, reverend.’ ‘But reverends, I know and see like this. Nevertheless, I do not say: “The soul and the body are one and the same” or “The soul is one thing, the body another”. ...

²⁰ They understand: “... there is nothing further for this place.” When a mendicant knows and sees like this, would it be appropriate to say of them: “The soul and the body are one and the same” or “The soul is one thing, the body another”?’ ‘It would not, reverend.’ ‘But reverends, I know and see like this. Nevertheless, I do not say: “The soul and the body are one and the same” or “The soul is one thing, the body another”.’ That is what the Buddha said. Satisfied, Oṭṭhaddha the Licchavi approved what the Buddha said.

DN 7: With Jāliya

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Kosambī in Ghosita’s monastery. Now at that time two renunciates— the wanderer Muṇḍiya and Jāliya, the pupil of the wood-bowl ascetic— came to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, they stood to one side and said to the Buddha, “Reverend Gotama, are the soul and the body one and the same, or is the soul one thing, the body another?” “Well then, reverends, listen and apply your mind well, I will speak.” “Yes, reverend,” they replied. The Buddha said this:

² “Take the case when a Realized One arises in the world, perfected, a fully awakened Buddha ... That’s how a mendicant is accomplished in ethics. ... They enter and remain in the first absorption ... When a mendicant knows and sees like this, would it be appropriate to say of them: ‘The soul and the body are one and the same’ or ‘The soul is one thing, the body another’?” “It would, reverend.” “But reverends, I know and see like this. Nevertheless, I do not say: ‘The soul and the body are one and the same’ or ‘The soul is one thing, the body another’. ...

³ They enter and remain in the second absorption ... third absorption ... fourth absorption. When a mendicant knows and sees like this, would it be appropriate to say of them: ‘The soul and the body are one and the same’ or ‘The soul is one thing, the body another’?” “It would, reverend.” “But reverends, I know and see like this. Nevertheless, I do not say: ‘The soul and the body are one and the same’ or ‘The soul is one thing, the body another’. ...

⁴ They project and extend the mind toward knowledge and vision ... When a mendicant knows and sees like this, would it be appropriate to say of them: ‘The soul and the body are one and the same’ or ‘The soul is one thing, the body another’?” “It would, reverend.” “But reverends, I know and see like this. Nevertheless, I do not say: ‘The soul and the body are one and the same’ or ‘The soul is one thing, the body another’. ...

⁵ They understand: ‘... there is nothing further for this place.’ When a mendicant knows and sees like this, would it be appropriate to say of them: ‘The soul and the body are one and the same’ or ‘The soul is one thing, the body another’?” “It would not, reverend.” “But reverends, I know and see like this. Nevertheless, I do not say: ‘The soul and the body are one and the same’ or ‘The soul is one thing, the body another’.” That is what the Buddha said. Satisfied, the two renunciates approved what the Buddha said.

DN 8: The Longer Discourse on the Lion's Roar

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Ujuññā in the deer park at Kaṇṇakattala. Then the naked ascetic Kassapa went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side and said to the Buddha:

² “Worthy Gotama, I have heard the following: ‘The ascetic Gotama criticizes all fervent mortification. He categorically condemns and denounces all fervent mortifiers who live rough.’ I trust those who say this repeat what the worthy Gotama has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuttal and criticism? For we don’t want to misrepresent the worthy Gotama.”

³ “Kassapa, those who say this do not repeat what I have said. They misrepresent me with what is false, baseless, and untrue. With clairvoyance that is purified and superhuman, I see some fervent mortifier who lives rough reborn in a place of loss, a bad place, the underworld, hell. But I see another fervent mortifier who lives rough reborn in a good place, a heavenly realm. I see some fervent mortifier who takes it easy reborn in a place of loss. But I see another fervent mortifier who takes it easy reborn in a good place, a heavenly realm. Since I truly understand the coming and going, passing away and rebirth of these fervent mortifiers in this way, how could I criticize all forms of mortification, or categorically condemn and denounce those fervent mortifiers who live rough?

⁴ There are some astute ascetics and brahmins who are subtle, accomplished in the doctrines of others, hair-splitters. You’d think they live to demolish convictions with their intellect. They agree with me in some matters and disagree in others. Some of the things that they applaud, I also applaud. Some of the things that they don’t applaud, I also don’t applaud. But some of the things that they applaud, I don’t applaud. And some of the things that they don’t applaud, I do applaud. Some of the things that I applaud, others also applaud. Some of the things that I don’t applaud, they also don’t applaud. But some of the things that I don’t applaud, others do applaud. And some of the things that I do applaud, others don’t applaud.

⁵ 1. Examination I go up to them and say: ‘Let us leave aside those matters on which we disagree. But there are some matters on which we agree. Regarding these, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community: “There are things that are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones, and dark—and are reckoned as such. Who proceeds having totally given these things up: the ascetic Gotama, or the tutors of other communities?”’

⁶ It’s possible that they might say: ‘The ascetic Gotama proceeds having totally given those unskillful things up, compared with the tutors of other communities.’ And that’s how, when sensible people pursue the matter, they will mostly praise us.

⁷ In addition, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community: ‘There are things that are skillful, blameless, worth cultivating, worthy of the noble ones, and bright—and are reckoned as such. Who proceeds having totally undertaken these things: the ascetic Gotama, or the tutors of other communities?’

⁸ It’s possible that they might say: ‘The ascetic Gotama proceeds having totally undertaken these things, compared with the tutors of other communities.’ And that’s how, when sensible people pursue the matter, they will mostly praise us.

⁹ In addition, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community: ‘There are things that are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones, and dark—and are reckoned as such. Who proceeds having totally given these things up: the ascetic Gotama’s disciples, or the disciples of other tutors?’

¹⁰ It’s possible that they might say: ‘The ascetic Gotama’s disciples proceed having totally given those unskillful things up, compared with the disciples of other tutors.’ And that’s how, when sensible people pursue the matter, they will mostly praise us.

¹¹ In addition, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community: ‘There are things that are skillful, blameless, worth cultivating, worthy of the noble ones, and bright—and are reckoned as such. Who proceeds having totally undertaken these things: the ascetic Gotama’s disciples, or the disciples of other tutors?’

¹² It’s possible that they might say: ‘The ascetic Gotama’s disciples proceed having totally undertaken those skillful things, compared with the disciples of other tutors.’ And that’s how, when sensible people pursue the matter, they will mostly praise us.

¹³ 2. The Noble Eightfold Path There is, Kassapa, a path, there is a practice, practicing in accordance with which you will know and see for yourself: ‘Only the ascetic Gotama’s words are timely, true, and meaningful, in line with the teaching and training.’ And what is that path? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice, practicing in accordance with which you will know and see for yourself: ‘Only the ascetic Gotama’s words are timely, true, and meaningful, in line with the teaching and training.’”

¹⁴ 3. The Courses of Fervent Mortification When he had spoken, Kassapa said to the Buddha: “Reverend Gotama, those ascetics and brahmins consider these courses of fervent mortification to be what makes someone a true ascetic or brahmin. They go naked, ignoring conventions. They lick their hands, and don’t come or wait when called. They don’t consent to food brought to them, or food prepared on their behalf, or an invitation for a meal. They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who lives with a man; or where there’s a hound waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals. Those ascetics and brahmins also consider these courses of fervent mortification to be what makes someone a true ascetic or brahmin. They eat herbs, millet, wild rice, poor rice, water

lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit. Those ascetics and brahmins also consider these courses of fervent mortification to be what makes someone a true ascetic or brahmin. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out hair and beard, committed to this practice. They constantly stand, turning down seats. They squat, committed to the endeavor of squatting. They lie on a mat of thorns, making a mat of thorns their bed. They make their bed on a plank, or the bare ground. They lie only on one side. They wear dust and dirt. They stay in the open air. They sleep wherever they lay their mat. They eat unnatural things, committed to the practice of eating unnatural foods. They don't drink, committed to the practice of not drinking liquids. They're devoted to ritual bathing three times a day, including at dusk."

¹⁵ 4. The Uselessness of Fervent Mortification "Kassapa, someone may practice all those forms of mortification, but if they haven't developed and realized any accomplishment in ethics, mind, and wisdom, they are far from being a true ascetic or brahmin. But take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. When they achieve this, they're a mendicant who is called a 'true ascetic' and also 'a true brahmin'. ..."

¹⁶ When he had spoken, Kassapa said to the Buddha, "It's hard, worthy Gotama, to be a true ascetic or a true brahmin." "It's typical, Kassapa, in this world to think that it's hard to be a true ascetic or brahmin. But someone might practice all those forms of mortification. And if it was only because of just that much, only because of that course of fervent mortification that it was so very hard to be a true ascetic or brahmin, it wouldn't be appropriate to say that it's hard to be a true ascetic or brahmin. For it would be quite possible for a householder or a householder's child—or even the bonded maid who carries the water-jar—to practice all those forms of mortification. It's because there's something other than just that much, something other than that course of fervent mortification that it's so very hard to be a true ascetic or brahmin. And that's why it is appropriate to say that it's hard to be a true ascetic or brahmin. Take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. When they achieve this, they're a mendicant who is called a 'true ascetic' and also 'a true brahmin'. ..."

¹⁷ When he had spoken, Kassapa said to the Buddha, "It's hard, worthy Gotama, to know a true ascetic or a true brahmin." "It's typical in this world to think that it's hard to know a true ascetic or brahmin. But someone might practice all those forms of mortification. And if it was only by just that much, only by that course of fervent mortification that it was so very hard to know a true ascetic or brahmin, it wouldn't be appropriate to say that it's hard to know a true ascetic or brahmin. For it would be quite possible for a householder or a householder's child—or even the bonded maid who carries the water-jar—to know that someone is practicing all those forms of mortification. It's because there's something other than just that much, something other than that course of fervent mortification that it's so very hard to know a true ascetic or brahmin. And that's why it is appropriate to say that it's hard to know a true ascetic or brahmin. Take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by

wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. When they achieve this, they're a mendicant who is called a 'true ascetic' and also 'a true brahmin'."

¹⁸ 5. The Accomplishment of Ethics, Mind, and Wisdom When he had spoken, Kassapa said to the Buddha, "But worthy Gotama, what is that accomplishment in ethics, in mind, and in wisdom?" "It's when a Realized One arises in the world, perfected, a fully awakened Buddha ... Seeing danger in the slightest fault, a mendicant keeps the rules they've undertaken. They act skillfully by body and speech. They're purified in livelihood and accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content. And how is a mendicant accomplished in ethics? It's when a mendicant gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. This pertains to their accomplishment in ethics. ...

¹⁹ There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. ... They refrain from such low lore, such wrong livelihood. This pertains to their accomplishment in ethics. A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. It's like a king who has defeated his enemies. He sees no danger from his foes in any quarter. In the same way, a mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves. That's how a mendicant is accomplished in ethics. This, Kassapa, is that accomplishment in ethics. ... They enter and remain in the first absorption ... This pertains to their accomplishment in mind. ... They enter and remain in the second absorption ... third absorption ... fourth absorption. This pertains to their accomplishment in mind. This, Kassapa, is that accomplishment in mind.

²⁰ When their mind is immersed like this, they project it and extend it toward knowledge and vision ... This pertains to their accomplishment in wisdom. ... They understand: '... there is nothing further for this place.' This pertains to their accomplishment in wisdom. This, Kassapa, is that accomplishment in wisdom. And, Kassapa, there is no accomplishment in ethics, mind, and wisdom that is better or finer than this.

²¹ 6. The Lion's Roar There are, Kassapa, some ascetics and brahmins who teach ethics. They praise ethical conduct in many ways. But as far as the highest noble ethics goes, I don't see anyone who's my equal, still less my superior. Rather, I am the one who is superior when it comes to the higher ethics. There are, Kassapa, some ascetics and brahmins who teach mortification in disgust of sin. They praise fervent mortification in disgust of sin in many ways. But as far as the highest noble fervent mortification in disgust of sin goes, I don't see anyone who's my equal, still less my superior. Rather, I am the one who is superior when it comes to the higher disgust of sin. There are, Kassapa, some ascetics and brahmins who teach wisdom. They praise wisdom in many ways. But as far as the highest noble wisdom goes, I don't see anyone who's my equal, still less my superior. Rather, I am the one who is superior when it comes to the higher wisdom. There are, Kassapa, some ascetics and brahmins who teach freedom. They praise freedom in many ways. But as far as the highest noble freedom goes, I don't see anyone who's my equal, still less my superior. Rather, I am the one who is superior when it comes to the higher freedom.

²² It's possible that wanderers of other religions might say: 'The ascetic Gotama only roars his lion's roar in an empty hut, not in an assembly.' They should be told, 'Not so!' What should be said is this: 'The ascetic Gotama roars his lion's roar, and he roars it in the assemblies.' It's possible that wanderers of other religions might say: 'The ascetic Gotama roars his lion's roar, and he roars it in the assemblies. But he doesn't roar it boldly.' They should be told, 'Not so!' What should be said is this: 'The ascetic Gotama roars his lion's roar, he roars it in the assemblies, and he roars it boldly.' It's possible that wanderers of other religions might say: 'The ascetic Gotama roars his lion's roar, he roars it in the assemblies, and he roars it boldly. But they don't question him. ... Or he doesn't answer their questions. ... Or his answers are not satisfactory. ... Or they don't think him worth listening to. ... Or they're not confident after listening. ... Or they don't demonstrate their confidence. ... Or they don't practice accordingly. ... Or they don't succeed in their practice.' They should be told, 'Not so!' What should be said is this: 'The ascetic Gotama roars his lion's roar; he roars it in the assemblies; he roars it boldly; they question him; he answers their questions; his answers are satisfactory; they think him worth listening to; they're confident after listening; they demonstrate their confidence; they practice accordingly; and they succeed in their practice.'

²³ 7. The Probation For One Previously Ordained Kassapa, this one time I was staying near Rājagaha, on the Vulture's Peak Mountain. There a certain fervent celibate named Nigrodha asked me about the higher disgust of sin. I answered his question. He was extremely happy with my answer." "Sir, who wouldn't be extremely happy after hearing the Buddha's teaching? For I too am extremely happy after hearing the Buddha's teaching! Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, so too the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

²⁴ "Kassapa, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood. However, I have recognized individual differences in this matter." "Sir, if four months probation are required in such a case, I'll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood." And the naked ascetic Kassapa received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place." And Venerable Kassapa became one of the perfected.

DN 9: With Poṭṭhapāda

Chapter 1

¹ 1. On the Wanderer Poṭṭhapāda So I have heard. At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the wanderer Poṭṭhapāda was residing together with three hundred wanderers in Mallikā's single-halled monastery for philosophical debates, hedged by pale-moon ebony trees. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvathī for alms.

² Then it occurred to him, "It's too early to wander for alms in Sāvathī. Why don't I go to Mallikā's monastery to visit the wanderer Poṭṭhapāda?" So that's what he did.

³ Now at that time, Poṭṭhapāda was sitting together with a large assembly of wanderers making an uproar, a colossal racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that place.

⁴ Poṭṭhapāda saw the Buddha coming off in the distance, and hushed his own assembly, "Be quiet, good fellows, don't make a sound. Here comes the ascetic Gotama. The venerable likes quiet and praises quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

⁵ Then the Buddha approached Poṭṭhapāda, who said to him, "Let the Blessed One come, sir! Welcome to the Blessed One, sir! It's been a long time since you took the opportunity to come here. Please, sir, sit down, here, a seat is ready." The Buddha sat down on the seat spread out, while Poṭṭhapāda took a low seat and sat to one side. The Buddha said to him, "Poṭṭhapāda, what were you sitting talking about just now? What conversation was left unfinished?"

⁶ 1.1. On the Cessation of Perception When he said this, the wanderer Poṭṭhapāda said to the Buddha, "Sir, leave aside what we were sitting talking about just now. It won't be hard for you to hear about that later. Sir, a few days ago several ascetics and brahmins who follow various other religions were sitting together at the debating hall, and a discussion about the cessation of perception came up among them: 'How does the cessation of perception happen?' Some of them said: 'A person's perceptions arise and cease without cause or reason. When they arise, you become percipient. When they cease, you become non-percipient.' That's how some describe the cessation of perception. But someone else says: 'That's not how it is, good fellows! Perception is a person's self, which enters and departs. When it enters, you become percipient. When it departs, you become non-percipient.' That's how some describe the cessation of perception. But someone else says: 'That's not how it is, good fellows! There are ascetics and brahmins of great power and might. They insert and extract a person's perception. When they insert it, you become percipient. When they extract it, you

become non-percipient.’ That’s how some describe the cessation of perception. But someone else says: ‘That’s not how it is, good fellows! There are deities of great power and might. They insert and extract a person’s perception. When they insert it, you become percipient. When they extract it, you become non-percipient.’ That’s how some describe the cessation of perception. That reminded me of the Buddha: ‘Surely it must be the Blessed One, the Holy One who is so very skilled in such matters.’ The Buddha is skilled and well-versed concerning the cessation of perception. How does the cessation of perception happen?”

⁷ 1.2. Perception Arises With a Cause “Regarding this, Poṭṭhapāda, those ascetics and brahmins who say that a person’s perceptions arise and cease without cause or reason are wrong from the start. Why is that? Because a person’s perceptions arise and cease with cause and reason. With training, certain perceptions arise and certain perceptions cease. And what is that training?” said the Buddha. “It’s when a Realized One arises in the world, perfected, a fully awakened Buddha ... That’s how a mendicant is accomplished in ethics. ...

⁸ Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

⁹ Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. The sensual perception that they had previously ceases. At that time they have a subtle and true perception of the rapture and bliss born of seclusion. That’s how, with training, certain perceptions arise and certain perceptions cease. And this is that training,” said the Buddha.

¹⁰ “Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. The subtle and true perception of the rapture and bliss born of seclusion that they had previously ceases. At that time they have a subtle and true perception of the rapture and bliss born of immersion. That’s how, with training, certain perceptions arise and certain perceptions cease. And this is that training,” said the Buddha.

¹¹ “Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ The subtle and true perception of the rapture and bliss born of immersion that they had previously ceases. At that time they have a subtle and true perception of bliss with equanimity. That’s how, with training, certain perceptions arise and certain perceptions cease. And this is that training,” said the Buddha.

¹² “Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. The subtle and true perception of bliss with equanimity that they had previously ceases. At that time they have a subtle and true perception of neutral feeling. That’s how, with training, certain perceptions arise and certain perceptions cease. And this is that training,” said the Buddha.

¹³ “Furthermore, a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. The perception of luminous form that they had previously ceases. At that time they have a subtle and true perception of the dimension of infinite space. That’s how, with training, certain perceptions arise and certain perceptions cease. And this is that training,” said the Buddha.

¹⁴ “Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. The subtle and true perception of the dimension of infinite space that they had previously ceases. At that time they have a subtle and true perception of the dimension of infinite consciousness. That’s how, with training, certain perceptions arise and certain perceptions cease. And this is that training,” said the Buddha.

¹⁵ “Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. The subtle and true perception of the dimension of infinite consciousness that they had previously ceases. At that time they have a subtle and true perception of the dimension of nothingness. That’s how, with training, certain perceptions arise and certain perceptions cease. And this is that training,” said the Buddha.

¹⁶ “Potṭhapāda, from the time a mendicant here takes charge of their own perception, they proceed from one stage to the next, progressively reaching the peak of perception. Standing on the peak of perception they think, ‘Intentionality is bad for me, it’s better to be free of it. For if I were to intend and choose, these perceptions would cease in me, and other coarser perceptions would arise. Why don’t I neither make a choice nor form an intention?’ They neither make a choice nor form an intention. Those perceptions cease in them, and other coarser perceptions don’t arise. They touch cessation. And that, Potṭhapāda, is how the progressive cessation of perception is attained with awareness.

¹⁷ What do you think, Potṭhapāda? Have you ever heard of this before?” “No, sir. This is how I understand what the Buddha said: ‘From the time a mendicant here takes charge of their own perception, they proceed from one stage to the next, progressively reaching the peak of perception. Standing on the peak of perception they think, “Intentionality is bad for me, it’s better to be free of it. For if I were to intend and choose, these perceptions would cease in me, and other coarser perceptions would arise. Why don’t I neither make a choice nor form an intention?” Those perceptions cease in them, and other coarser perceptions don’t arise. They touch cessation. And that is how the progressive cessation of perception is attained with awareness.’” “That’s right, Potṭhapāda.”

¹⁸ “Does the Buddha describe just one peak of perception, or many?” “I describe the peak of perception as both one and many.” “But sir, how do you describe it as one peak and as many?” “I describe the peak of perception according to the specific manner in which one touches cessation. That’s how I describe the peak of perception as both one and many.”

¹⁹ “But sir, does perception arise first and knowledge afterwards? Or does knowledge arise first and perception afterwards? Or do they both arise at the same time?” “Perception arises first and knowledge afterwards. The arising of perception leads to the arising of knowledge. They understand,

‘My knowledge arose from a specific condition.’ That is a way to understand how perception arises first and knowledge afterwards; that the arising of perception leads to the arising of knowledge.”

²⁰ 1.3. Perception and the Self “Sir, is perception a person’s self, or are perception and self different things?” “But Poṭṭhapāda, do you believe in a self?” “I believe in a solid self, sir, which is formed, made up of the four principal states, and consumes edible food.” “Suppose there was such a solid self, Poṭṭhapāda. In that case, perception would be one thing, the self another. Here is another way to understand how perception and self are different things. So long as that solid self remains, still some perceptions arise in a person and others cease. That is a way to understand how perception and self are different things.”

²¹ “Sir, I believe in a mind-made self which is whole in its major and minor limbs, not deficient in any faculty.” “Suppose there was such a mind-made self, Poṭṭhapāda. In that case, perception would be one thing, the self another. Here is another way to understand how perception and self are different things. So long as that mind-made self remains, still some perceptions arise in a person and others cease. That too is a way to understand how perception and self are different things.”

²² “Sir, I believe in a formless self which is made of perception.” “Suppose there was such a formless self, Poṭṭhapāda. In that case, perception would be one thing, the self another. Here is another way to understand how perception and self are different things. So long as that formless self remains, still some perceptions arise in a person and others cease. That too is a way to understand how perception and self are different things.”

²³ “But, sir, am I able to know whether perception is a person’s self, or whether perception and self are different things?” “It’s hard for you to understand this, since you have a different view, creed, and belief, and another discipline and denomination.”

²⁴ “Well, if that’s the case, sir, then what do you make of this: ‘The cosmos is eternal. This is the only truth, anything else is futile’?” “This has not been declared by me, Poṭṭhapāda.”

²⁵ “Then what do you make of this: ‘The cosmos is not eternal. This is the only truth, anything else is futile’?” “This too has not been declared by me.”

²⁶ “Then what do you make of this: ‘The cosmos is finite ...’ ... ‘The cosmos is infinite ...’ ... ‘The soul and the body are one and the same ...’ ... ‘The soul is one thing, the body another ...’ ... ‘A realized one still exists after death ...’ ... ‘A realized one no longer exists after death ...’ ... ‘A realized one both still exists and no longer exists after death ...’ ... ‘A realized one neither still exists nor no longer exists after death. This is the only truth, anything else is futile’?” “This too has not been declared by me.”

²⁷ “Why haven’t these things been declared by the Buddha?” “Because they’re not beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I haven’t declared them.”

²⁸ “Then what has been declared by the Buddha?” “I have declared this: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.”

²⁹ “Why have these things been declared by the Buddha?” “Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I have declared them.” “That’s so true, Blessed

One! That's so true, Holy One! Please, sir, go at your convenience." Then the Buddha rose from his seat and left.

³⁰ Soon after the Buddha left, those wanderers beset Poṭṭhapāda on all sides with sneering and jeering. "No matter what the ascetic Gotama says, Poṭṭhapāda agrees with him: 'That's so true, Blessed One! That's so true, Holy One!' We understand that the ascetic Gotama didn't give any categorical teaching at all regarding whether the cosmos is eternal and so on." When they said this, Poṭṭhapāda said to them, "I too understand that the ascetic Gotama didn't give any categorical teaching at all regarding whether the cosmos is eternal and so on. Nevertheless, the practice that he describes is true, real, and accurate. It is the regularity of natural principles, the surety of natural principles. So how on earth could a sensible person such as I not agree that what was well spoken by the ascetic Gotama was in fact well spoken?"

³¹ 2. On Citta Hatthisāriputta Then after two or three days had passed, Citta Hatthisāriputta and Poṭṭhapāda went to the Buddha. Citta Hatthisāriputta bowed and sat down to one side. But the wanderer Poṭṭhapāda exchanged greetings with the Buddha, and when the greetings and polite conversation were over, he sat down to one side. Poṭṭhapāda told the Buddha what had happened after he left. The Buddha said:

³² "All those wanderers, Poṭṭhapāda, are blind and sightless. You are the only one whose eyes are clear. For I have taught and pointed out teachings that are categorical and also teachings that are not categorical. And what teachings have I taught and pointed out as not categorical? 'The cosmos is eternal' ... 'The cosmos is not eternal' ... 'The cosmos is finite' ... 'The cosmos is infinite' ... 'The soul is the same thing as the body' ... 'The soul is one thing, the body another' ... 'A realized one still exists after death' ... 'A realized one no longer exists after death' ... 'A realized one both still exists and no longer exists after death' ... 'A realized one neither still exists nor no longer exists after death.' And why have I taught and pointed out such teachings as not categorical? Because those things aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why I have taught and pointed out such teachings as not categorical. And what teachings have I taught and pointed out as categorical? 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. And why have I taught and pointed out such teachings as categorical? Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why I have taught and pointed out such teachings as categorical.

³³ 2.1. Teachings That Are Categorical

³⁴ There are some ascetics and brahmins who have this doctrine and view: 'The self is absolutely happy and free of disease after death.' I go up to them and say, 'Is it really true that this is the venerables' view?' And they answer, 'Yes'. I say to them, 'But do you meditate knowing and seeing an absolutely happy world?' Asked this, they say, 'No.' I say to them, 'But have you perceived an absolutely happy self for a single day or night, or even half a day or night?' Asked this, they say, 'No.' I say to them, 'But do you know a path and a practice to realize an absolutely happy world?' Asked this, they say, 'No.' I say to them, 'But have you ever heard the voice of the deities reborn in an absolutely happy world saying, "Practice well, good fellows, practice directly so as to realize an

absolutely happy world. For this is how we practiced, and we were reborn in an absolutely happy world”?’ Asked this, they say, ‘No.’ What do you think, Poṭṭhapāda? This being so, doesn’t what they say turn out to have no demonstrable basis?” “Clearly that’s the case, sir.”

³⁵ “Suppose, Poṭṭhapāda, a man were to say: ‘Whoever the finest lady in the land is, it is her that I want, her that I desire!’ They’d say to him, ‘My man, that finest lady in the land who you desire—do you know whether she’s an aristocrat, a brahmin, a peasant, or a menial?’ Asked this, he’d say, ‘No.’ They’d say to him, ‘My friend, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or dingy? Whether she comes from such-and-such village, town, or city?’ Asked this, he’d say, ‘No.’ They’d say to him, ‘My man, do you desire someone who you’ve never even known or seen?’ Asked this, he’d say, ‘Yes.’ What do you think, Poṭṭhapāda? This being so, doesn’t that man’s statement turn out to have no demonstrable basis?” “Clearly that’s the case, sir.”

³⁶ “In the same way, the ascetics and brahmins who have that doctrine and view ... Doesn’t what they say turn out to have no demonstrable basis?” “Clearly that’s the case, sir.”

³⁷ “Suppose a man was to build a ladder at the crossroads for climbing up to a stilt longhouse. They’d say to him, ‘My friend, that stilt longhouse for which you’re building a ladder—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’ Asked this, he’d say, ‘No.’ They’d say to him, ‘My man, are you building a ladder for a longhouse that you’ve never even known or seen?’ Asked this, he’d say, ‘Yes.’ What do you think, Poṭṭhapāda? This being so, doesn’t that man’s statement turn out to have no demonstrable basis?” “Clearly that’s the case, sir.”

³⁸ “In the same way, the ascetics and brahmins who have those various doctrines and views ... Doesn’t what they say turn out to have no demonstrable basis?” “Clearly that’s the case, sir.”

³⁹ 2.2. Three Kinds of Incarnation “Poṭṭhapāda, there are these three kinds of incarnation: a solid incarnation, a mind-made incarnation, and a formless incarnation. And what is a solid incarnation? It is formed, made up of the four principal states, and consumes edible food. What is a mind-made incarnation? It is formed, mind-made, whole in its major and minor limbs, not deficient in any faculty. What is a formless incarnation? It is formless, made of perception.

⁴⁰ I teach the Dhamma for the giving up of reincarnation in these three kinds of incarnation. ‘When you practice accordingly, corrupting qualities will be given up in you and cleansing qualities will grow. You’ll enter and remain in the fullness and abundance of wisdom, having realized it with your own insight in this very life.’ Poṭṭhapāda, you might think: ‘Corrupting qualities will be given up and cleansing qualities will grow. One will enter and remain in the fullness and abundance of wisdom, having realized it with one’s own insight in this very life. But such a life is suffering.’ But you should not see it like this. Corrupting qualities will be given up and cleansing qualities will grow. One will enter and remain in the fullness and abundance of wisdom, having realized it with one’s own insight in this very life. And there will be only joy and happiness, tranquility, mindfulness and awareness. Such a life is blissful.

⁴¹ Poṭṭhapāda, if others should ask us, ‘But reverends, what is that solid incarnation for the giving up of which you teach?’ We’d answer like this, ‘This is that solid incarnation.’

⁴² If others should ask us, ‘But reverends, what is that mind-made incarnation?’ We’d answer like this, ‘*This* is that mind-made incarnation.’

⁴³ If others should ask us, ‘But reverends, what is that formless incarnation?’ We’d answer like this, ‘*This* is that formless incarnation.’ What do you think, Poṭṭhapāda? This being so, doesn’t that statement turn out to have a demonstrable basis?” “Clearly that’s the case, sir.”

⁴⁴ “Suppose a man were to build a ladder for climbing up to a stilt longhouse right underneath that longhouse. They’d say to him, ‘My man, that stilt longhouse for which you’re building a ladder—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’ He’d say, ‘This is that stilt longhouse for which I’m building a ladder, right underneath it.’ What do you think, Poṭṭhapāda? This being so, doesn’t that man’s statement turn out to have a demonstrable basis?” “Clearly that’s the case, sir.”

⁴⁵ When the Buddha had spoken, Citta Hatthisāriputta said, “Sir, when reincarnated in a solid incarnation, are the mind-made and formless incarnations fictitious, and only the solid incarnation real? When reincarnated in a mind-made incarnation, are the solid and formless incarnations fictitious, and only the mind-made incarnation real? When reincarnated in a formless incarnation, are the solid and mind-made incarnations fictitious, and only the formless incarnation real?”

⁴⁶ “When reincarnated in a solid incarnation, it’s not referred to as a mind-made or formless incarnation, only as a solid incarnation. When reincarnated in a mind-made incarnation, it’s not referred to as a solid or formless incarnation, only as a mind-made incarnation. When reincarnated in a formless incarnation, it’s not referred to as a solid or mind-made incarnation, only as a formless incarnation. Citta, suppose they were to ask you, ‘Did you exist in the past? Will you exist in the future? Do you exist now?’ How would you answer?” “Sir, if they were to ask me this, I’d answer like this, ‘I did exist in the past. I will exist in the future. I do exist now.’ That’s how I’d answer.”

⁴⁷ “But Citta, suppose they were to ask you, ‘Is the reincarnation you had in the past your only real one, and those of the future and present fictitious? Is the reincarnation you will have in the future your only real one, and those of the past and present fictitious? Is the reincarnation you have now your only real one, and those of the past and future fictitious?’ How would you answer?” “Sir, if they were to ask me this, I’d answer like this, ‘The reincarnation I had in the past was real at that time, and those of the future and present fictitious. The reincarnation I will have in the future will be real at the time, and those of the past and present fictitious. The reincarnation I have now is real at this time, and those of the past and future fictitious.’ That’s how I’d answer.”

⁴⁸ “In the same way, while in any one of the three reincarnations, it’s not referred to as the other two, only under its own name.

⁴⁹ From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. While it’s milk, it’s not referred to as curds, butter, ghee, or cream of ghee. It’s only referred to as milk. While it’s curd or butter or ghee or cream of ghee, it’s not referred to as anything else, only under its own name.

⁵⁰ In the same way, while in any one of the three incarnations, it’s not referred to as the other two, only under its own name. These are the world’s common usages, definitions, expressions, and descriptions, which the Realized One uses to communicate without getting stuck on them.”

⁵¹ When he had spoken, the wanderer Poṭṭhapāda said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, so too the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

⁵² 2.3. The Ordination of Citta Hatthisāriputta But Citta Hatthisāriputta said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, so too the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

⁵³ And Citta Hatthisāriputta received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Citta Hatthisāriputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Citta Hatthisāriputta became one of the perfected.

DN 10: With Subha

Chapter 1

¹ So I have heard. At one time Venerable Ānanda was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. It was not long after the Buddha had become fully quenched. Now at that time the student Subha, Todeyya’s son, was residing in Sāvattthī on some business.

² Then he addressed a certain young student, “Here, young student, go to the ascetic Ānanda and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say:

³ ‘Sir, please visit the student Subha, Todeyya’s son, at his home out of sympathy.’” “Yes, worthy sir,” replied the young student, and did as he was asked.

⁴ When he had spoken, Venerable Ānanda said to him, “It’s not the right time, young student. I have drunk a dose of medicine today. But hopefully tomorrow I’ll get a chance to visit him.” “Yes, worthy sir,” replied the young student. He went back to Subha, and told him what had happened, adding, “This much, sir, I managed to do. At least the worthy Ānanda will take the opportunity to visit tomorrow.”

⁵ Then when the night had passed, Ānanda robed up in the morning and, taking his bowl and robe, went with Venerable Cetaka as his second monk to Subha’s home, where he sat down on the seat spread out. Then Subha went up to Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda: “Worthy Ānanda, you were the worthy Gotama’s attendant. You were close to him, living in his presence. You ought to know what things the worthy Gotama praised, and in which he encouraged, settled, and grounded all these people. What were those things?”

⁶ “Student, the Buddha praised three spectrums of practice, and that’s what he encouraged, settled, and grounded all these people in. What three? The spectrums of noble ethics, noble immersion, and noble wisdom. These are the three spectrums of practice that the Buddha praised.” “But what was that spectrum of noble ethics that the Buddha praised?”

⁷ 1. The Entire Spectrum of Ethics

⁸ “Student, it’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

⁹ A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

¹⁰ After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

¹¹ Once they've gone forth, they live restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. They act skillfully by body and speech. They're purified in livelihood and accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

¹² And how is a mendicant accomplished in ethics? It's when a mendicant gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. ...

¹³ This pertains to their ethics.

¹⁴ There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving sipping water and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and herbal bandages. They refrain from such low lore, such wrong livelihood. ... This pertains to their ethics.

¹⁵ A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. It's like a king who has defeated his enemies. He sees no danger from his foes in any quarter. A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves. That's how a mendicant is accomplished in ethics.

¹⁶ This is that spectrum of noble ethics that the Buddha praised. But there is still more to be done." "It's incredible, worthy Ānanda, it's amazing, This spectrum of noble ethics is complete, not lacking anything! Such a complete spectrum of ethics cannot be seen among the other ascetics and brahmins. Were other ascetics and brahmins to see such a spectrum of noble ethics in themselves, they'd be delighted with just that much: 'This is sufficient; enough has been done. We've reached the goal of our ascetic life. There is nothing more to be done.' And yet you say: 'But there is still more to be done.'

¹⁷ 2. The Spectrum of Immersion But what, Worthy Ānanda, was that spectrum of noble immersion that the Buddha praised?"

¹⁸ "And how, student, does a mendicant guard the sense doors? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming.

For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves. That's how a mendicant guards the sense doors.

¹⁹ And how does a mendicant have mindfulness and situational awareness? It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That's how a mendicant has mindfulness and situational awareness.

²⁰ And how is a mendicant content? It's when a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. That's how a mendicant is content.

²¹ When they have this spectrum of noble ethics, this noble sense restraint, this noble mindfulness and situational awareness, and this noble contentment, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present.

²² Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

²³ Suppose a man who has gotten into debt were to apply himself to work, and his efforts proved successful. He would pay off the original loan and have enough left over to support his partner. Thinking about this, he'd be filled with joy and happiness.

²⁴ Suppose there was a person who was sick, suffering, gravely ill. They'd lose their appetite and get physically weak. But after some time they'd recover from that illness, and regain their appetite and their strength. Thinking about this, they'd be filled with joy and happiness.

²⁵ Suppose a person was imprisoned in a jail. But after some time they were released from jail, safe and sound, with no loss of wealth. Thinking about this, they'd be filled with joy and happiness.

²⁶ Suppose a person was a bondservant. They would not be their own master, but indentured to another, unable to go where they wish. But after some time they'd be freed from servitude. They would be their own master, not indentured to another, a freeman able to go where they wish. Thinking about this, they'd be filled with joy and happiness.

²⁷ Suppose there was a person with wealth and property who was traveling along a desert road, which was perilous, with nothing to eat. But after some time they crossed over the desert safely, arriving within a village, a sanctuary free of peril. Thinking about this, they'd be filled with joy and happiness.

²⁸ In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them as a debt, a disease, a prison, slavery, and a desert crossing. But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and a place of sanctuary at last. Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

²⁹ Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

³⁰ It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. This pertains to their immersion.

³¹ Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

³² It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and the heavens would not properly bestow showers from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. This pertains to their immersion.

³³ Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread themselves with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip

to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. This pertains to their immersion.

³⁴ Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, a mendicant sits spreading their body through with pure bright mind. There's no part of their body that's not spread with pure bright mind. This pertains to their immersion.

³⁵ This is that spectrum of noble immersion that the Buddha praised. But there is still more to be done." "It's incredible, worthy Ānanda, it's amazing! This spectrum of noble immersion is complete, not lacking anything! Such a complete spectrum of noble immersion cannot be seen among the other ascetics and brahmins. Were other ascetics and brahmins to see such a complete spectrum of noble immersion in themselves, they'd be delighted with just that much: 'This is sufficient; enough has been done. We've reached the goal of our ascetic life. There is nothing more to be done.' And yet you say: 'But there is still more to be done.'

³⁶ 3. The Spectrum of Wisdom But what, worthy Ānanda, was that spectrum of noble wisdom that the Buddha praised?"

³⁷ "When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge and vision. They understand: 'This body of mine is formed. It's made up of the four principal states, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And this consciousness of mine is attached to it, tied to it.'

³⁸ Suppose there was a beryl gem that was naturally lustrous, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown. And a person with clear eyes were to take it in their hand and examine it: 'This beryl gem is naturally lustrous, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it's strung with a thread of blue, yellow, red, white, or golden brown.' In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge and vision. This pertains to their wisdom.

³⁹ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward the creation of a mind-made body. From this body they create another body—formed, mind-made, whole in its major and minor limbs, not deficient in any faculty.

⁴⁰ Suppose a person was to draw a reed out from its sheath. They'd think: 'This is the reed, this is the sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.' Or suppose a person was to draw a sword out from its scabbard. They'd think: 'This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out

from the scabbard.’ Or suppose a person was to draw a snake out from its slough. They’d think: ‘This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.’ In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward the creation of a mind-made body. This pertains to their wisdom.

⁴¹ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward psychic power. They wield the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of divinity.

⁴² Suppose a deft potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like. Or suppose a deft ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like. Or suppose a deft goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like. In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward psychic power. This pertains to their wisdom.

⁴³ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward clairaudience. With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far. Suppose there was a person traveling along the road. They’d hear the sound of drums, clay drums, horns, kettledrums, and tom-toms. They’d think: ‘That’s the sound of drums,’ and ‘that’s the sound of clay drums,’ and ‘that’s the sound of horns, kettledrums, and tom-toms.’ In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward clairaudience. This pertains to their wisdom.

⁴⁴ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward encompassing the minds of others. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... immersed mind ... unimmersed mind ... freed mind ... They understand unfreed mind as ‘unfreed mind’.

⁴⁵ Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they’d know ‘I have a spot,’ and if they had no spots they’d know ‘I have no spots.’ In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward encompassing the minds of others. This pertains to their wisdom.

⁴⁶ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

⁴⁷ Suppose a person was to leave their home village and go to another village. From that village they’d go to yet another village. And from that village they’d return to their home village. They’d think: ‘I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.’ In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward recollection of past lives. This pertains to their wisdom.

⁴⁸ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

⁴⁹ Suppose there was a stilt longhouse at the central square. A person with clear eyes standing there might see humans entering and leaving a house, walking along the streets and paths, and sitting at the central square. They’d think: ‘These are people entering and leaving a house, walking along the streets and paths, and sitting at the central square.’ In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project and extend it toward knowledge of the death and rebirth of sentient beings. This pertains to their wisdom.

⁵⁰ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward

knowledge of the ending of defilements. They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

⁵¹ Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’

⁵² Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with clear eyes standing on the bank would see the clams and mussels, pebbles and gravel, and schools of fish swimming about or staying still. They’d think: ‘This lake is transparent, clear, and unclouded. And here are the clams and mussels, pebbles and gravel, and schools of fish swimming about or staying still.’ In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the ending of defilements. This pertains to their wisdom.

⁵³ This is that spectrum of noble wisdom that the Buddha praised. And there is nothing more to be done.” “It’s incredible, worthy Ānanda, it’s amazing! This spectrum of noble wisdom is complete, not lacking anything! Such a complete spectrum of wisdom cannot be seen among the other ascetics and brahmins. And there is nothing more to be done. Excellent, worthy Ānanda! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the worthy Ānanda has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Ānanda remember me as a lay follower who has gone for refuge for life.”

DN 11: With Kevaddha

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Nālandā in Pāvārika's Mango Grove. Then the householder Kevaḍḍha went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, this Nālandā is successful and prosperous, populous and full of people. Please direct a mendicant to perform a superhuman demonstration of psychic power. Then Nālandā will become even more devoted to the Buddha!" When he said this, the Buddha said, "Kevaḍḍha, I do not teach Dhamma to the mendicants like this: 'Come now, mendicants, perform a superhuman demonstration of psychic power for the white-clothed laypeople.'"

² For a second time, Kevaḍḍha made the same request, "Sir, I am not teaching you the Dhamma, but nonetheless I say: 'Sir, this Nālandā is successful and prosperous, populous and full of people. Please direct a mendicant to perform a superhuman demonstration of psychic power. Then Nālandā will become even more devoted to the Buddha!'" But for a second time, the Buddha gave the same answer.

³ For a third time, Kevaḍḍha made the same request, at which the Buddha said the following. "Kevaḍḍha, there are three kinds of demonstration, which I declare having realized them with my own insight. What three? The demonstration of psychic power, the demonstration of revealing, and the demonstration of instruction.

⁴ 1. The Demonstration of Psychic Power

⁵ And what is the demonstration of psychic power? It's a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of divinity. Someone with faith and confidence sees that mendicant performing those superhuman feats. They tell someone else who lacks faith and confidence: 'Oh lord, how incredible, how amazing! The ascetic has such psychic power and might! I saw him myself, performing all these superhuman feats!'

⁶ But the one lacking faith and confidence would say to them: 'There's a spell named Gandhārī. Using that a mendicant can perform such superhuman feats.' What do you think, Kevaḍḍha? Wouldn't someone lacking faith speak like that?" "They would, sir." "Seeing this drawback in psychic power, I'm horrified, repelled, and disgusted by demonstrations of psychic power.

⁷ 2. The Demonstration of Revealing And what is the demonstration of revealing? It's when a mendicant reveals the mind, mentality, thoughts, and reflections of other beings and individuals: 'This is what you're thinking, such is your thought, and thus is your state of mind.' Someone with faith and confidence sees that mendicant revealing another individual's thoughts. They tell someone

else who lacks faith and confidence: ‘Oh lord, how incredible, how amazing! The ascetic has such psychic power and might! I saw him myself, revealing the thoughts of another individual!’

⁸ But the one lacking faith and confidence would say to them: ‘There’s a spell named Māṇikā. Using that a mendicant can reveal another individual’s thoughts.’ What do you think, Kevaḍḍha? Wouldn’t someone lacking faith speak like that?” “They would, sir.” “Seeing this drawback in revealing, I’m horrified, repelled, and disgusted by demonstrations of revealing.

⁹ 3. The Demonstration of Instruction And what is the demonstration of instruction? It’s when a mendicant instructs others like this: ‘Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.’ This is called the demonstration of instruction.

¹⁰ Furthermore, a Realized One arises in the world ... That’s how a mendicant is accomplished in ethics. ... They enter and remain in the first absorption ... This is called the demonstration of instruction. They enter and remain in the second absorption ... third absorption ... fourth absorption. This too is called the demonstration of instruction. They project and extend the mind toward knowledge and vision ... This too is called the demonstration of instruction. They understand: ‘... there is nothing further for this place.’ This too is called the demonstration of instruction.

¹¹ These, Kevaḍḍha, are the three kinds of demonstration, which I declare having realized them with my own insight. Once upon a time, Kevaḍḍha, a mendicant in this very Saṅgha had the following thought, ‘Where do these four principal states cease without remainder, namely, the elements of earth, water, fire, and air?’

¹² 4. On the Mendicant in Search of the Cessation of Being

¹³ Then that mendicant attained a state of immersion such that a path to the gods appeared. Then he approached the gods of the four great kings and said, ‘Respectable sirs, where do these four principal states cease without remainder, namely, the elements of earth, water, fire, and air?’ When he said this, those gods said to him, ‘Mendicant, we too do not know this. But the four great kings are our superiors. They might know.’

¹⁴ Then he approached the four great kings and asked the same question. But they also said to him, ‘Mendicant, we too do not know this. But the gods of the thirty-three ...

¹⁵ Sakka, lord of gods ...

¹⁶ the gods of Yama ...

¹⁷ the godling named Suyāma ...

¹⁸ the Joyful gods ...

¹⁹ the godling named Santussita ...

²⁰ the gods who love to create ...

²¹ the godling named Sunimmita ... the gods who control the creation of others ...

²² the godling named Vasavattī ...

²³ the gods of the Divinity’s host are our superiors. They might know.’

²⁴ Then that mendicant attained a state of immersion such that a path to divinity appeared. Then he approached the gods of the Divinity’s host and said, ‘Respectable sirs, where do these four principal states cease without remainder, namely, the elements of earth, water, fire, and air?’ But they also said to him, ‘Mendicant, we too do not know this. But there is the Divinity, the Great Divinity, the

Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. He is our superior. He might know.’ ‘But respectable sirs, where is that divinity now?’ ‘We also don’t know where he is or what way he lies. But by the signs that are seen—light arising and radiance appearing—we know that divinity will appear. For this is the harbinger for the appearance of the Divinity, namely light arising and radiance appearing.’

²⁵ Not long afterwards, the Great Divinity appeared. Then that mendicant approached the Great Divinity and said to him, ‘Respectable sir, where do these four principal states cease without remainder, namely, the elements of earth, water, fire, and air?’ The Great Divinity said to him, ‘I am the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born.’

²⁶ For a second time, that mendicant said to the Great Divinity, ‘Respectable sir, I am not asking you whether you are the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. I am asking where these four principal states cease without remainder.’ For a second time, the Great Divinity said to him, ‘I am the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born.’

²⁷ For a third time, that mendicant said to the Great Divinity, ‘Respectable sir, I am not asking you whether you are the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. I am asking where these four principal states cease without remainder.’ Then the Great Divinity took that mendicant by the arm, led him off to one side, and said to him, ‘Mendicant, these gods think that there is nothing at all that I don’t know and see and understand and realize. That’s why I didn’t answer in front of them. But I too do not know where these four principal states cease with no residue left behind. Therefore, mendicant, the misdeed is yours alone, the mistake is yours alone, in that you passed over the Buddha and searched elsewhere for an answer to this question. Mendicant, go to the Buddha and ask him this question. You should remember it in line with his answer.’

²⁸ Then that mendicant, as easily as a strong person would extend or contract their arm, vanished from the realm of divinity and reappeared in front of me. Then he bowed, sat down to one side, and said to me, ‘Sir, where do these four principal states cease without remainder, namely, the elements of earth, water, fire, and air?’

²⁹ 4.1. The Simile of the Land-Spotting Bird When he said this, I said to him: ‘Once upon a time, mendicant, some sea-merchants set sail for the ocean deeps, taking with them a land-spotting bird. When their ship was out of sight of land, they released the bird. It flew right away to the east, the west, the north, the south, upwards, and in-between. If it saw land on any side, it went there and stayed. But if it saw no land on any side it returned to the ship. In the same way, after failing to get an answer to this question even after searching as far as the realm of divinity, you’ve returned to me. Mendicant, this is not how the question should be asked: “Sir, where do these four principal states

cease without remainder, namely, the elements of earth, water, fire, and air?” This is how the question should be asked: “Where do water and earth, fire and air have no footing; where long and short, tiny and huge, beautiful and ugly? Where do name and form cease no residue left behind?” And the answer to that is: “‘Consciousness where no form appears, infinite, radiant all-round.’ Here water and earth, fire and air have no footing; here long and short, tiny and huge, beautiful and ugly. Here name and form cease with no residue left behind— with the cessation of consciousness, here they cease.’” That is what the Buddha said. Satisfied, the householder Kevaḍḍha approved what the Buddha said.

DN 12: With Lohicca

Chapter 1

¹ So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at Sālavatikā. Now at that time the brahmin Lohicca was living in Sālavatikā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin.

² Now at that time Lohicca had the following harmful misconception: “Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another? Suppose someone cut off an old bond, only to create another new bond. That’s the consequence of such a wicked, greedy deed, I say. For what can one person do for another?”

³ Lohicca heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Sālavatikā, together with a large Saṅgha of five hundred mendicants. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

⁴ Then Lohicca addressed his barber Rosika, “Here, dear Rosika, go to the ascetic Gotama and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then ask him whether he, together with the mendicant Saṅgha, would please accept tomorrow’s meal from the brahmin Lohicca.”

⁵ “Yes, worthy sir,” Rosika replied. He did as he was asked, and the Buddha consented with silence.

⁶ Then, knowing that the Buddha had consented, Rosika rose from his seat, went to Lohicca, and said to him, “I gave the Buddha your message, and he accepted.”

⁷ And when the night had passed Lohicca had delicious fresh and cooked foods prepared in his own home. Then he had the Buddha informed of the time, saying, “Here, dear Rosika, go to the ascetic Gotama and announce the time, saying: ‘It’s time, worthy Gotama, the meal is ready.’” “Yes, worthy sir,” Rosika replied. He did as he was asked. Then the Buddha robed up in the morning and, taking his bowl and robe, went to Sālavatikā together with the Saṅgha of mendicants.

⁸ Now, Rosika was following behind the Buddha, and told him of Lohicca’s views, adding, “Sir, please dissuade him from that harmful misconception.” “Hopefully that’ll happen, Rosika, hopefully that’ll happen.”

⁹ Then the Buddha approached Lohicca's home, where he sat down on the seat spread out. Then Lohicca served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, Lohicca took a low seat and sat to one side. The Buddha said to him, "Is it really true, Lohicca, that you have such a harmful misconception: 'Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another? Suppose someone cut off an old bond, only to create another new bond. That's the consequence of such a wicked, greedy deed, I say. For what can one person do for another?'" "Yes, worthy Gotama."

¹⁰ 1. Questioning Lohicca

¹¹ "What do you think, Lohicca? Do you reside in Sālavatikā?" "Yes, worthy Gotama." "Lohicca, suppose someone were to say: 'The brahmin Lohicca resides in Sālavatikā. He alone should enjoy the revenues produced in Sālavatikā and not share them with anyone else.' Would the one who spoke like that make it difficult for those whose living depends on you or not?" "They would, worthy Gotama." "But is someone who creates difficulties for others acting kindly or unkindly?" "Unkindly, sir." "But does an unkind person have love in their heart or hostility?" "Hostility, sir." "And when the heart is full of hostility, is there right view or wrong view?" "Wrong view, worthy Gotama." "An individual with wrong view is reborn in one of two places, I say: hell or the animal realm."

¹² What do you think, Lohicca? Does King Pasenadi reign over Kāsi and Kosala?" "Yes, worthy Gotama." "Lohicca, suppose someone were to say: 'King Pasenadi reigns over Kāsi and Kosala. He alone should enjoy the revenues produced in Kāsi and Kosala and not share them with anyone else.' Would the one who spoke like that make it difficult for yourself and others whose living depends on King Pasenadi or not?" "They would, worthy Gotama." "But is someone who creates difficulties for others acting kindly or unkindly?" "Unkindly, sir." "But does an unkind person have love in their heart or hostility?" "Hostility, sir." "And when the heart is full of hostility, is there right view or wrong view?" "Wrong view, worthy Gotama." "An individual with wrong view is reborn in one of two places, I say: hell or the animal realm."

¹³ So it seems, Lohicca, that should someone say such a thing either of Lohicca or of King Pasenadi,

¹⁴ that is wrong view. In the same way, suppose someone were to say: 'Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another? Suppose someone cut off an old bond, only to create another new bond. That's the consequence of such a wicked, greedy deed, I say. For what can one person do for another?' Now, there are gentlemen who, relying on the teaching and training proclaimed by the Realized One, achieve a high distinction such as the following: they realize the fruit of stream-entry, the fruit of once-return, the fruit of non-return, or perfection. And in addition, there are those who ripen the seeds for rebirth in a heavenly state. The person who spoke like that makes it difficult for them. They're acting unkindly, their heart is full of hostility, and they have wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal realm."

¹⁵ 2. Three Teachers Who Deserve to Be Reprimanded Lohicca, there are three kinds of teachers in the world who deserve to be reprimanded. When someone reprimands such teachers, the reprimand is true, correct, legitimate, and blameless. What three? Firstly, take a teacher who has not reached the goal of the ascetic life for which they went forth from the lay life to homelessness. They teach their disciples: 'This is for your welfare. This is for your happiness.' But their disciples don't want to

listen. They don't actively listen or try to understand. They proceed having turned away from the teacher's instruction. That teacher deserves to be reprimanded: 'Venerable, you haven't reached the goal of the ascetic life; and when you teach disciples they proceed having turned away from the teacher's instruction. It's like a man who makes advances on a woman though she pulls away, or embraces her though she turns her back. That's the consequence of such a wicked, greedy deed, I say. For what can one do for another?' This is the first kind of teacher who deserves to be reprimanded.

¹⁶ Furthermore, take a teacher who has not reached the goal of the ascetic life for which they went forth from the lay life to homelessness. They teach their disciples: 'This is for your welfare. This is for your happiness.' Their disciples do want to listen. They actively listen and try to understand. They don't proceed having turned away from the teacher's instruction. That teacher deserves to be reprimanded: 'Venerable, you haven't reached the goal of the ascetic life; and when you teach disciples they don't proceed having turned away from the teacher's instruction. It's like someone who abandons their own field and presumes to weed someone else's field. That's the consequence of such a wicked, greedy deed, I say. For what can one do for another?' This is the second kind of teacher who deserves to be reprimanded.

¹⁷ Furthermore, take a teacher who has reached the goal of the ascetic life for which they went forth from the lay life to homelessness. They teach their disciples: 'This is for your welfare. This is for your happiness.' But their disciples don't want to listen. They don't actively listen or try to understand. They proceed having turned away from the teacher's instruction. That teacher deserves to be reprimanded: 'Venerable, you have reached the goal of the ascetic life; yet when you teach disciples they proceed having turned away from the teacher's instruction. Suppose someone cut off an old bond, only to create another new bond. That's the consequence of such a wicked, greedy deed, I say. For what can one person do for another?' This is the third kind of teacher who deserves to be reprimanded. These are the three kinds of teachers in the world who deserve to be reprimanded. When someone reprimands such teachers, the reprimand is true, correct, legitimate, and blameless."

¹⁸ 3. A Teacher Who Does Not Deserve to Be Reprimanded When he had spoken, Lohicca said to the Buddha, "But worthy Gotama, is there a teacher in the world who does not deserve to be reprimanded?" "There is, Lohicca." "But who is that teacher?"

¹⁹ "It's when a Realized One arises in the world, perfected, a fully awakened Buddha ... That's how a mendicant is accomplished in ethics. ... They enter and remain in the first absorption ... A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. When someone reprimands such a teacher, the reprimand is false, baseless, illegitimate, and blameworthy.

²⁰ They enter and remain in the second absorption ... third absorption ... fourth absorption. A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. ...

²¹ They project and extend the mind toward knowledge and vision ... A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. ... They understand: '... there is nothing further for this place.' A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. When someone reprimands such a teacher, the reprimand is false, baseless, illegitimate, and blameworthy."

²² When he had spoken, Lohicca said to the Buddha: “Suppose, Worthy Gotama, a person was falling over a cliff, and another person were to grab them by the hair, pull them up, and place them on solid ground. In the same way, when I was falling off a cliff Worthy Gotama pulled me up and placed me on solid ground. Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the Teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

DN 13: The Three Knowledges

Chapter 1

¹ So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a village of the Kosalan brahmins named Manasākaṭa. He stayed in a mango grove on a bank of the Aciravatī River to the north of Manasākaṭa.

² Now at that time several very well-known well-to-do brahmins were residing in Manasākaṭa. They included the brahmins Caṅkī, Tārukkha, Pokkharasāti, Jānussoṇi, Todeyya, and others.

³ Then as the students Vāseṭṭha and Bhāradvāja were going for a walk they began a discussion regarding what is the path and what is not the path.

⁴ Vāseṭṭha said this: “This is the only straight path, the direct route that delivers one who applies it to the company of Divinity; namely, that explained by the brahmin Pokkharasāti.”

⁵ Bhāradvāja said this: “This is the only straight path, the direct route that delivers one who applies it to the company of Divinity; namely, that explained by the brahmin Tārukkha.”

⁶ But neither was able to persuade the other.

⁷ So Vāseṭṭha said to Bhāradvāja, “Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying in a mango grove on a bank of the Aciravatī River to the north of Manasākaṭa. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ Come, let’s go to see him and ask him about this matter. As he answers, so we’ll remember it.” “Yes, worthy sir,” replied Bhāradvāja.

⁸ 1. What is the Path and What is Not the Path So they went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and Vāseṭṭha told him of their conversation, adding: “In this matter we have a dispute, a disagreement, a difference of opinion.”

⁹ “So, Vāseṭṭha, it seems that you say that the straight path is that explained by Pokkharasāti, while Bhāradvāja says that the straight path is that explained by Tārukkha. But what exactly is your disagreement about?”

¹⁰ “About what is the path and what is not the path, worthy Gotama. Even though brahmins describe different paths—the Adhvaryu brahmins, the Taittirīya brahmins, the Chāndogya brahmins, the Cāndrāyana brahmins, and the Bahvṛca brahmins—all of them still lead someone who practices them to the company of Divinity. It’s like a village or town that has many different roads nearby, yet all of them meet at that village. In the same way, even though brahmins describe different paths—the Adhvaryu brahmins, the Taittirīya brahmins, the Chāndogya brahmins, the Cāndrāyana brahmins,

and the Bahvṛca brahmins—all of them still lead someone who practices them to the company of Divinity.”

¹¹ 2. Questioning Vāseṭṭha “Do you say, ‘they lead someone’, Vāseṭṭha?” “I do, worthy Gotama.” “Do you say, ‘they lead someone’, Vāseṭṭha?” “I do, worthy Gotama.” “Do you say, ‘they lead someone’, Vāseṭṭha?” “I do, worthy Gotama.”

¹² “Well, of the brahmins who are proficient in the three Vedas, Vāseṭṭha, is there even a single one who has seen the Divinity with their own eyes?” “No, worthy Gotama.” “Well, has even a single one of their tutors seen the Divinity with their own eyes?” “No, worthy Gotama.” “Well, has even a single one of their tutors’ tutors seen the Divinity with their own eyes?” “No, worthy Gotama.” “Well, has anyone back to the seventh generation of tutors seen the Divinity with their own eyes?” “No, worthy Gotama.”

¹³ “Well, what of the ancient seers of the brahmins proficient in the three Vedas, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmita, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught. Did they say: ‘We know and see where the Divinity is or what way he lies’?” “No, worthy Gotama.”

¹⁴ “So it seems that none of those brahmins have seen the Divinity with their own eyes, and not even the ancient seers claimed to know where he is. Yet the brahmins proficient in the three Vedas say: ‘We teach the path to the company of that which we neither know nor see. This is the only straight path, the direct route that delivers one who applies it to the company of Divinity.’ What do you think, Vāseṭṭha? This being so, doesn’t their statement turn out to have no demonstrable basis?” “Clearly that’s the case, worthy Gotama.”

¹⁵ “Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see. Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see. In the same way, it seems to me that the brahmins’ statement turns out to be comparable to a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see. Their statement turns out to be a joke—mere words, vacuous and hollow.

¹⁶ What do you think, Vāseṭṭha? Do the brahmins proficient in the three Vedas see the sun and moon just as other folk do? And do they supplicate and entreat them, following their course from where they rise to where they set with cupped palms held in worship?” “Yes, worthy Gotama.”

¹⁷ “What do you think, Vāseṭṭha? Though this is so, are the brahmins proficient in the three Vedas able to teach the path to the company of the sun and moon, saying: ‘This is the only straight path, the direct route that delivers one who applies it to the company of the sun and moon’?” “No, worthy Gotama.”

¹⁸ “So it seems that even though the brahmins proficient in the three Vedas see the sun and moon, they are not able to teach the path to the company of the sun and moon. But it seems that even though they have not seen the Divinity with their own eyes, they still claim to teach the path to the company of that which they neither know nor see. What do you think, Vāseṭṭha? This being so, doesn’t their

statement turn out to have no demonstrable basis?” “Clearly that’s the case, worthy Gotama.” “Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

¹⁹ 2.1. The Simile of the Finest Lady in the Land Suppose a man were to say, ‘Whoever the finest lady in the land is, it is her that I want, her that I desire!’ They’d say to him, ‘My man, that finest lady in the land who you desire—do you know whether she’s an aristocrat, a brahmin, a peasant, or a menial?’ Asked this, he’d say, ‘No.’ They’d say to him, ‘My friend, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or dingy? Whether she comes from such-and-such village, town, or city?’ Asked this, he’d say, ‘No.’ They’d say to him, ‘My man, do you desire someone who you’ve never even known or seen?’ Asked this, he’d say, ‘Yes.’ What do you think, Vāseṭṭha? This being so, doesn’t that man’s statement turn out to have no demonstrable basis?” “Clearly that’s the case, worthy Gotama.”

²⁰ “In the same way, doesn’t the statement of those brahmins turn out to have no demonstrable basis?” “Clearly that’s the case, worthy Gotama.” “Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

²¹ 2.2. The Simile of the Ladder Suppose a man was to build a ladder at the crossroads for climbing up to a stilt longhouse. They’d say to him, ‘My man, that stilt longhouse for which you’re building a ladder—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’ Asked this, he’d say, ‘No.’

²² They’d say to him, ‘My man, are you building a ladder for a longhouse that you’ve never even known or seen?’ Asked this, he’d say, ‘Yes.’ What do you think, Vāseṭṭha? This being so, doesn’t that man’s statement turn out to have no demonstrable basis?” “Clearly that’s the case, worthy Gotama.” “In the same way, doesn’t the statement of those brahmins turn out to have no demonstrable basis?” “Clearly that’s the case, worthy Gotama.”

²³ “Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

²⁴ 2.3. The Simile of the Aciravatī River Suppose the Aciravatī River was full to the brim so a crow could drink from it. Then along comes a person who wants to cross over to the far shore. Standing on the near shore, they’d call out to the far shore, ‘Come here, far shore! Come here, far shore!’ What do you think, Vāseṭṭha? Would the far shore of the Aciravatī River come over to the near shore because of that man’s call, request, desire, or expectation?” “No, worthy Gotama.”

²⁵ “In the same way, Vāseṭṭha, the brahmins proficient in the three Vedas proceed having given up those things that make one a true brahmin, and having undertaken those things that make one not a true brahmin. Yet they say: ‘We call upon Indra! We call upon Soma! We call upon Varuṇa! We call upon Īśāna! We call upon the Progenitor! We call upon the Divinity! We call upon Mahiddhi! We call upon Yama!’ So long as they proceed in this way it’s impossible that they will, when the body breaks up, after death, be reborn in the company of Divinity.

²⁶ Suppose the Aciravatī River was full to the brim so a crow could drink from it. Then along comes a person who wants to cross over to the far shore. But while still on the near shore, their arms are tied tightly behind their back with a strong chain. What do you think, Vāseṭṭha? Could that person cross over to the far shore?” “No, worthy Gotama.”

²⁷ “In the same way, the five kinds of sensual stimulation are called ‘chains’ and ‘fetters’ in the training of the Noble One. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation that are called ‘chains’ and ‘fetters’ in the training of the Noble One. The brahmins proficient in the three Vedas enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

²⁸ So long as they enjoy them it’s impossible that they will, when the body breaks up, after death, be reborn in the company of Divinity.

²⁹ Suppose the Aciravatī River was full to the brim so a crow could drink from it. Then along comes a person who wants to cross over to the far shore. But they’d lie down wrapped in cloth from head to foot. What do you think, Vāseṭṭha? Could that person cross over to the far shore?” “No, worthy Gotama.”

³⁰ “In the same way, the five hindrances are called ‘obstacles’ and ‘hindrances’ and ‘encasings’ and ‘shrouds’ in the training of the Noble One. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These five hindrances are called ‘obstacles’ and ‘hindrances’ and ‘encasings’ and ‘shrouds’ in the training of the Noble One. The brahmins proficient in the three Vedas are obstructed, hindered, swathed, and enveloped by these five hindrances. So long as they are so obstructed it’s impossible that they will, when the body breaks up, after death, be reborn in the company of Divinity.

³¹ 3. Converging What do you think, Vāseṭṭha? Have you heard that the brahmins who are elderly and senior, the tutors of tutors, say whether the Divinity is encumbered with possessions or not?” “That he is not, worthy Gotama.” “Is his heart full of enmity or not?” “It is not.” “Is his heart full of ill will or not?” “It is not.” “Is his heart corrupted or not?” “It is not.” “Does he wield power or not?” “He does.”

³² “What do you think, Vāseṭṭha? Are the brahmins proficient in the three Vedas encumbered with possessions or not?” “They are.” “Are their hearts full of enmity or not?” “They are.” “Are their hearts full of ill will or not?” “They are.” “Are their hearts corrupted or not?” “They are.” “Do they wield power or not?” “They do not.”

³³ “So it seems that the brahmins proficient in the three Vedas are encumbered with possessions, but the Divinity is not. But would brahmins who are encumbered with possessions join together and converge with the Divinity, who isn’t encumbered with possessions?” “No, worthy Gotama.”

³⁴ “Good, Vāseṭṭha! It’s impossible that the brahmins who are encumbered with possessions will, when the body breaks up, after death, be reborn in the company of Divinity, who isn’t encumbered with possessions.

³⁵ And it seems that the brahmins have enmity, ill will, corruption, and do not wield power, while the Divinity has no enmity, ill will, or corruption, and who does wield power. But would brahmins who are opposite to the Divinity in all these things join together and converge with him?” “No, worthy Gotama.”

³⁶ “Good, Vāseṭṭha! It’s impossible that brahmins who are opposite to the Divinity in all these things will, when the body breaks up, after death, be reborn in the company of Divinity. Now in this regard, Vāseṭṭha, those brahmins proficient in the three Vedas, having dived in, sink down. Having sunk down, they undergo drowning, imagining they are crossing to the dry shore. That’s why the three Vedas of the brahmins are called a ‘salted land’ and a ‘barren land’ and a ‘disaster’.”

³⁷ When he said this, Vāseṭṭha said to the Buddha, “I have heard, worthy Gotama, that you know the path to company with Divinity.” “What do you think, Vāseṭṭha? Is the village of Manasākaṭa nearby?” “Yes it is.” “What do you think, Vāseṭṭha? Suppose a person was born and raised in Manasākaṭa. And as soon as they left the town some people asked them for the road to Manasākaṭa. Would they be slow or hesitant to answer?” “No, worthy Gotama. Why is that? Because they were born and raised in Manasākaṭa. They’re well acquainted with all the roads to the village.”

³⁸ “Still, it’s possible they might be slow or hesitant to answer. But the Realized One is never slow or hesitant when questioned about the realm of divinity or the practice that leads to the realm of divinity. I understand the Divinity, the realm of divinity, and the practice that leads to the realm of divinity, practicing in accordance with which one is reborn in the realm of divinity.”

³⁹ When he said this, Vāseṭṭha said to the Buddha, “I have heard, worthy Gotama, that you teach the path to company with Divinity. Please teach us that path and elevate this generation of brahmins.” “Well then, Vāseṭṭha, listen and apply your mind well, I will speak.” “Yes, worthy sir,” replied Vāseṭṭha.

⁴⁰ 4. Teaching the Path to the Divinity The Buddha said this: “It’s when a Realized One arises in the world, perfected, a fully awakened Buddha ... That’s how a mendicant is accomplished in ethics. ... Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

⁴¹ They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

⁴² Suppose there was a powerful horn blower. They’d easily make themselves heard in the four quarters. In the same way, when the heart’s release by love has been developed like this, any limited deeds they’ve done don’t remain or persist there. This is a path to company with Divinity.

⁴³ Furthermore, a mendicant meditates spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

⁴⁴ Suppose there was a powerful horn blower. They’d easily make themselves heard in the four quarters. In the same way, when the heart’s release by equanimity has been developed and cultivated like this, any limited deeds they’ve done don’t remain or persist there. This too is a path to company with Divinity.

⁴⁵ What do you think, Vāseṭṭha? When a mendicant meditates like this, are they encumbered with possessions or not?” “They are not.” “Is their heart full of enmity or not?” “It is not.” “Is their heart

full of ill will or not?” “It is not.” “Is their heart corrupted or not?” “It is not.” “Do they wield power or not?” “They do.”

⁴⁶ “So it seems that that mendicant is not encumbered with possessions, and neither is the Divinity. Would a mendicant who is not encumbered with possessions join together and converge with the Divinity, who isn’t encumbered with possessions?” “Yes, worthy Gotama.” “Good, Vāseṭṭha! It’s quite possible that a mendicant who is not encumbered with possessions will, when the body breaks up, after death, be reborn in the company of Divinity, who isn’t encumbered with possessions. And it seems that that mendicant has no enmity, ill will, corruption, and does wield power, while the Divinity is the same in all these things. Would a mendicant who is the same as the Divinity in all things join together and converge with him?” “Yes, worthy Gotama.” “Good, Vāseṭṭha! It’s quite possible that that mendicant will, when the body breaks up, after death, be reborn in the company of Divinity.”

⁴⁷ When he had spoken, Vāseṭṭha and Bhāradvāja said to him, “Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the teaching clear in many ways. We go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember us as lay followers who have gone for refuge for life.”

DN 14: The Great Discourse on Traces Left Behind

Chapter 1

¹ 1. On Past Lives

² So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery, in the hut by the kareri tree. Then after the meal, on return from almsround, several mendicants sat together in the pavilion by the kareri tree and this Dhamma talk on the subject of past lives came up among them, “So it was in a past life; such it was in a past life.”

³ With clairaudience that is purified and superhuman, the Buddha heard that discussion among the mendicants. So he got up from his seat and went to the pavilion, where he sat on the seat spread out and addressed the mendicants: “Mendicants, what were you sitting talking about just now? What conversation was left unfinished?” The mendicants told him what had happened, adding, “This is the conversation that was unfinished when the Buddha arrived.”

⁴ “Would you like to hear a Dhamma talk on the subject of past lives?” “Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha give a Dhamma talk on the subject of past lives. The mendicants will listen and remember it.” “Well then, mendicants, listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

⁵ “Ninety-one eons ago, the Buddha Vipassī arose in the world, perfected and fully awakened. Thirty-one eons ago, the Buddha Sikhī arose in the world, perfected and fully awakened. In the same thirty-first eon, the Buddha Vessabhū arose in the world, perfected and fully awakened. In the present fortunate eon, the Buddhas Kakusandha, Koṇāgamana, and Kassapa arose in the world, perfected and fully awakened. And in the present fortunate eon, I have arisen in the world, perfected and fully awakened.

⁶ The Buddhas Vipassī, Sikhī, and Vessabhū were born as aristocrats into aristocrat families. The Buddhas Kakusandha, Koṇāgamana, and Kassapa were born as brahmins into brahmin families. I was born as an aristocrat into an aristocrat family.

⁷ Koṇḍañña was the clan of Vipassī, Sikhī, and Vessabhū. Kassapa was the clan of Kakusandha, Koṇāgamana, and Kassapa. Gotama is my clan.

⁸ For Vipassī, the lifespan was 80,000 years. For Sikhī, the lifespan was 70,000 years. For Vessabhū, the lifespan was 60,000 years. For Kakusandha, the lifespan was 40,000 years. For Koṇāgamana, the lifespan was 30,000 years. For Kassapa, the lifespan was 20,000 years. For me at this time the lifespan is short, brief, and fleeting. A long life is a hundred years or a little more.

⁹ Vipassī was awakened at the root of a patala tree. Sikhī was awakened at the root of a white-mango tree. Vessabhū was awakened at the root of a sal tree. Kakusandha was awakened at the root of a lebbeck tree. Koṇāgamana was awakened at the root of a cluster fig tree. Kassapa was awakened at the root of a banyan tree. I was awakened at the root of a peepal tree.

¹⁰ Vipassī had a fine pair of chief disciples named Khaṇḍa and Tissa. Sikhī had a fine pair of chief disciples named Abhibhū and Sambhava. Vessabhū had a fine pair of chief disciples named Soṇa and Uttara. Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva. Koṇāgamana had a fine pair of chief disciples named Bhiyyosa and Uttara. Kassapa had a fine pair of chief disciples named Tissa and Bhāradvāja. I have a fine pair of chief disciples named Sāriputta and Moggallāna.

¹¹ Vipassī had three gatherings of disciples—one of 6,800,000, one of 100,000, and one of 80,000—all of them mendicants who had ended their defilements. Sikhī had three gatherings of disciples—one of 100,000, one of 80,000, and one of 70,000—all of them mendicants who had ended their defilements. Vessabhū had three gatherings of disciples—one of 80,000, one of 70,000, and one of 60,000—all of them mendicants who had ended their defilements. Kakusandha had one gathering of disciples—40,000 mendicants who had ended their defilements. Koṇāgamana had one gathering of disciples—30,000 mendicants who had ended their defilements. Kassapa had one gathering of disciples—20,000 mendicants who had ended their defilements. I have had one gathering of disciples—1,250 mendicants who had ended their defilements.

¹² Vipassī had as chief attendant a mendicant named Asoka. Sikhī had as chief attendant a mendicant named Khemaṅkara. Vessabhū had as chief attendant a mendicant named Upasanta. Kakusandha had as chief attendant a mendicant named Buddhija. Koṇāgamana had as chief attendant a mendicant named Soṭṭhija. Kassapa had as chief attendant a mendicant named Sabbamitta. I have as chief attendant a mendicant named Ānanda.

¹³ Vipassī's father was King Bandhumā, his birth mother was Queen Bandhumatī, and their capital city was named Bandhumatī. Sikhī's father was King Aruṇa, his birth mother was Queen Pabhāvatī, and their capital city was named Aruṇavatī. Vessabhū's father was King Suppatita, his birth mother was Queen Vassavatī, and their capital city was named Anoma. Kakusandha's father was the brahmin Aggidatta, and his birth mother was the brahmin lady Visākhā. At that time the king was Khema, whose capital city was named Khemavatī. Koṇāgamana's father was the brahmin Yaññadatta, and his birth mother was the brahmin lady Uttarā. At that time the king was Sobha, whose capital city was named Sobhavatī. Kassapa's father was the brahmin Brahmadatta, and his birth mother was the brahmin lady Dhanavatī. At that time the king was Kikī, whose capital city was named Varanasi. In this life, my father was King Suddhodana, my birth mother was Queen Māyā, and our capital city was Kapilavatthu." That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

¹⁴ Soon after the Buddha left, those mendicants discussed among themselves: "It's incredible, reverends, it's amazing! The Realized One has such psychic power and might! For he is able to recollect the birth, names, clans, lifespan, chief disciples, and gatherings of disciples of the Buddhas of the past who have become fully quenched, cut off proliferation, cut off the course, finished off the cycle, and passed beyond all suffering: 'Such is the birth, names, clans, conduct, teachings, wisdom, meditation, and freedom of those Blessed Ones.' Is it because the Realized One has clearly penetrated the principle of the teachings that he can recollect all these things? Or did deities tell him?" But this conversation among those mendicants was left unfinished.

¹⁵ Then in the late afternoon, the Buddha came out of retreat and went to the pavilion by the kareri tree, where he sat down on the seat spread out and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?" The mendicants

told him what had happened, adding, “This was our conversation that was unfinished when the Buddha arrived.”

¹⁶ “It is because the Realized One has clearly penetrated the principle of the teachings that he can recollect all these things. And the deities also told me. Would you like to hear a further Dhamma talk on the subject of past lives?” “Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha give a further Dhamma talk on the subject of past lives. The mendicants will listen and remember it.” “Well then, mendicants, listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

¹⁷ “Ninety-one eons ago, the Buddha Vipassī arose in the world, perfected and fully awakened. He was born as an aristocrat into an aristocrat family. His clan was Koṇḍañña. He lived for 80,000 years. He was awakened at the root of a patala tree. He had a fine pair of chief disciples named Khaṇḍa and Tissa. He had three gatherings of disciples— one of 6,800,000, one of 100,000, and one of 80,000— all of them mendicants who had ended their defilements. He had as chief attendant a mendicant named Asoka. His father was King Bandhumā, his birth mother was Queen Bandhumatī, and their capital city was named Bandhumatī.

¹⁸ 2. What’s Normal For One Intent on Awakening When Vipassī, the being intent on awakening, passed away from the host of joyful gods, he was conceived in his mother’s womb, mindful and aware. This is normal in such a case. It’s normal that, when the being intent on awakening passes away from the host of joyful gods, he is conceived in his mother’s womb. And then—in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless gloom of interstellar space—so utterly dark that even the luminosity of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: ‘So, it seems other sentient beings have been reborn here!’ And this ten-thousandfold galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods. This is normal in such a case. It’s normal that, when the being intent on awakening is conceived in his mother’s womb, four godlings approach to guard the four quarters, so that no human or non-human or anyone at all shall harm the being intent on awakening or his mother. This is normal in such a case.

¹⁹ It’s normal that, when the being intent on awakening is conceived in his mother’s womb, she becomes naturally ethical. She refrains from killing living creatures, stealing, sexual misconduct, lying, and beer, wine, and liquor intoxicants. This is normal in such a case.

²⁰ It’s normal that, when the being intent on awakening is conceived in his mother’s womb, she no longer thinks of men in a sexual way, and she cannot be violated by a man of lustful intent. This is normal in such a case.

²¹ It’s normal that, when the being intent on awakening is conceived in his mother’s womb, she obtains the five kinds of sensual stimulation and amuses herself, supplied and provided with them. This is normal in such a case.

²² It’s normal that, when the being intent on awakening is conceived in his mother’s womb, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, whole in his major and minor limbs, not deficient in any faculty. Suppose

there was a beryl gem that was naturally lustrous, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown. And a person with clear eyes were to take it in their hand and examine it: ‘This beryl gem is naturally lustrous, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it’s strung with a thread of blue, yellow, red, white, or golden brown.’ In the same way, when the being intent on awakening is conceived in his mother’s womb, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, whole in his major and minor limbs, not deficient in any faculty. This is normal in such a case.

²³ It’s normal that, seven days after the being intent on awakening is born, his mother passes away and is reborn in the host of joyful gods. This is normal in such a case.

²⁴ It’s normal that, while other women carry the infant in the womb for nine or ten months before giving birth, not so the mother of the being intent on awakening. She gives birth after exactly ten months. This is normal in such a case.

²⁵ It’s normal that, while other women give birth while sitting or lying down, not so the mother of the being intent on awakening. She only gives birth standing up. This is normal in such a case.

²⁶ It’s normal that, when the being intent on awakening emerges from his mother’s womb, gods receive him first, then humans. This is normal in such a case.

²⁷ It’s normal that, when the being intent on awakening emerges from his mother’s womb, before he reaches the ground, four godlings receive him and place him before his mother, saying: ‘Rejoice, O Queen! An illustrious son is born to you.’ This is normal in such a case.

²⁸ It’s normal that, when the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean. Suppose a jewel-treasure was placed on a cloth from Kāsi. The jewel would not soil the cloth, nor would the cloth soil the jewel. Why is that? Because of the cleanliness of them both. In the same way, when the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean. This is normal in such a case.

²⁹ It’s normal that, when the being intent on awakening emerges from his mother’s womb, two showers of water appear from the sky, one cool, one warm, for bathing the being intent on awakening and his mother. This is normal in such a case.

³⁰ It’s normal that, as soon as he’s born, the being intent on awakening stands firm with his own feet on the ground. Facing north, he takes seven strides with a white parasol held above him, surveys all quarters, and makes this dramatic proclamation: ‘I am the foremost in the world! I am the eldest in the world! I am the first in the world! This is my last rebirth; now there’ll be no more future lives.’ This is normal in such a case.

³¹ It’s normal that, when the being intent on awakening emerges from his mother’s womb, then—in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless gloom of interstellar space—so utterly dark that even the luminosity of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears,

surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: 'So, it seems other sentient beings have been reborn here!' And this ten-thousandfold galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods. This is normal in such a case.

³² 3. The Thirty-Two Marks of a Great Man When Prince Vipassī was born, they announced it to King Bandhumā, 'Your Majesty, your son is born! Let Your Majesty examine him!' When the king had examined the prince, he had the brahmin soothsayers summoned and said to them, 'Gentlemen, please examine the prince.' When they had examined him they said to the king, 'Rejoice, O King! An illustrious son is born to you. You are fortunate, so very fortunate, to have a son such as this born in this family! For the prince possesses the thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who has cast off the veil from the world.

³³ And what are the marks which he possesses? He has well-planted feet. On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail. He has stretched heels. He has long fingers. His hands and feet are soft and tender. He has serried hands and feet. The tops of his feet are arched. His calves are like those of an antelope. When standing upright and not bending over, the palms of both hands touch the knees. His private parts are sheathed in a foreskin. He is golden colored; his skin shines like lustrous gold. He has delicate skin, so delicate that dust and dirt don't stick to his body. His hairs grow one per pore. His hairs stand up; they're blue-black and curl clockwise. His body is tall and straight-limbed. He has bulging muscles in seven places. His chest is like that of a lion. He is filled out between the shoulders. He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body. His torso is cylindrical. He has ridged taste buds. His jaw is like that of a lion. He has forty teeth. His teeth are even. His teeth have no gaps. His teeth are perfectly white. He has a large tongue. He has the voice of the Divinity, like a cuckoo's call. His eyes are indigo. He has eyelashes like a cow's. Between his eyebrows there grows a tuft, soft and white like cotton-wool. The crown of his head is like a turban.

³⁴ These are the thirty-two marks of a great man that the prince has. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who has cast off the veil from the world.' Then King Bandhumā had the brahmin soothsayers dressed in unworn clothes and satisfied all their needs.

³⁵ 4. How He Came to be Known as Vipassī

³⁶ Then the king appointed nursemaids for Prince Vipassī. Some suckled him, some bathed him, some held him, and some carried him on their hip. From when he was born, a white parasol was held over him night and day, with the thought, 'Don't let cold, heat, grass, dust, or damp bother him.' He

was dear and beloved by many people, like a blue water lily, or a pink or white lotus. He was always passed from hip to hip.

³⁷ From when he was born, his voice was charming, graceful, sweet, and endearing. It was as sweet as the song of a cuckoo-bird found in the Himalayas.

³⁸ From when he was born, Prince Vipassī had the power of clairvoyance which manifested as a result of past deeds, by which he could see for a league all around both by day and by night.

³⁹ And he was unblinkingly watchful, like the gods of the thirty-three. And because it was said that he was unblinkingly watchful, he came to be known as ‘Vipassī’. Then while King Bandhumā was sitting in court, he’d sit Prince Vipassī in his lap and explain the case to him. And sitting there in his father’s lap, Vipassī would thoroughly consider the case and draw a conclusion using a logical system. So this was all the more reason for him to be known as ‘Vipassī’.

⁴⁰ Then King Bandhumā had three stilt longhouses built for him—one for the winter, one for the summer, and one for the rainy season, and provided him with the five kinds of sensual stimulation. Prince Vipassī stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where he was entertained by musicians—none of them men. The first recitation section.

⁴¹ 5. The Old Man Then, after many years, many hundred years, many thousand years had passed, Prince Vipassī addressed his charioteer, ‘My dear charioteer, harness the finest chariots. We will go to a park and see the scenery.’ ‘Yes, sir,’ replied the charioteer. He harnessed the chariots and informed the prince, ‘Your Majesty, the finest chariots are harnessed. Please go at your convenience.’ Then Prince Vipassī mounted a fine carriage and, along with other fine carriages, set out for the park.

⁴² Along the way he saw an elderly man, bent double, crooked, leaning on a staff, trembling as he walked, ailing, past his prime. He addressed his charioteer, ‘My dear charioteer, what has that man done? For his hair and his body are unlike those of other men.’ ‘That, Your Majesty, is called an old man.’ ‘But why is he called an old man?’ ‘He’s called an old man because now he has not long to live.’ ‘But my dear charioteer, am I liable to grow old? Am I not exempt from old age?’ ‘Everyone is liable to grow old, Your Majesty, including you. No one is exempt from old age.’ ‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’ ‘Yes, Your Majesty,’ replied the charioteer and did so. Back at the royal compound, the prince brooded, miserable and sad: ‘Curse this thing called rebirth, since old age will come to anyone who’s born.’

⁴³ Then King Bandhumā summoned the charioteer and said, ‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’ ‘No, Your Majesty, the prince didn’t enjoy himself at the park.’ ‘But what did he see on the way to the park?’ And the charioteer told the king about seeing the old man and the prince’s reaction.

⁴⁴ 6. The Sick Man Then King Bandhumā thought, ‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’ To this end he provided the prince with even more of the five kinds of sensual stimulation, with which the prince amused himself.

⁴⁵ Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

⁴⁶ Along the way he saw a man who was sick, suffering, gravely ill, collapsed in his own urine and feces, being picked up by some and put down by others. He addressed his charioteer, ‘My dear

charioteer, what has that man done? For his eyes and his voice are unlike those of other men.’ ‘That, Your Majesty, is called a sick man.’ ‘But why is he called a sick man?’ ‘He’s called a sick man; hopefully he will recover from that illness.’ ‘But my dear charioteer, am I liable to fall sick? Am I not exempt from sickness?’ ‘Everyone is liable to fall sick, Your Majesty, including you. No one is exempt from sickness.’ ‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’ ‘Yes, Your Majesty,’ replied the charioteer and did so. Back at the royal compound, the prince brooded, miserable and sad: ‘Curse this thing called rebirth, since old age and sickness will come to anyone who’s born.’

⁴⁷ Then King Bandhumā summoned the charioteer and said, ‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’ ‘No, Your Majesty, the prince didn’t enjoy himself at the park.’ ‘But what did he see on the way to the park?’ And the charioteer told the king about seeing the sick man and the prince’s reaction.

⁴⁸ 7. The Dead Man Then King Bandhumā thought, ‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’ To this end he provided the prince with even more of the five kinds of sensual stimulation,

⁴⁹ with which the prince amused himself. Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

⁵⁰ Along the way he saw a large crowd gathered making a bier out of garments of different colors. He addressed his charioteer, ‘My dear charioteer, why is that crowd making a bier?’ ‘That, Your Majesty, is for someone who’s departed.’ ‘Well then, drive the chariot up to the departed.’ ‘Yes, Your Majesty,’ replied the charioteer, and did so. When the prince saw the corpse of the departed, he addressed the charioteer, ‘But why is he called departed?’ ‘He’s called departed because now his mother and father, his relatives and kin shall see him no more, and he shall never again see them.’ ‘But my dear charioteer, am I liable to die? Am I not exempt from death? Will the king and queen and my other relatives and kin see me no more? And shall I never again see them?’ ‘Everyone is liable to die, Your Majesty, including you. No one is exempt from death. The king and queen and your other relatives and kin shall see you no more, and you shall never again see them.’ ‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’ ‘Yes, Your Majesty,’ replied the charioteer and did so. Back at the royal compound, the prince brooded, miserable and sad: ‘Curse this thing called rebirth, since old age, sickness, and death will come to anyone who’s born.’

⁵¹ Then King Bandhumā summoned the charioteer and said, ‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’ ‘No, Your Majesty, the prince didn’t enjoy himself at the park.’ ‘But what did he see on the way to the park?’ And the charioteer told the king about seeing the dead man and the prince’s reaction.

⁵² 8. The Renunciate Then King Bandhumā thought, ‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’ To this end he provided the prince with even more of the five kinds of sensual stimulation,

⁵³ with which the prince amused himself. Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

⁵⁴ Along the way he saw a man, a renunciate with shaven head, wearing an ocher robe. He addressed his charioteer, 'My dear charioteer, what has that man done? For his head and his clothes are unlike those of other men.' 'That, Your Majesty, is called a renunciate.' 'But why is he called a renunciate?' 'He is called a renunciate because he celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and sympathy for living creatures.' 'Then I celebrate the one called a renunciate, who celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and sympathy for living creatures! Well then, drive the chariot up to that renunciate.' 'Yes, Your Majesty,' replied the charioteer, and did so. Then Prince Vipassī said to that renunciate, 'My dear, what have you done? For your head and your clothes are unlike those of other men.' 'Your Majesty, I am what is called a renunciate.' 'But why are you called a renunciate?' 'I am called a renunciate because I celebrate principled and fair conduct, skillful actions, good deeds, harmlessness, and sympathy for living creatures.' 'Then I celebrate the one called a renunciate, who celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and sympathy for living creatures!'

⁵⁵ 9. The Going Forth Then the prince addressed the charioteer, 'Well then, my dear charioteer, take the chariot and return to the royal compound. I shall shave off my hair and beard right here, dress in ocher robes, and go forth from the lay life to homelessness.' 'Yes, Your Majesty,' replied the charioteer and did so. Then Prince Vipassī shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

⁵⁶ 10. A Great Crowd Goes Forth A large crowd of 84,000 people in the capital of Bandhumatī heard that Vipassī had gone forth. It occurred to them, 'This must be no ordinary teaching and training, no ordinary going forth in which Prince Vipassī has gone forth. If even the prince goes forth, why don't we do the same?' Then that great crowd of 84,000 people shaved off their hair and beard, dressed in ocher robes, and followed the one intent on awakening, Vipassī, by going forth from the lay life to homelessness. Escorted by that assembly, Vipassī wandered on tour among the villages, towns, and capital cities.

⁵⁷ Then as he was in private retreat this thought came to his mind, 'It's not appropriate for me to live in a crowd. Why don't I live alone, withdrawn from the group?' After some time he withdrew from the group to live alone. The 84,000 went one way, but Vipassī went another.

⁵⁸ 11. Vipassī's Reflections Then as Vipassī, the one intent on awakening, was in private retreat in his dwelling, this thought came to his mind, 'Alas, this world has fallen into trouble. It's born, grows old, dies, passes away, and is reborn, yet it doesn't understand how to escape from this suffering, from old age and death. Oh, when will an escape be found from this suffering, from old age and death?' Then Vipassī thought, 'When what exists is there old age and death? What is a requirement for old age and death?' Then, through rational application of mind, Vipassī penetrated with wisdom, 'When rebirth exists there's old age and death. Rebirth is a requirement for old age and death.' Then Vipassī thought, 'When what exists is there rebirth? What is a requirement for rebirth?' Then, through rational application of mind, Vipassī penetrated with wisdom, 'When continued existence exists there's rebirth. Continued existence is a requirement for rebirth.' Then Vipassī thought, 'When what exists is there continued existence? What is a requirement for continued existence?' Then, through rational application of mind, Vipassī penetrated with wisdom, 'When grasping exists there's continued existence. Grasping is a requirement for continued existence.' Then Vipassī thought,

‘When what exists is there grasping? What is a requirement for grasping?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When craving exists there’s grasping. Craving is a requirement for grasping.’ Then Vipassī thought, ‘When what exists is there craving? What is a requirement for craving?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When feeling exists there’s craving. Feeling is a requirement for craving.’ Then Vipassī thought, ‘When what exists is there feeling? What is a requirement for feeling?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When contact exists there’s feeling. Contact is a requirement for feeling.’ Then Vipassī thought, ‘When what exists is there contact? What is a requirement for contact?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When the six sense fields exist there’s contact. The six sense fields are requirements for contact.’ Then Vipassī thought, ‘When what exists are there the six sense fields? What is a requirement for the six sense fields?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When name and form exist there are the six sense fields. Name and form are requirements for the six sense fields.’ Then Vipassī thought, ‘When what exists are there name and form? What is a requirement for name and form?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When consciousness exists there are name and form. Consciousness is a requirement for name and form.’ Then Vipassī thought, ‘When what exists is there consciousness? What is a requirement for consciousness?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When name and form exist there’s consciousness. Name and form are requirements for consciousness.’

⁵⁹ Then Vipassī thought, ‘This consciousness turns back from name and form, and doesn’t go beyond that.’ This is the extent to which one may be reborn, grow old, die, pass away, or reappear. That is: Name and form are requirements for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for the six sense fields. The six sense fields are requirements for contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. Grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.’ ‘Origination, origination.’ Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.

⁶⁰ Then Vipassī thought, ‘When what doesn’t exist is there no old age and death? When what ceases do old age and death cease?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When rebirth doesn’t exist there’s no old age and death. When rebirth ceases, old age and death cease.’ Then Vipassī thought, ‘When what doesn’t exist is there no rebirth? When what ceases does rebirth cease?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When continued existence doesn’t exist there’s no rebirth. When continued existence ceases, rebirth ceases.’ Then Vipassī thought, ‘When what doesn’t exist is there no continued existence? When what ceases does continued existence cease?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When grasping doesn’t exist there’s no continued existence. When grasping ceases, continued existence ceases.’ Then Vipassī thought, ‘When what doesn’t exist is there no grasping? When what ceases does grasping cease?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When craving doesn’t exist there’s no grasping. When craving ceases, grasping ceases.’ Then Vipassī thought, ‘When what doesn’t exist is there no craving? When

what ceases does craving cease?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When feeling doesn’t exist there’s no craving. When feeling ceases, craving ceases.’ Then Vipassī thought, ‘When what doesn’t exist is there no feeling? When what ceases does feeling cease?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When contact doesn’t exist there’s no feeling. When contact ceases, feeling ceases.’ Then Vipassī thought, ‘When what doesn’t exist is there no contact? When what ceases does contact cease?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When the six sense fields don’t exist there’s no contact. When the six sense fields cease, contact ceases.’ Then Vipassī thought, ‘When what doesn’t exist are there no six sense fields? When what ceases do the six sense fields cease?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When name and form don’t exist there are no six sense fields. When name and form cease, the six sense fields cease.’ Then Vipassī thought, ‘When what doesn’t exist are there no name and form? When what ceases do name and form cease?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When consciousness doesn’t exist there are no name and form. When consciousness ceases, name and form cease.’ Then Vipassī thought, ‘When what doesn’t exist is there no consciousness? When what ceases does consciousness cease?’ Then, through rational application of mind, Vipassī penetrated with wisdom, ‘When name and form don’t exist there’s no consciousness. When name and form cease, consciousness ceases.’

⁶¹ Then Vipassī thought, ‘I have discovered the path to awakening. That is: When name and form cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.’ ‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.

⁶² After some time he meditated observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the disappearance of form. Such is feeling, such is the origin of feeling, such is the disappearance of feeling. Such is perception, such is the origin of perception, such is the disappearance of perception. Such are choices, such is the origin of choices, such is the disappearance of choices. Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.’ Meditating like this his mind was soon freed from defilements by not grasping. The second recitation section.

⁶³ 12. The Appeal of the Divinity Then it occurred to the Blessed One Vipassī, the perfected one, the fully awakened Buddha, ‘Why don’t I teach the Dhamma?’ Then he thought, ‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. But people like clinging, they love it and enjoy it. It’s hard for them to see this topic; that is, specific conditionality, dependent origination. It’s also hard for them to see this topic; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach this principle, others might not understand me, which would be wearying and troublesome for me.’

⁶⁴ And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to him: ‘I’ve struggled hard to realize this, there’s no need to reveal it now! Those mired in greed and hate can’t really understand this teaching. It goes against the stream, subtle, deep, obscure, and very fine. Those besotted by greed cannot see, for they’re cloaked in a mass of darkness.’ So, as the Buddha Vipassī reflected like this, his mind inclined to remaining passive, not to teaching the Dhamma. Then, knowing the Buddha Vipassī’s train of thought, it occurred to a certain Great Divinity, ‘Oh lord! The world will be lost, the world will perish! For the mind of the Blessed One Vipassī, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.’ Then, as easily as a strong person would extend or contract their arm, he vanished from the realm of divinity and reappeared in front of the Buddha Vipassī.

⁶⁵ He arranged his robe over one shoulder, knelt on his right knee, raised his cupped palms toward the Buddha Vipassī, and said, ‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching. There will be those who understand the teaching!’

⁶⁶ When he said this, the Buddha Vipassī said to him, ‘I too thought this, Divinity, “Why don’t I teach the Dhamma?” Then it occurred to me, “If I were to teach this principle, others might not understand me, which would be wearying and troublesome for me.” So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.’

⁶⁷ For a second time ... For a third time that Great Divinity begged the Buddha to teach.

⁶⁸ Then, understanding the Divinity’s invitation, the Buddha Vipassī surveyed the world with the eye of a Buddha, out of his compassion for sentient beings. And he saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not. It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water’s surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them. In the same way, the Buddha Vipassī saw sentient beings with little dust in their eyes, and some with much dust in their eyes.

⁶⁹ Then that Great Divinity, knowing the Buddha Vipassī’s train of thought, addressed him in verse: ‘Standing high on a rocky mountain, you can see the people all around. In just the same way, All-seer, so intelligent, having ascended the Temple of Truth, rid of sorrow, look upon the people swamped with sorrow, <j>overcome by rebirth and old age. Rise, hero! Victor in battle, caravan leader, wander the world free of debt. Let the Blessed One teach the Dhamma! There will be those who understand!’ Then the Buddha Vipassī addressed that Great Divinity in verse: ‘Flung open are the doors to freedom from death! Let those with ears to hear commit to faith. Thinking it would be troublesome, Divinity, <j>I did not teach the sophisticated, sublime Dhamma among mankind.’ Then the Great Divinity, knowing that his request for the Buddha Vipassī to teach the Dhamma had been granted, bowed and respectfully circled him, keeping him on his right, before vanishing right there.

⁷⁰ 13. The Chief Disciples Then it occurred to the Blessed One Vipassī, the perfected one, the fully awakened Buddha, ‘Who should I teach first of all? Who will quickly understand this teaching?’ Then he thought, ‘That Khaṇḍa, the king’s son, and Tissa, the high priest’s son, are astute, competent,

intelligent, and have long had little dust in their eyes. Why don't I teach them first of all? They will quickly understand this teaching.'

⁷¹ Then, as easily as a strong person would extend or contract their arm, he vanished from the tree of awakening and reappeared near the capital city of Bandhumatī, in the deer park named Sanctuary. Then the Buddha Vipassī addressed the park keeper, 'My dear park keeper, please enter the city and say this to the king's son Khaṇḍa and the high priest's son Tissa: "Sirs, the Blessed One Vipassī, the perfected one, the fully awakened Buddha, has arrived at Bandhumatī and is staying in the deer park named Sanctuary. He wishes to see you."' 'Yes, sir,' replied the park keeper, and did as he was asked.

⁷² Then the king's son Khaṇḍa and the high priest's son Tissa had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Bandhumatī for the Sanctuary. They went by carriage as far as the terrain allowed, then descended and approached the Buddha Vipassī on foot. They bowed and sat down to one side.

⁷³ The Buddha Vipassī taught them step by step, with a talk on giving, ethical conduct, and heaven. He revealed the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that their minds were ready, pliable, rid of hindrances, elated, and confident he revealed the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in the king's son Khaṇḍa and the high priest's son Tissa: 'Everything that is liable to arise is liable to cease.'

⁷⁴ They saw, attained, understood, and fathomed the Dhamma. They went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. They said to the Buddha Vipassī, 'Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. We go for refuge to the Blessed One and to the teaching. Sir, may we receive the going forth and ordination in the Buddha's presence?'

⁷⁵ And they received the going forth, the ordination in the Buddha Vipassī's presence. Then the Buddha Vipassī educated, encouraged, fired up, and inspired them with a Dhamma talk. He revealed the drawbacks of conditioned phenomena, so sordid and corrupt, and the benefit of extinguishment. Being taught like this their minds were soon freed from defilements by not grasping.

⁷⁶ 14. The Going Forth of the Large Crowd A large crowd of 84,000 people in the capital of Bandhumatī heard that the Blessed One Vipassī, the perfected one, the fully awakened Buddha, had arrived at Bandhumatī and was staying in the deer park named Sanctuary. And they heard that the king's son Khaṇḍa and the high priest's son Tissa had shaved off their hair and beard, dressed in other robes, and gone forth from the lay life to homelessness in the Buddha's presence. It occurred to them, 'This must be no ordinary teaching and training, no ordinary going forth in which the king's son Khaṇḍa and the high priest's son Tissa have gone forth. If even they go forth, why don't we do the same?' Then those 84,000 people left Bandhumatī for the deer park named Sanctuary, where they approached the Buddha Vipassī, bowed and sat down to one side.

⁷⁷ The Buddha Vipassī taught them step by step, with a talk on giving, ethical conduct, and heaven. He revealed the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that their minds were ready, pliable, rid of hindrances, elated, and

confident he revealed the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in those 84,000 people: ‘Everything that is liable to arise is liable to cease.’

⁷⁸ They saw, attained, understood, and fathomed the Dhamma. They went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. They said to the Buddha Vipassī, ‘Excellent, sir! Excellent!’ And just like Khaṇḍa and Tissa they asked for and received ordination. Then the Buddha taught them further.

⁷⁹ Being taught like this their minds were soon freed from defilements by not grasping.

⁸⁰ 15. The 84,000 Who Had Gone Forth Previously The 84,000 people who had gone forth previously also heard: ‘It seems the Blessed One Vipassī, the perfected one, the fully awakened Buddha, has arrived at Bandhumatī and is staying in the deer park named Sanctuary. And he is teaching the Dhamma!’ Then they too went to the Buddha Vipassī, realized the Dhamma, went forth, and became freed from defilements.

⁸¹ 16. The Allowance to Wander Now at that time a large Saṅgha of 6,800,000 mendicants were residing at Bandhumatī. As the Buddha Vipassī was in private retreat this thought came to his mind, ‘The Saṅgha residing at Bandhumatī now is large. What if I was to urge them: “Wander forth, mendicants, for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. Let not two go by one road. Teach the Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that’s entirely full and pure. There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching. There will be those who understand the teaching! But when six years have passed, you must all come to Bandhumatī to recite the monastic code.”’

⁸² Then a certain Great Divinity, knowing the Buddha Vipassī’s train of thought, as easily as a strong person would extend or contract their arm, vanished from the realm of divinity and reappeared in front of the Buddha Vipassī. He arranged his robe over one shoulder, raised his cupped palms toward the Buddha Vipassī, and said, ‘That’s so true, Blessed One! That’s so true, Holy One! The Saṅgha residing at Bandhumatī now is large. Please urge them to wander, as you thought. And sir, I’ll make sure that when six years have passed the mendicants will return to Bandhumatī to recite the monastic code.’ That is what that Great Divinity said. Then he bowed and respectfully circled the Buddha Vipassī, keeping him on his right, before vanishing right there.

⁸³ Then in the late afternoon, the Buddha Vipassī came out of retreat and addressed the mendicants, telling them all that had happened. Then he said,

⁸⁴ ‘Wander forth, mendicants, for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. Let not two go by one road. Teach the Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that’s entirely full and pure. There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching. There will be those who understand the teaching! But when six years have passed, you must all come to Bandhumatī to recite the monastic code.’ Then most of the mendicants left to wander the country that very day.

⁸⁵ Now at that time there were 84,000 monasteries in the Black Plum Tree Land. And when the first year came to an end the deities raised the cry: ‘Good fellows, the first year has ended. Now five years are left. When five years have passed, you must all go to Bandhumatī to recite the monastic code.’ And when the second year ... the third year ... the fourth year ... the fifth year came to an end, the deities raised the cry: ‘Good fellows, the fifth year has ended. Now one year is left. When one year has passed, you must all go to Bandhumatī to recite the monastic code.’ And when the sixth year came to an end the deities raised the cry: ‘Good fellows, the sixth year has ended. Now is the time that you must go to Bandhumatī to recite the monastic code.’ Then that very day the mendicants went to Bandhumatī to recite the monastic code. Some went by their own psychic power, and some by the psychic power of the deities.

⁸⁶ And there the Blessed One Vipassī, the perfected one, the fully awakened Buddha, recited the monastic code thus: ‘Patient acceptance is the ultimate fervor. Extinguishment is the ultimate, say the Buddhas. No true renunciate injures another, nor does an ascetic hurt another. Not to do any evil; to embrace the good; to purify one’s mind: this is the instruction of the Buddhas. Not speaking ill nor doing harm; restraint in the monastic code; moderation in eating; staying in remote lodgings; commitment to the higher mind— this is the instruction of the Buddhas.’

⁸⁷ 17. Being Informed by Deities This one time, mendicants, I was staying near Ukkaṭṭhā in the Subhaga Forest at the root of a magnificent sal tree. As I was in private retreat this thought came to mind, ‘It’s not easy to find an abode of sentient beings where I haven’t previously abided in all this long time, except the gods of the pure abodes. Why don’t I go to see them?’ Then, as easily as a strong person would extend or contract their arm, I vanished from the Subhaga Forest and reappeared with the gods of Aviha. In that order of gods, many thousands, many hundreds of thousands of deities approached me, bowed, stood to one side, and said to me, ‘Ninety-one eons ago, good fellow, the Buddha Vipassī arose in the world, perfected and fully awakened. He was born as an aristocrat into an aristocrat family. Koṇḍañña was his clan. He lived for 80,000 years. He was awakened at the root of a patala tree. He had a fine pair of chief disciples named Khaṇḍa and Tissa. He had three gatherings of disciples—one of 6,800,000, one of 100,000, and one of 80,000—all of them mendicants who had ended their defilements. He had as chief attendant a mendicant named Asoka. His father was King Bandhumā, his birth mother was Queen Bandhumatī, and their capital city was named Bandhumatī. And such was his renunciation, such his going forth, such his striving, such his awakening, and such his rolling forth of the Wheel of Dhamma. And good fellow, after leading the spiritual life under that Buddha Vipassī we lost our desire for sensual pleasures and were reborn here.’ And other deities came and similarly recounted the details of the Buddhas Sikhī, Vessabhū, Kakusandha, Koṇāgamana, and Kassapa.

⁸⁸ In that order of gods, many thousands, many hundreds of thousands of deities approached me, bowed, stood to one side, and said to me, ‘In the present fortunate eon, good fellow, you have arisen in the world, perfected and fully awakened. You were born as an aristocrat into an aristocrat family. Gotama is your clan. For you the lifespan is short, brief, and fleeting. A long life is a hundred years or a little more. You were awakened at the root of a peepal tree. You have a fine pair of chief disciples named Sāriputta and Moggallāna. You have had one gathering of disciples—1,250 mendicants who had ended their defilements. You have as chief attendant a mendicant named Ānanda. Your father was King Suddhodana, your birth mother was Queen Māyā, and your capital

city was Kapilavatthu. And such was your renunciation, such your going forth, such your striving, such your awakening, and such your rolling forth of the Wheel of Dhamma. And good fellow, after leading the spiritual life under you we lost our desire for sensual pleasures and were reborn here.’

⁸⁹ Then together with the gods of Aviha I went to see the gods of Atappa ... the gods fair to see ... and the fair seeing gods. Then together with all these gods I went to see the gods of Akaniṭṭha, where we had a similar conversation.

⁹⁰ And that is how the Realized One is able to recollect the birth, names, clans, lifespan, chief disciples, and gatherings of disciples of the Buddhas of the past who have become fully quenched, cut off proliferation, cut off the course, finished off the cycle, and passed beyond all suffering. It is both because I have clearly penetrated the principle of the teachings, and also because the deities told me.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

DN 15: The Great Discourse on Causation

Chapter 1

¹ 1. Dependent Origination So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “It’s incredible, sir, it’s amazing, in that this dependent origination is deep and appears deep, yet to me it seems as plain as can be.” “Don’t say that, Ānanda, don’t say that! This dependent origination is deep and appears deep. It is because of not understanding and not penetrating this teaching that this population has become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn’t escape the places of loss, the bad places, the underworld, transmigration.

² When asked, ‘Is there a specific condition for old age and death?’ you should answer, ‘There is.’ If they say, ‘What is a requirement for old age and death?’ you should answer, ‘Rebirth is a requirement for old age and death.’ When asked, ‘Is there a specific condition for rebirth?’ you should answer, ‘There is.’ If they say, ‘What is a requirement for rebirth?’ you should answer, ‘Continued existence is a requirement for rebirth.’ When asked, ‘Is there a specific condition for continued existence?’ you should answer, ‘There is.’ If they say, ‘What is a requirement for continued existence?’ you should answer, ‘Grasping is a requirement for continued existence.’ When asked, ‘Is there a specific condition for grasping?’ you should answer, ‘There is.’ If they say, ‘What is a requirement for grasping?’ you should answer, ‘Craving is a requirement for grasping.’ When asked, ‘Is there a specific condition for craving?’ you should answer, ‘There is.’ If they say, ‘What is a requirement for craving?’ you should answer, ‘Feeling is a requirement for craving.’ When asked, ‘Is there a specific condition for feeling?’ you should answer, ‘There is.’ If they say, ‘What is a requirement for feeling?’ you should answer, ‘Contact is a requirement for feeling.’ When asked, ‘Is there a specific condition for contact?’ you should answer, ‘There is.’ If they say, ‘What is a requirement for contact?’ you should answer, ‘Name and form are requirements for contact.’ When asked, ‘Is there a specific condition for name and form?’ you should answer, ‘There is.’ If they say, ‘What is a requirement for name and form?’ you should answer, ‘Consciousness is a requirement for name and form.’ When asked, ‘Is there a specific condition for consciousness?’ you should answer, ‘There is.’ If they say, ‘What is a requirement for consciousness?’ you should answer, ‘Name and form are requirements for consciousness.’

³ So: name and form are requirements for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. Grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

⁴ ‘Rebirth is a requirement for old age and death’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no rebirth for anyone anywhere. That is, there were no rebirth of sentient beings into their various realms—of gods, centaurs, spirits, creatures, humans, quadrupeds, birds, or reptiles, each into their own realm. When there’s no rebirth at all, with the cessation of rebirth, would old age and death still be found?” “No, sir.” “That’s why this is the cause, source, origin, and reason of old age and death, namely rebirth.

⁵ ‘Continued existence is a requirement for rebirth’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no continued existence for anyone anywhere. That is, continued existence in the sensual realm, the realm of luminous form, or the formless realm. When there’s no continued existence at all, with the cessation of continued existence, would rebirth still be found?” “No, sir.” “That’s why this is the cause, source, origin, and reason of rebirth, namely continued existence.

⁶ ‘Grasping is a requirement for continued existence’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no grasping for anyone anywhere. That is, grasping at sensual pleasures, views, precepts and observances, and theories of a self. When there’s no grasping at all, with the cessation of grasping, would continued existence still be found?” “No, sir.” “That’s why this is the cause, source, origin, and reason of continued existence, namely grasping.

⁷ ‘Craving is a requirement for grasping’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no craving for anyone anywhere. That is, craving for sights, sounds, smells, tastes, touches, and ideas. When there’s no craving at all, with the cessation of craving, would grasping still be found?” “No, sir.” “That’s why this is the cause, source, origin, and reason of grasping, namely craving.

⁸ ‘Feeling is a requirement for craving’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no feeling for anyone anywhere. That is, feeling born of contact through the eye, ear, nose, tongue, body, and mind. When there’s no feeling at all, with the cessation of feeling, would craving still be found?” “No, sir.” “That’s why this is the cause, source, origin, and reason of craving, namely feeling.

⁹ So it is, Ānanda, that feeling gives rise to craving. Craving gives rise to searching. Searching gives rise to gaining material things. Gaining material things gives rise to evaluation. Evaluation gives rise to desire and lust. Desire and lust gives rise to attachment. Attachment gives rise to ownership. Ownership gives rise to stinginess. Stinginess gives rise to safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and disputes, accusations, backbiting, and lies.

¹⁰ ‘Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and disputes, accusations, backbiting, and lies’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no safeguarding for anyone anywhere. When there’s no safeguarding at all, with the cessation of safeguarding, would those many bad, unskillful things still come to be?” “No, sir.” “That’s why this is the cause, source, origin, and reason for the origination of those many bad, unskillful things, namely safeguarding.

¹¹ ‘Stinginess gives rise to safeguarding’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no stinginess for anyone anywhere. When there’s no

stinginess at all, with the cessation of stinginess, would safeguarding still be found?” “No, sir.” “That’s why this is the cause, source, origin, and reason of safeguarding, namely stinginess.

¹² ‘Ownership gives rise to stinginess’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no ownership for anyone anywhere. When there’s no ownership at all, with the cessation of ownership, would stinginess still be found?” “No, sir.” “That’s why this is the cause, source, origin, and reason of stinginess, namely ownership.

¹³ ‘Attachment gives rise to ownership’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no attachment for anyone anywhere. When there’s no attachment at all, with the cessation of attachment, would ownership still be found?” “No, sir.” “That’s why this is the cause, source, origin, and reason of ownership, namely attachment.

¹⁴ ‘Desire and lust gives rise to attachment’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no desire and lust for anyone anywhere. When there’s no desire and lust at all, with the cessation of desire and lust, would attachment still be found?” “No, sir.” “That’s why this is the cause, source, origin, and reason of attachment, namely desire and lust.

¹⁵ ‘Evaluation gives rise to desire and lust’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no evaluation for anyone anywhere. When there’s no evaluation at all, with the cessation of evaluation, would desire and lust still be found?” “No, sir.” “That’s why this is the cause, source, origin, and reason of desire and lust, namely evaluation.

¹⁶ ‘Gaining material things gives rise to evaluation’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no gaining of material things for anyone anywhere. When there’s no gaining of material things at all, with the cessation of gaining material things, would evaluation still be found?” “No, sir.” “That’s why this is the cause, source, origin, and reason of evaluation, namely the gaining of material things.

¹⁷ ‘Searching gives rise to gaining material things’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no searching for anyone anywhere. When there’s no searching at all, with the cessation of searching, would the gaining of material things still be found?” “No, sir.” “That’s why this is the cause, source, origin, and reason of gaining material things, namely searching.

¹⁸ ‘Craving gives rise to searching’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no craving for anyone anywhere. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence. When there’s no craving at all, with the cessation of craving, would searching still be found?” “No, sir.” “That’s why this is the cause, source, origin, and reason of searching, namely craving. And so, Ānanda, these two things meet at the two aspects of feeling.

¹⁹ ‘Contact is a requirement for feeling’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no contact for anyone anywhere. That is, contact through the eye, ear, nose, tongue, body, and mind. When there’s no contact at all, with the cessation of contact, would feeling still be found?” “No, sir.” “That’s why this is the cause, source, origin, and reason of feeling, namely contact.

²⁰ ‘Name and form are requirements for contact’—that’s what I said. And this is a way to understand how this is so. Suppose there were none of the features, attributes, signs, and details by which the set of mental phenomena known as name is found. Would labeling contact still be found in the set of physical phenomena?” “No, sir.” “Suppose there were none of the features, attributes, signs, and details by which the set of physical phenomena known as form is found. Would impingement contact still be found in the set of mental phenomena?” “No, sir.” “Suppose there were none of the features, attributes, signs, and details by which the set of phenomena known as name and the set of phenomena known as form are found. Would either labeling contact or impingement contact still be found?” “No, sir.” “Suppose there were none of the features, attributes, signs, and details by which name and form are found. Would contact still be found?” “No, sir.” “That’s why this is the cause, source, origin, and reason of contact, namely name and form.

²¹ ‘Consciousness is a requirement for name and form’—that’s what I said. And this is a way to understand how this is so. If consciousness were not conceived in the mother’s womb, would name and form coagulate there?” “No, sir.” “If consciousness, after being conceived in the mother’s womb, were to be miscarried, would name and form be born into this place?” “No, sir.” “If the consciousness of a young boy or girl were to be cut off, would name and form achieve growth, increase, and maturity?” “No, sir.” “That’s why this is the cause, source, origin, and reason of name and form, namely consciousness.

²² ‘Name and form are requirements for consciousness’—that’s what I said. And this is a way to understand how this is so. If consciousness were not established in name and form, would the coming to be of the origin of suffering—of rebirth, old age, and death in the future—be found?” “No, sir.” “That’s why this is the cause, source, origin, and reason of consciousness, namely name and form. This is the extent to which one may be reborn, grow old, die, pass away, or reappear. This is how far the scope of labeling, definition, and description extends; how far the sphere of wisdom extends; how far the cycle of rebirths spins so that this state of being may be found; namely, name and form together with consciousness.

²³ 2. Describing the Self How do those who describe the self describe it? They describe it as formed and limited: ‘My self is formed and limited.’ Or they describe it as formed and infinite: ‘My self is formed and infinite.’ Or they describe it as formless and limited: ‘My self is formless and limited.’ Or they describe it as formless and infinite: ‘My self is formless and infinite.’

²⁴ Now, take those who describe the self as formed and limited. They describe the self in the present as formed and limited; or they describe it as sure to be in some other place formed and limited; or else they think: ‘Though it is not like that, I will ensure it is provided with what it needs to become like that.’ This being so, it’s appropriate to say that a theory of self as formed and limited underlies them. Now, take those who describe the self as formed and infinite ... formless and limited ... formless and infinite. They describe the self as formless and infinite in the present; or as sure to become formless and infinite in some other place; or else they think: ‘Though it is not like that, I will ensure it is provided with what it needs to become like that.’ This being so, it’s appropriate to say that a theory of self as formless and infinite underlies them. That’s how those who describe the self describe it.

²⁵ 3. Not Describing the Self How do those who don't describe the self not describe it? They don't describe it as formed and limited ... formed and infinite ... formless and limited ... formless and infinite: 'My self is formless and infinite.'

²⁶ Now, take those who don't describe the self as formed and limited ... formed and infinite ... formless and limited ... formless and infinite. They don't describe the self in the present as formless and infinite; or as sure to become in some other place formless and infinite; and they don't think: 'Though it is not like that, I will ensure it is provided with what it needs to become like that.' This being so, it's appropriate to say that a theory of self as formless and infinite doesn't underlie them. That's how those who don't describe the self don't describe it.

²⁷ 4. Regarding a Self How do those who regard the self regard it? They regard feeling as self: 'Feeling is my self.' Or they regard it like this: 'Feeling is definitely not my self. My self does not experience feeling.' Or they regard it like this: 'Feeling is definitely not my self. But it's not that my self does not experience feeling. My self feels, for my self is liable to feel.'

²⁸ Now, as to those who say: 'Feeling is my self.' You should say this to them: 'Reverend, there are three feelings: pleasant, painful, and neutral. Which one of these do you regard as self?' Ānanda, at a time when you feel a pleasant feeling, you don't feel a painful or neutral feeling; you only feel a pleasant feeling. At a time when you feel a painful feeling, you don't feel a pleasant or neutral feeling; you only feel a painful feeling. At a time when you feel a neutral feeling, you don't feel a pleasant or painful feeling; you only feel a neutral feeling.

²⁹ Pleasant feelings, painful feelings, and neutral feelings are all impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. When feeling a pleasant feeling they think: 'This is my self.' When their pleasant feeling ceases they think: 'My self has expired.' When feeling a painful feeling they think: 'This is my self.' When their painful feeling ceases they think: 'My self has expired.' When feeling a neutral feeling they think: 'This is my self.' When their neutral feeling ceases they think: 'My self has expired.' So those who say 'feeling is my self' regard as self that which is evidently impermanent, mixed with pleasure and pain, and liable to rise and fall. That's why it's not acceptable to regard feeling as my self.

³⁰ Now, as to those who say: 'Feeling is definitely not my self. My self does not experience feeling.' You should say this to them, 'But reverend, where there is nothing felt at all, would the thought "I am" occur there?' "No, sir." "That's why it's not acceptable to regard self as that which does not experience feeling."

³¹ Now, as to those who say: 'Feeling is definitely not my self. But it's not that my self does not experience feeling. My self feels, for my self is liable to feel.' You should say this to them, 'Suppose feelings were to totally and utterly cease without remainder. When there's no feeling at all, with the cessation of feeling, would the thought "I am this" occur there?' "No, sir." "That's why it's not acceptable to regard self as that which is liable to feel."

³² When a mendicant does not regard feeling as self; does not regard self as not experiencing feeling; and does not regard it thus: 'my self feels, for my self is liable to feel'—not regarding in this way, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.' It wouldn't be appropriate to say that a mendicant whose mind is freed like this holds the following views: 'A

realized one still exists after death'; 'A realized one no longer exists after death'; 'A realized one both still exists and no longer exists after death'; 'A realized one neither still exists nor no longer exists after death'. Why is that? A mendicant is freed by directly knowing this: how far labeling and the scope of labeling extend; how far definition and the scope of definition extend; how far description and the scope of description extend; how far wisdom and the sphere of wisdom extend; how far the cycle of rebirths and its continuation extend. It wouldn't be appropriate to say that a mendicant freed by directly knowing this holds the view: 'There is no such thing as knowing and seeing.'

³³ 5. Planes of Consciousness Ānanda, there are seven planes of consciousness and two dimensions. What seven? There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness. There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the Divinity's host through the first absorption. This is the second plane of consciousness. There are sentient beings that are unified in body and diverse in perception, such as the gods of sublime luminosity. This is the third plane of consciousness. There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth plane of consciousness. There are sentient beings that have gone totally beyond perceptions of form. With the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness. There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness. There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that 'there is nothing at all', they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness. Then there is the dimension of non-percipient beings, and secondly, the dimension of neither perception nor non-perception.

³⁴ Now, regarding these seven planes of consciousness and two dimensions, is it appropriate for someone who understands them—and their origin, disappearance, gratification, drawback, and escape—to take pleasure in them?" "No, sir." "When a mendicant, having truly understood the origin, disappearance, gratification, drawback, and escape regarding these seven planes of consciousness and these two dimensions, is freed by not grasping, they're called a mendicant who is freed by wisdom.

³⁵ 6. The Eight Liberations Ānanda, there are these eight liberations. What eight? Having physical form, they see forms. This is the first liberation. Not perceiving form internally, they see forms externally. This is the second liberation. They're focused only on beauty. This is the third liberation. Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation. Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation. Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth liberation. Going totally beyond the dimension of nothingness, they

enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation. Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation. These are the eight liberations.

³⁶ When a mendicant enters into and withdraws from these eight liberations—in forward order, in reverse order, and in forward and reverse order—wherever they wish, whenever they wish, and for as long as they wish; and when they realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements, they’re called a mendicant who is freed both ways. And, Ānanda, there is no other freedom both ways that is better or finer than this.” That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

DN 16: The Great Discourse on the Buddha's Extinguishment

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Now at that time King Ajātasattu of Magadha, son of the princess of Videha, wanted to invade the Vajjis. He said: "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"

² And then King Ajātasattu addressed Vassakāra the brahmin, a chief minister of Magadha, "Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: 'Sir, King Ajātasattu of Magadha, son of the princess of Videha, wants to invade the Vajjis. He says, "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"' Remember well how the Buddha answers and tell it to me. For Realized Ones say nothing that is not so."

³ 1. The Brahmin Vassakāra "Yes, worthy sir," Vassakāra replied. He had the finest carriages harnessed. Then he mounted a fine carriage and, along with other fine carriages, set out from Rājagaha for the Vulture's Peak Mountain. He went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "Worthy Gotama, King Ajātasattu of Magadha, son of the princess of Videha, bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably. Worthy Gotama, King Ajātasattu wants to invade the Vajjis. He said: 'I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!'"

⁴ 2. Principles That Prevent Decline Now at that time Venerable Ānanda was standing behind the Buddha fanning him. Then the Buddha said to him, "Ānanda, have you heard that the Vajjis meet frequently and have many meetings?" "I have heard that, sir." "As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline. Ānanda, have you heard that the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony?" "I have heard that, sir." "As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline. Ānanda, have you heard that the Vajjis don't make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian principles as they have been decreed?" "I have heard that, sir." "As long as the Vajjis don't make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian principles as they have been decreed, they can expect growth, not decline. Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to?" "I have heard that, sir." "As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline. Ānanda, have you heard that the Vajjis don't forcibly abduct

the women or girls of the clans and make them live with them?” “I have heard that, sir.” “As long as the Vajjis don’t forcibly abduct the women or girls of the clans and make them live with them, they can expect growth, not decline. Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past?” “I have heard that, sir.” “As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past, they can expect growth, not decline. Ānanda, have you heard that the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort?” “I have heard that, sir.” “As long as the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort, they can expect growth, not decline.”

⁵ Then the Buddha said to Vassakāra, “Brahmin, this one time I was staying near Vesālī at the Sārāṇḍada Shrine. There I taught the Vajjis these seven principles that prevent decline. As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them, they can expect growth, not decline.” When the Buddha had spoken, Vassakāra said to him, “Worthy Gotama, if the Vajjis follow even a single one of these principles they can expect growth, not decline. How much more so all seven! King Ajātasattu cannot defeat the Vajjis in war, unless by bribery or by sowing dissension. Well, now, worthy Gotama, I must go. I have many duties, and much to do.” “Please, brahmin, go at your convenience.” Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, rose from his seat and left.

⁶ 3. Principles That Prevent Decline Among the Mendicants Soon after he had left, the Buddha said to Ānanda, “Go, Ānanda, gather all the mendicants staying in the vicinity of Rājagaha together in the assembly hall.” “Yes, sir,” replied Ānanda. He did what the Buddha asked. Then he went back, bowed, stood to one side, and said to him, “Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience.” Then the Buddha went to the assembly hall, where he sat down on the seat spread out and addressed the mendicants: “Mendicants, I will teach you these seven principles that prevent decline. Listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this: “As long as the mendicants meet frequently and have many meetings, they can expect growth, not decline. As long as the mendicants meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline. As long as the mendicants don’t make new decrees or abolish existing decrees, but proceed having undertaken the training rules as they have been decreed, they can expect growth, not decline. As long as the mendicants honor, respect, esteem, and venerate the senior mendicants—of long standing, long gone forth, fathers and leaders of the Saṅgha—and think them worth listening to, they can expect growth, not decline. As long as the mendicants don’t fall under the sway of arisen craving for future lives, they can expect growth, not decline. As long as the mendicants take care to live in wilderness lodgings, they can expect growth, not decline. As long as the mendicants individually establish mindfulness, so that more good-hearted spiritual companions might come, and those that have already come may live comfortably, they can expect growth, not decline. As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

⁷ I will teach you seven more principles that prevent decline. ... As long as the mendicants don't relish work, loving it and liking to relish it, they can expect growth, not decline. As long as they don't relish talk ... sleep ... company ... they don't have corrupt wishes, falling under the sway of corrupt wishes ... they don't have bad friends, companions, and associates ... they don't stop half-way after achieving some trifling distinction, they can expect growth, not decline.

⁸ As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline. I will teach you seven more principles that prevent decline. ... As long as the mendicants are faithful ... conscientious ... prudent ... learned ... energetic ... mindful ... wise, they can expect growth, not decline. As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline. I will teach you seven more principles that prevent decline. ...

⁹ As long as the mendicants develop the awakening factors of mindfulness ... investigation of principles ... energy ... rapture ... tranquility ... immersion ... equanimity, they can expect growth, not decline.

¹⁰ As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline. I will teach you seven more principles that prevent decline. ... As long as the mendicants develop the perceptions of impermanence ... not-self ... ugliness ... drawbacks ... giving up ... fading away ... cessation, they can expect growth, not decline. As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

¹¹ I will teach you six principles that prevent decline. ... As long as the mendicants consistently treat their spiritual companions with bodily kindness ... verbal kindness ... and mental kindness both in public and in private, they can expect growth, not decline. As long as the mendicants share without reservation any material things they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions, they can expect growth, not decline. As long as the mendicants live according to the precepts shared with their spiritual companions, both in public and in private—such precepts as are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion—they can expect growth, not decline. As long as the mendicants live according to the view shared with their spiritual companions, both in public and in private—the view that is noble and emancipating, and delivers one who applies it to the complete end of suffering—they can expect growth, not decline. As long as these six principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

¹² And while staying there at the Vulture's Peak the Buddha often gave this Dhamma talk to the mendicants: “Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

¹³ When the Buddha had stayed in Rājagaha as long as he pleased, he addressed Venerable Ānanda, “Come, Ānanda, let’s go to Ambalaṭṭhikā.” “Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Ambalaṭṭhikā,

¹⁴ where he stayed in the royal rest-house. And while staying there, too, he often gave this Dhamma talk to the mendicants: “Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is imbued with immersion it’s very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

¹⁵ When the Buddha had stayed in Ambalaṭṭhikā as long as he pleased, he addressed Venerable Ānanda, “Come, Ānanda, let’s go to Nālandā.” “Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Nālandā, where he stayed in Pāvārika’s Mango Grove.

¹⁶ 4. Sāriputta’s Lion’s Roar Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, I have such confidence in the Buddha that I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.” “That’s a grand and bold statement, Sāriputta. You’ve roared a definitive, categorical lion’s roar, saying: ‘I have such confidence in the Buddha that I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.’ What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you encompassed their minds to know that those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?” “No, sir.” “And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you encompassed their minds to know that those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?” “No, sir.” “And what about me, the perfected one, the fully awakened Buddha at present? Have you encompassed my mind to know that I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?” “No, sir.” “In that case, Sāriputta, given that you don’t encompass the minds of Buddhas past, future, or present, what then are you doing, making such a grand and bold statement, roaring such a definitive, categorical lion’s roar?”

¹⁷ “Sir, though I don’t encompass the minds of Buddhas past, future, and present, still I understand this by inference from the teaching. Suppose there was a king’s frontier citadel with fortified embankments, ramparts, and arches, and a single gate. And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in. As he walks around the patrol path, he doesn’t see a hole or cleft in the wall, not even one big enough for a cat to slip out. He thinks, ‘Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.’ In the same way, I understand this by inference from the teaching: ‘All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they awaken to the supreme perfect awakening.’”

¹⁸ And while staying at Nālandā, too, the Buddha often gave this Dhamma talk to the mendicants: “Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is imbued with immersion it’s very fruitful and beneficial.

When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

¹⁹ 5. The Drawbacks of Unethical Conduct When the Buddha had stayed in Nālandā as long as he pleased, he addressed Venerable Ānanda, “Come, Ānanda, let’s go to Pāṭali Village.” “Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Pāṭali Village.

²⁰ The lay followers of Pāṭali Village heard that he had arrived. So they went to see him, bowed, sat down to one side, and said to him, “Sir, please consent to come to our guest house.” The Buddha consented with silence.

²¹ Then, knowing that the Buddha had consented, the lay followers of Pāṭali Village rose from their seats, bowed and respectfully circled the Buddha, keeping him on their right. Then they went to the guest house, where they spread carpets all over, prepared seats, set up a water jar, and placed an oil lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying: “Please, sir, come at your convenience.”

²² In the morning, the Buddha robed up and, taking his bowl and robe, went to the guest house together with the Saṅgha of mendicants. Having washed his feet, he entered the guest house and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the guest house, and sat against the west wall facing east, with the Buddha right in front of them. The lay followers of Pāṭali Village also washed their feet, entered the guest house, and sat against the east wall facing west, with the Buddha right in front of them.

²³ Then the Buddha addressed them: “Householders, there are these five drawbacks for an unethical person because of their failure in ethics. What five? Firstly, an unethical person loses great wealth on account of negligence. This is the first drawback for an unethical person because of their failure in ethics. Furthermore, an unethical person gets a bad reputation. This is the second drawback. Furthermore, an unethical person enters any kind of assembly unconfident and embarrassed, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback. Furthermore, an unethical person feels lost when they die. This is the fourth drawback. Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the fifth drawback. These are the five drawbacks for an unethical person because of their failure in ethics.

²⁴ 6. The Benefits of Ethical Conduct There are these five benefits for an ethical person because of their accomplishment in ethics. What five? Firstly, an ethical person gains great wealth on account of diligence. This is the first benefit. Furthermore, an ethical person gets a good reputation. This is the second benefit. Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics. This is the third benefit. Furthermore, an ethical person dies not feeling lost. This is the fourth benefit. Furthermore, when an ethical person’s body breaks up, after death, they’re reborn in a good place, a heavenly realm. This is the fifth benefit. These are the five benefits for an ethical person because of their accomplishment in ethics.”

²⁵ The Buddha spent much of the night educating, encouraging, firing up, and inspiring the lay followers of Pāṭali Village with a Dhamma talk. Then he sent them off, “The night is getting late, householders. Please go at your convenience.” “Yes, sir,” replied the lay followers of Pāṭali Village.

They got up from their seat, bowed and respectfully circled the Buddha, keeping him on their right, before leaving. Soon after they left the Buddha entered a private cubicle.

²⁶ 7. Building a Citadel Now at that time the Magadhan chief ministers Sunidha and Vassakāra were building a citadel at Pāṭali Village to keep the Vajjis out. At that time thousands of deities were taking possession of building sites in Pāṭali Village. Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities.

²⁷ Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities. Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities. With clairvoyance that is purified and superhuman, the Buddha saw those deities taking possession of building sites in Pāṭali Village. The Buddha rose at the crack of dawn and addressed Ānanda, “Ānanda, who is building a citadel at Pāṭali Village?” “Sir, the Magadhan ministers Sunidha and Vassakāra are building a citadel to keep the Vajjis out.”

²⁸ “It’s as if they were building the citadel in consultation with the gods of the thirty-three. With clairvoyance that is purified and superhuman, I saw those deities taking possession of building sites. Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities. Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities. Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities. As far as the civilized region extends, as far as the trading zone extends, this will be the chief city: the Pāṭaliputta trade center. But Pāṭaliputta will face three threats: from fire, flood, and dissension.”

²⁹ Then the Magadhan ministers Sunidha and Vassakāra approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they stood to one side and said, “Would the worthy Gotama together with the mendicant Saṅgha please accept today’s meal from me?” The Buddha consented with silence.

³⁰ Then, knowing that the Buddha had consented, they went to their own guest house, where they had delicious fresh and cooked foods prepared. Then they had the Buddha informed of the time, saying, “It’s time, worthy Gotama, the meal is ready.” Then the Buddha robed up in the morning and, taking his bowl and robe, went to their guest house together with the mendicant Saṅgha, where he sat down on the seat spread out. Then Sunidha and Vassakāra served and satisfied the mendicant Saṅgha headed by the Buddha with their own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, Sunidha and Vassakāra took a low seat and sat to one side.

³¹ The Buddha expressed his appreciation with these verses: “In the place he makes his dwelling, having fed the astute and the virtuous here, the restrained spiritual practitioners, he should dedicate an offering to the deities there. Venerated, they venerate him; honored, they honor him. After that they have sympathy for him, like a mother the child at her breast. A man beloved of the deities always sees nice things.” When the Buddha had expressed his appreciation to Sunidha and Vassakāra with these verses, he rose from his seat and left.

³² Sunidha and Vassakāra followed behind the Buddha, thinking, “The gate through which the ascetic Gotama exits today shall be named the Gotama Gate. The ford at which he crosses the Ganges River shall be named the Gotama Ford.” Then the gate through which the Buddha exited was named the Gotama Gate. Then the Buddha came to the Ganges River.

³³ Now at that time the Ganges was full to the brim so a crow could drink from it. Wanting to cross from the near to the far shore, some people were seeking a boat, some a dinghy, while some were tying up a raft. But, as easily as a strong person would extend or contract their arm, the Buddha, together with the mendicant Saṅgha, vanished from the near shore and landed on the far shore.

³⁴ He saw all those humans wanting to cross over. Knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment: “Those who cross a deluge or stream have built a bridge and left the marshes behind. While some people are still tying a raft, intelligent people have crossed over.” The first recitation section.

³⁵ 8. Talk on the Noble Truths Then the Buddha said to Venerable Ānanda, “Come, Ānanda, let’s go to the village of Koṭi.” “Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at the village of Koṭi, and stayed there.

³⁶ There he addressed the mendicants: “Mendicants, due to not understanding and not penetrating four noble truths, both you and I have wandered and transmigrated for such a very long time. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These noble truths of suffering, origin, cessation, and the path have been understood and comprehended. Craving for continued existence has been cut off; the leash to existence is ended; now there’ll be no more future lives.”

³⁷ That is what the Buddha said. Then the Holy One, the Teacher, went on to say: “Because of not truly seeing the four noble truths, we have transmigrated for a long time from one rebirth to the next. But now that these truths have been seen, the leash to existence is eradicated. The root of suffering is cut off, now there’ll be no more future lives.”

³⁸ And while staying at the village of Koṭi, too, the Buddha often gave this Dhamma talk to the mendicants: “Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is imbued with immersion it’s very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

³⁹ 9. The Deaths in Ñātika When the Buddha had stayed in the village of Koṭi as long as he pleased, he said to Ānanda, “Come, Ānanda, let’s go to the land of the Ñātikas.” “Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived in the land of the Ñātikas, where he stayed in the brick house at Ñātika.

⁴⁰ Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, the monk named Sālha has passed away in Ñātika. Where has he been reborn in his next life? The nun named Nandā, the layman named Sudatta, and the laywoman named Sujātā have passed away in Ñātika. Where have they been reborn in the next life? The laymen named Kakkāṭa, Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda have passed away in Ñātika. Where have they been reborn in the next life?”

⁴¹ “Ānanda, the monk Sālha had realized the undefiled freedom of heart and freedom by wisdom, having realized it with his own insight in this very life due to the ending of defilements. The nun Nandā had ended the five lower fetters. She’s been reborn spontaneously, and will be extinguished there, not liable to return from that world. The layman Sudatta had ended three fetters, and weakened greed, hate, and delusion. He’s a once-returner; he will come back to this world once only, then make

an end of suffering. The laywoman Sujātā had ended three fetters. She's a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening. The laymen Kakkaṭa, Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda had ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world. Over fifty laymen in Ñātika have passed away having ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world. More than ninety laymen in Ñātika have passed away having ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering. More than five hundred laymen in Ñātika have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening.

⁴² 10. The Mirror of the Teaching It's no wonder that a human being should pass away. But if you should come and ask me about it each and every time someone passes away, that would be a bother for me. So Ānanda, I will teach you the explanation of the Dhamma named 'the mirror of the teaching'. A noble disciple who has this may declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am assured, destined for awakening.'

⁴³ And what is that mirror of the teaching? It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.' And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This is that mirror of the teaching."

⁴⁴ And while staying there in Ñātika the Buddha often gave this Dhamma talk to the mendicants: "Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

⁴⁵ When the Buddha had stayed in Ñātika as long as he pleased, he addressed Venerable Ānanda, "Come, Ānanda, let's go to Vesālī." "Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Vesālī, where he stayed in Ambapālī's Mango Grove.

⁴⁶ There the Buddha addressed the mendicants: "Mendicants, a mendicant should live mindful and aware. This is my instruction to you. And how is a mendicant mindful? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and

displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant is mindful.

⁴⁷ And how is a mendicant aware? It’s when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That’s how a mendicant is aware. A mendicant should live mindful and aware. This is my instruction to you.”

⁴⁸ 11. Ambapālī the Courtesan Ambapālī the courtesan heard that the Buddha had arrived and was staying in her mango grove. She had the finest carriages harnessed. Then she mounted a fine carriage and, along with other fine carriages, set out from Vesālī for her own park. She went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. She bowed and sat down to one side. The Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk. Then she said to the Buddha, “Sir, would the Buddha, together with the mendicant Saṅgha, please accept tomorrow’s meal from me?” The Buddha consented with silence. Then, knowing that the Buddha had consented, Ambapālī rose from her seat, bowed, and respectfully circled the Buddha, keeping him on her right, before leaving.

⁴⁹ The Licchavis of Vesālī also heard that the Buddha had arrived and was staying in Ambapālī’s Mango Grove. They had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Vesālī. Some of the Licchavis were in blue, of blue color, clad in blue, adorned with blue. And some were similarly colored in yellow, red, or white.

⁵⁰ Then Ambapālī the courtesan collided with those Licchavi youths, axle to axle, wheel to wheel, yoke to yoke. The Licchavis said to her, “What, you wench Ambapālī, are you doing colliding with us axle to axle, wheel to wheel, yoke to yoke?” “Well, masters, it’s because I’ve invited the Buddha for tomorrow’s meal together with the mendicant Saṅgha.” “Wench, give us that meal for a hundred thousand!” “Masters, even if you were to give me Vesālī with her provinces, I still wouldn’t give that meal to you.” Then the Licchavis snapped their fingers, saying, “We’ve been beaten by the aunty! We’ve been beaten by the aunty!” Then they continued on to Ambapālī’s Mango Grove.

⁵¹ The Buddha saw them coming off in the distance, and addressed the mendicants: “Any of the mendicants who’ve never seen the gods of the thirty-three before, just have a look at the assembly of Licchavis. See the assembly of Licchavis, check them out: they’re just like the thirty-three!”

⁵² The Licchavis went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. They bowed to the Buddha, sat down to one side, and the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk. Then they said to the Buddha, “Sir, would the Buddha, together with the mendicant Saṅgha, please accept tomorrow’s meal from us?” Then the Buddha said to the Licchavis, “I have already accepted tomorrow’s meal from Ambapālī the courtesan.” Then the Licchavis snapped their fingers, saying, “We’ve been beaten by the aunty! We’ve been beaten by the aunty!” And then those Licchavis approved and agreed with what the Buddha said. They got up from their seat, bowed and respectfully circled the Buddha, keeping him on their right, before leaving.

⁵³ And when the night had passed Ambapālī had delicious fresh and cooked foods prepared in her own park. Then she had the Buddha informed of the time, saying, “Sir, it’s time. The meal is ready.” Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Ambapālī together with the mendicant Saṅgha, where he sat down on the seat spread out. Then Ambapālī served and satisfied the mendicant Saṅgha headed by the Buddha with her own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hands and bowl, Ambapālī took a low seat, sat to one side, and said to the Buddha, “Sir, I present this park to the mendicant Saṅgha headed by the Buddha.” The Buddha accepted the park. Then the Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk, after which he rose from his seat and left.

⁵⁴ And while staying at Vesālī, too, the Buddha often gave this Dhamma talk to the mendicants: “Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is imbued with immersion it’s very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

⁵⁵ 12. Commencing the Rains at Beluva When the Buddha had stayed in Ambapālī’s Mango Grove as long as he pleased, he addressed Venerable Ānanda, “Come, Ānanda, let’s go to the little village of Beluva.” “Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at the little village of Beluva, and stayed there.

⁵⁶ There the Buddha addressed the mendicants: “Mendicants, please enter the rainy season residence with whatever friends or acquaintances you have around Vesālī. I’ll commence the rainy season residence right here in the little village of Beluva.” “Yes, sir,” those mendicants replied. They did as the Buddha said, while the Buddha commenced the rainy season residence right there in the little village of Beluva.

⁵⁷ After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death. But he endured unbothered, with mindfulness and situational awareness. Then it occurred to the Buddha, “It would not be appropriate for me to be fully extinguished before informing my supporters and taking leave of the mendicant Saṅgha. Why don’t I forcefully suppress this illness, stabilize the life force, and live on?”

⁵⁸ So that is what he did. Then the Buddha’s illness died down. Soon after the Buddha had recovered from that sickness, he left his dwelling and sat in the shade of the porch on the seat spread out. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, it’s fantastic that the Buddha is comfortable and well. Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings didn’t spring to mind. Still, at least I was consoled by the thought that the Buddha won’t be fully extinguished without bringing something up regarding the Saṅgha of mendicants.”

⁵⁹ “But what could the mendicant Saṅgha expect from me, Ānanda? I’ve taught the Dhamma without making any distinction between secret and public teachings. The Realized One doesn’t have the closed fist of a tutor when it comes to the teachings. If there’s anyone who thinks: ‘I shall lead the mendicant Saṅgha,’ or ‘the Saṅgha of mendicants is meant for me,’ let them bring something up regarding the Saṅgha. But the Realized One doesn’t think like this, so why should he bring something up regarding the Saṅgha? I’m now old, elderly and senior. I’m advanced in years and have

reached the final stage of life. I'm currently eighty years old. Just as a decrepit old cart is kept going by a rope, in the same way, the Realized One's body is kept going as if by a rope. Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One's body become more comfortable.

⁶⁰ So Ānanda, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how a mendicant lives with themselves as island and refuge, without other refuge; with the teachings as island and refuge, without other refuge. Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best.” The second recitation section.

⁶¹ 13. An Obvious Hint Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from almsround, he addressed Venerable Ānanda: “Ānanda, get your sitting cloth. Let's go to the Cāpāla Shrine for the day's meditation.” “Yes, sir,” replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

⁶² Then the Buddha went up to the Cāpāla Shrine, where he sat down on the seat spread out. Ānanda bowed to the Buddha and sat down to one side. The Buddha said to him: “Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Shrines are all lovely.

⁶³ Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it.”

⁶⁴ But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha: “Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

⁶⁵ For a second time ... And for a third time, the Buddha said to Ānanda: “Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it.” But Ānanda didn't get it, even though the Buddha dropped such an obvious hint,

such a clear sign. He didn't beg the Buddha: "Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

⁶⁶ Then the Buddha got up and said to Venerable Ānanda, "Go now, Ānanda, at your convenience." "Yes, sir," replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

⁶⁷ 14. The Appeal of Māra And then, not long after Ānanda had left, Māra the Wicked went up to the Buddha, stood to one side, and said to him: "Sir, may the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha. Sir, you once made this statement: 'Wicked One, I shall not be fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the principle of the teaching. Not until they practice properly, living in line with the teaching. Not until they've learned their denomination, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.'

⁶⁸ Today you do have such monk disciples. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha. Sir, you once made this statement: 'Wicked One, I shall not be fully extinguished until I have nun disciples who are competent, educated, self-assured, learned ...' Today you do have such nun disciples. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha. Sir, you once made this statement: 'Wicked One, I shall not be fully extinguished until I have layman disciples who are competent, educated, self-assured, learned ...' Today you do have such layman disciples. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha. Sir, you once made this statement: 'Wicked One, I shall not be fully extinguished until I have laywoman disciples who are competent, educated, self-assured, learned ...' Today you do have such laywoman disciples. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha. Sir, you once made this statement: 'Wicked One, I will not be fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans.' Today your spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha."

⁶⁹ When this was said, the Buddha said to Māra, "Relax, Wicked One. The full extinguishment of the Realized One will be soon. Three months from now the Realized One will be fully extinguished."

⁷⁰ 15. Surrendering the Life Force So at the Cāpāla Shrine the Buddha, mindful and aware, surrendered the life force. When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment: "Comparing the incomparable <j>with the creation of prolonged

life, the sage surrendered the life force. Happy inside, serene, he shattered self-creation like a suit of armor.”

⁷¹ 16. The Causes of Earthquakes Then Venerable Ānanda thought, “How incredible, how amazing! That was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What’s the cause, what’s the reason for a great earthquake?”

⁷² Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “How incredible, sir, how amazing! That was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What’s the cause, what’s the reason for a great earthquake?”

⁷³ “Ānanda, there are these eight causes and reasons for a great earthquake. What eight? This great earth is established on water, the water is established on air, and the air stands in space. At a time when a great wind blows, it stirs the water, and the water stirs the earth. This is the first cause and reason for a great earthquake.

⁷⁴ Furthermore, there is an ascetic or brahmin with psychic power who has achieved mastery of the mind, or a god who is mighty and powerful. They’ve developed a limited perception of earth and a limitless perception of water. They make the earth shake and rock and tremble. This is the second cause and reason for a great earthquake.

⁷⁵ Furthermore, when the being intent on awakening passes away from the host of joyful gods, he’s conceived in his mother’s womb, mindful and aware. Then the earth shakes and rocks and trembles. This is the third cause and reason for a great earthquake.

⁷⁶ Furthermore, when the being intent on awakening comes out of his mother’s womb mindful and aware, the earth shakes and rocks and trembles. This is the fourth cause and reason for a great earthquake.

⁷⁷ Furthermore, when the Realized One awakens to the supreme perfect awakening, the earth shakes and rocks and trembles. This is the fifth cause and reason for a great earthquake.

⁷⁸ Furthermore, when the Realized One rolls forth the supreme Wheel of Dhamma, the earth shakes and rocks and trembles. This is the sixth cause and reason for a great earthquake.

⁷⁹ Furthermore, when the Realized One, mindful and aware, surrenders the life force, the earth shakes and rocks and trembles. This is the seventh cause and reason for a great earthquake.

⁸⁰ Furthermore, when the Realized One becomes fully extinguished in the element of extinguishment with no residue, the earth shakes and rocks and trembles. This is the eighth cause and reason for a great earthquake. These are the eight causes and reasons for a great earthquake.

⁸¹ 17. Eight Assemblies There are, Ānanda, these eight assemblies. What eight? The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods of the four great kings. An assembly of the gods of the thirty-three. An assembly of Māras. An assembly of divinities.

⁸² I recall having approached an assembly of hundreds of aristocrats. There I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn’t know: ‘Who is this that speaks? Is it a god or a human?’ And when my Dhamma talk was finished I vanished. But when I vanished they didn’t know: ‘Who was that who vanished? Was it a god or a human?’

⁸³ I recall having approached an assembly of hundreds of brahmins ... householders ... ascetics ... the gods of the four great kings ... the gods of the thirty-three ... Māras ... divinities. There too I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn't know: 'Who is this that speaks? Is it a god or a human?' And when my Dhamma talk was finished I vanished. But when I vanished they didn't know: 'Who was that who vanished? Was it a god or a human?' These are the eight assemblies.

⁸⁴ 18. Eight Dimensions of Mastery Ānanda, there are these eight dimensions of mastery. What eight?

⁸⁵ Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the first dimension of mastery.

⁸⁶ Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the second dimension of mastery.

⁸⁷ Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the third dimension of mastery.

⁸⁸ Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the fourth dimension of mastery.

⁸⁹ Not perceiving form internally, someone sees forms externally that are blue, with blue color and blue appearance. They're like a flax flower that's blue, with blue color and blue appearance. Or a cloth from Varanasi that's smoothed on both sides, blue, with blue color and blue appearance. In the same way, not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. Mastering them, they perceive: 'I know and see.' This is the fifth dimension of mastery.

⁹⁰ Not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. They're like a champak flower that's yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that's smoothed on both sides, yellow, with yellow color and yellow appearance. In the same way, not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. Mastering them, they perceive: 'I know and see.' This is the sixth dimension of mastery.

⁹¹ Not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. They're like a scarlet mallow flower that's red, with red color and red appearance. Or a cloth from Varanasi that's smoothed on both sides, red, with red color and red appearance. In the same way, not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery.

⁹² Not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. They're like the morning star that's white, with white color and white appearance. Or a cloth from Varanasi that's smoothed on both sides, white, with white color and white appearance. In the same way, not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. Mastering them, they perceive: 'I know and see.' This is the eighth dimension of mastery. These are the eight dimensions of mastery.

⁹³ 19. The Eight Liberations Ānanda, there are these eight liberations. What eight? Having physical form, they see forms. This is the first liberation. Not perceiving form internally, they see forms externally. This is the second liberation. They're focused only on beauty. This is the third liberation. Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation. Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation. Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth liberation. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation. Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation. These are the eight liberations.

⁹⁴ Ānanda, this one time, when I was first awakened, I was staying in Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. Then Māra the wicked approached me, stood to one side, and said: 'Sir, may the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.' When he had spoken, I said to Māra:

⁹⁵ 'Wicked One, I shall not be fully extinguished until I have monk disciples ... nun disciples ... layman disciples ... laywoman disciples who are competent, educated, self-assured, learned. I shall not be fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans.'

⁹⁶ Today, just now at the Cāpāla Shrine Māra the Wicked approached me once more with the same request, reminding me of my former statement, and saying that those conditions had been fulfilled.

⁹⁷ When he had spoken, I said to Māra: 'Relax, Wicked One. The full extinguishment of the Realized One will be soon. Three months from now the Realized One will be fully extinguished.' So today, just now at the Cāpāla Shrine, mindful and aware, I surrendered the life force."

⁹⁸ 20. The Appeal of Ānanda When he said this, Venerable Ānanda said to the Buddha, "Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans." "Enough now, Ānanda. Do not beg the Realized One. Now is not the time to beg the Realized One."

⁹⁹ For a second time ... For a third time, Ānanda said to the Buddha, "Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans." "Ānanda, do you have faith in the Realized One's awakening?" "Yes, sir." "So why then do you keep pressing me up to the third time?"

¹⁰⁰ "Sir, I have heard and learned this in the presence of the Buddha: 'Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it. The Realized One has developed and cultivated the four bases of psychic power,

made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it.” “Do you have faith, Ānanda?” “Yes, sir.” “Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone. For even though the Realized One dropped such an obvious hint, such a clear sign, you didn't beg me to remain for the proper lifespan, or what's left of it. If you had begged me, I would have turned you down twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

¹⁰¹ Ānanda, this one time I was staying near Rājagaha, on the Vulture's Peak Mountain. There I said to you: ‘Ānanda, Rājagaha is lovely, and so is the Vulture's Peak. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it.’ But you didn't get it, even though I dropped such an obvious hint, such a clear sign. You didn't beg me to remain for the proper lifespan, or what's left of it. If you had begged me, I would have turned you down twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

¹⁰² Ānanda, this one time I was staying right there near Rājagaha, at the Gotama banyan tree ... at Bandit's Cliff ... in the Sattapaṇṇi cave on the slopes of Vebhāra ... at the Black Rock on the slopes of Isigili ... in the Cool Grove, under the Cobra's Hood Grotto ... in the Hot Springs Monastery ... in the Bamboo Grove, the squirrels' feeding ground ... in Jīvaka's Mango Grove ... in the Maddakucchi deer park ...

¹⁰³ And in each place I said to you: ‘Ānanda, Rājagaha is lovely, and so are all these places. ...

¹⁰⁴ If he wished, the Realized One could live for the proper lifespan or what's left of it.’ But you didn't get it, even though I dropped such an obvious hint, such a clear sign. You didn't beg me to remain for the proper lifespan, or what's left of it.

¹⁰⁵ Ānanda, this one time I was staying right here near Vesālī, at the Udena Shrine ...

¹⁰⁶ at the Gotamaka Shrine ... at the Seven Maidens Shrine ... at the Many Sons Shrine ... at the Sārandada Shrine ...

¹⁰⁷ and just now, today at the Cāpāla Shrine. There I said to you: ‘Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it.’ But you didn't get it, even though I dropped such an obvious hint, such a clear sign. You didn't beg me to remain for the proper lifespan, or what's left of it, saying: ‘Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.’ If you had begged me, I would have turned you down

twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

¹⁰⁸ Did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? The Realized One has discarded, eliminated, released, given up, relinquished, and surrendered the life force. He has categorically stated: ‘The full extinguishment of the Realized One will be soon. Three months from now the Realized One will be fully extinguished.’ It’s not possible for the Realized One, for the sake of life, to take back the life force once it has been given up like that. Come, Ānanda, let’s go to the Great Wood, the hall with the peaked roof.” “Yes, sir,” Ānanda replied.

¹⁰⁹ So the Buddha went with Ānanda to the hall with the peaked roof, and said to him, “Go, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall.” “Yes, sir,” replied Ānanda. He did what the Buddha asked, went up to him, bowed, stood to one side, and said to him, “Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience.”

¹¹⁰ Then the Buddha went to the assembly hall, where he sat down on the seat spread out and addressed the mendicants: “So, mendicants, having carefully memorized those things I have taught you from my direct knowledge, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. And what are those things I have taught from my direct knowledge? They are: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

¹¹¹ These are the things I have taught from my direct knowledge. Having carefully memorized them, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.” Then the Buddha said to the mendicants: “Come now, mendicants, I say to you all: ‘Conditions fall apart. Persist with diligence.’ The full extinguishment of the Realized One will be soon. Three months from now the Realized One will be fully extinguished.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say: “I’ve reached a ripe old age, and little of my life is left. Having given it up, I’ll depart; I’ve made a refuge for myself. Diligent and mindful, be of good virtues, mendicants! With well-settled thoughts, take good care of your minds. Whoever meditates diligently in this teaching and training, giving up transmigration through rebirths, will make an end to suffering.” The third recitation section.

¹¹² 21. The Elephant Look Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from almsround, he turned to gaze back at Vesālī, the way that elephants do. He said to Venerable Ānanda: “Ānanda, this will be the last time the Realized One sees Vesālī. Come, Ānanda, let’s go to Wares Village.” “Yes, sir,” Ānanda replied.

¹¹³ Then the Buddha together with a large Saṅgha of mendicants arrived at Wares Village, and stayed there. There the Buddha addressed the mendicants: “Mendicants, due to not understanding and not penetrating four things, both you and I have wandered and transmigrated for such a very long time. What four? Noble ethics, immersion, wisdom, and freedom. These noble ethics, immersion, wisdom,

and freedom have been understood and comprehended. Craving for continued existence has been cut off; the leash to existence is ended; now there'll be no more future lives."

¹¹⁴ That is what the Buddha said. Then the Holy One, the Teacher, went on to say: "Ethics, immersion, and wisdom, and the supreme freedom: these things have been understood by Gotama the renowned. And so the Buddha, having insight, explained this teaching to the mendicants. The teacher made an end of suffering, seeing clearly, he is fully quenched."

¹¹⁵ And while staying there, too, he often gave this Dhamma talk to the mendicants: "Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

¹¹⁶ 22. The Four Great References When the Buddha had stayed in Wares Village as long as he pleased, he addressed Ānanda, "Come, Ānanda, let's go to Elephant Village." ... "Let's go to Mango Village." ... "Let's go to Black Plum Village." ... "Let's go to Bhoga City."

¹¹⁷ "Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Bhoga City,

¹¹⁸ where he stayed at the Ānanda Shrine. There the Buddha addressed the mendicants: "Mendicants, I will teach you the four great references. Listen and apply your mind well, I will speak." "Yes, sir," they replied. The Buddha said this:

¹¹⁹ "Take a mendicant who says: 'Reverend, I have heard and learned this in the presence of the Buddha: this is the teaching, this is the training, this is the Teacher's instruction.' You should neither approve nor reject that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: 'Clearly this is not the word of the Buddha. It has been incorrectly memorized by that mendicant.' And so you should discard it. If they do fit in the discourse and are exhibited in the training, you should draw the conclusion: 'Clearly this is the word of the Buddha. It has been correctly memorized by that mendicant.' You should remember it. This is the first great reference.

¹²⁰ Take another mendicant who says: 'In such-and-such monastery lives a Saṅgha with seniors and leaders. I've heard and learned this in the presence of that Saṅgha: this is the teaching, this is the training, this is the Teacher's instruction.' You should neither approve nor reject that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: 'Clearly this is not the word of the Buddha. It has been incorrectly memorized by that Saṅgha.' And so you should discard it. If they do fit in the discourse and are exhibited in the training, you should draw the conclusion: 'Clearly this is the word of the Buddha. It has been correctly memorized by that Saṅgha.' You should remember it. This is the second great reference.

¹²¹ Take another mendicant who says: 'In such-and-such monastery there are several senior mendicants who are very learned, inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines. I've heard and learned this in the presence of those senior

mendicants: this is the teaching, this is the training, this is the Teacher's instruction.' You should neither approve nor reject that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: 'Clearly this is not the word of the Buddha. It has not been correctly memorized by those senior mendicants.' And so you should discard it. If they do fit in the discourse and are exhibited in the training, you should draw the conclusion: 'Clearly this is the word of the Buddha. It has been correctly memorized by those senior mendicants.' You should remember it. This is the third great reference.

¹²² Take another mendicant who says: 'In such-and-such monastery there is a single senior mendicant who is very learned, an inheritor of the heritage, who has memorized the teachings, the monastic law, and the outlines. I've heard and learned this in the presence of that senior mendicant: this is the teaching, this is the training, this is the Teacher's instruction.' You should neither approve nor reject that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: 'Clearly this is not the word of the Buddha. It has been incorrectly memorized by that senior mendicant.' And so you should discard it. If they do fit in the discourse and are exhibited in the training, you should draw the conclusion: 'Clearly this is the word of the Buddha. It has been correctly memorized by that senior mendicant.' You should remember it. This is the fourth great reference. These are the four great references."

¹²³ And while staying at the Ānanda Shrine, too, the Buddha often gave this Dhamma talk to the mendicants: "Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

¹²⁴ 23. On Cunda the Smith When the Buddha had stayed in Bhoga City as long as he pleased, he addressed Ānanda, "Come, Ānanda, let's go to Pāvā." "Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Pāvā, where he stayed in Cunda the smith's mango grove.

¹²⁵ Cunda heard that the Buddha had arrived and was staying in his mango grove. Then he went to the Buddha, bowed, and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk. Then Cunda said to the Buddha,

¹²⁶ "Sir, would the Buddha, together with the mendicant Saṅgha, please accept tomorrow's meal from me?" The Buddha consented with silence.

¹²⁷ Then, knowing that the Buddha had consented, Cunda rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

¹²⁸ And when the night had passed Cunda had delicious fresh and cooked foods prepared in his own home, and plenty of pork on the turn. Then he had the Buddha informed of the time, saying, "Sir, it's time. The meal is ready."

¹²⁹ Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Cunda together with the mendicant Saṅgha, where he sat down on the seat spread out and addressed Cunda, “Cunda, please serve me with the pork on the turn that you’ve prepared. And serve the mendicant Saṅgha with the other foods.” “Yes, sir,” replied Cunda, and did as he was asked.

¹³⁰ Then the Buddha addressed Cunda, “Cunda, any pork on the turn that’s left over, you should bury it in a pit. I don’t see anyone in this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—who could properly digest it except the Realized One.” “Yes, sir,” replied Cunda. He did as he was asked, then came back to the Buddha, bowed, and sat down to one side. Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he rose from his seat and left.

¹³¹ After the Buddha had eaten Cunda’s meal, he fell severely ill with bloody dysentery, struck by dreadful pains, close to death. But he endured unbothered, with mindfulness and situational awareness. Then he addressed Ānanda, “Come, Ānanda, let’s go to Kusinārā.” “Yes, sir,” Ānanda replied. I’ve heard that after eating the meal of Cunda the smith, the attentive one fell severely ill, with pains, close to death. A severe sickness struck the Teacher who had eaten the pork on the turn. While still purging the Buddha said: “I’ll go to the citadel of Kusinārā.”

¹³² 24. Bringing a Drink Then the Buddha left the road and went to the root of a certain tree, where he addressed Ānanda, “Go on then, Ānanda, fold my outer robe in four and spread it out for me. I am tired and will sit down.” “Yes, sir,” replied Ānanda, and did as he was asked. The Buddha sat down on the seat spread out.

¹³³ When he was seated he said to Venerable Ānanda, “Go on then, Ānanda, fetch me some water. I am thirsty and will drink.” When he said this, Venerable Ānanda said to the Buddha, “Sir, just now around five hundred carts have passed by. The shallow water has been churned up by their wheels, and it flows cloudy and murky. The Kakudhā River is not far away, with clear, sweet, cool water, clean, with smooth banks, delightful. There the Buddha can drink and cool his limbs.”

¹³⁴ For a second time, the Buddha asked Ānanda for a drink, and for a second time Ānanda suggested going to the Kakudhā River.

¹³⁵ And for a third time, the Buddha said to Ānanda, “Go on then, Ānanda, fetch me some water. I am thirsty and will drink.” “Yes, sir,” replied Ānanda. Taking his bowl he went to the river. Now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when Ānanda approached it flowed transparent, clear, and unclouded.

¹³⁶ Then Ānanda thought, “Oh lord, how incredible, how amazing! The Realized One has such psychic power and might! For though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded.” Gathering a bowl of drinking water he went back to the Buddha, and said to him, “It’s incredible, sir, it’s amazing! The Realized One has such psychic power and might! Just now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded. Drink the water, Blessed One! Drink the water, Holy One!” So the Buddha drank the water.

¹³⁷ 25. On Pukkusa the Malla Now at that time Pukkusa the Mallian, a disciple of Āḷāra Kālāma, was traveling along the road from Kusinārā to Pāvā. He saw the Buddha sitting at the root of a certain

tree. He went up to him, bowed, sat down to one side, and said, “It’s incredible, sir, it’s amazing! Those who have gone forth remain in such peaceful meditations.

¹³⁸ Once it so happened that Āḷāra Kālāma, while traveling along a road, left the road and sat at the root of a nearby tree for the day’s meditation. Then around five hundred carts passed by right beside Āḷāra Kālāma. Then a certain person coming behind those carts went up to Āḷāra Kālāma and said to him: ‘Sir, didn’t you see the five hundred carts pass by?’ ‘No, respectable sir, I didn’t see them.’ ‘But sir, didn’t you hear a sound?’ ‘No, respectable sir, I didn’t hear a sound.’ ‘But sir, were you asleep?’ ‘No, respectable sir, I wasn’t asleep.’ ‘But sir, were you conscious?’ ‘Yes, respectable sir.’ ‘So, sir, while conscious and awake you neither saw nor heard a sound as five hundred carts passed by right beside you? Why sir, even your outer robe is covered with dust!’ ‘Yes, respectable sir.’ Then that person thought: ‘Oh lord, how incredible, how amazing! Those who have gone forth remain in such peaceful meditations, in that, while conscious and awake he neither saw nor heard a sound as five hundred carts passed by right next to him.’ And after declaring his lofty confidence in Āḷāra Kālāma, he left.”

¹³⁹ “What do you think, Pukkusa? Which is harder and more challenging to do while conscious and awake: to neither see nor hear a sound as five hundred carts pass by right next to you? Or to neither see nor hear a sound as the heavens are raining and pouring, lightning’s flashing, and thunder’s cracking?”

¹⁴⁰ “What do five hundred carts matter, or six hundred, or seven hundred, or eight hundred, or nine hundred, or a thousand, or even a hundred thousand carts? It’s far harder and more challenging to neither see nor hear a sound as the heavens are raining and pouring, lightning’s flashing, and thunder’s cracking!”

¹⁴¹ “This one time, Pukkusa, I was staying near Ātumā in a threshing-hut. At that time the heavens were raining and pouring, lightning was flashing, and thunder was cracking. And not far from the threshing-hut two farmers who were brothers were killed, as well as four oxen. Then a large crowd came from Ātumā to the place where that happened.

¹⁴² Now at that time I came out of the threshing-hut and was walking mindfully in the open near the door of the hut. Then having left that crowd, a certain person approached me, bowed, and stood to one side. I said to them,

¹⁴³ ‘Why, respectable sir, has this crowd gathered?’ ‘Just now, sir, the heavens were raining and pouring, lightning was flashing, and thunder was cracking. And two farmers who were brothers were killed, as well as four oxen. Then this crowd gathered here. But sir, where were you?’ ‘I was right here, respectable sir.’ ‘But sir, did you see?’ ‘No, respectable sir, I didn’t see anything.’ ‘But sir, didn’t you hear a sound?’ ‘No, respectable sir, I didn’t hear a sound.’ ‘But sir, were you asleep?’ ‘No, respectable sir, I wasn’t asleep.’ ‘But sir, were you conscious?’ ‘Yes, respectable sir.’ ‘So, sir, while conscious and awake you neither saw nor heard a sound as the heavens were raining and pouring, lightning was flashing, and thunder was cracking?’ ‘Yes, respectable sir.’

¹⁴⁴ Then that person thought: ‘Oh lord, how incredible, how amazing! Those who have gone forth remain in such peaceful meditations, in that, while conscious and awake he neither saw nor heard a sound as the heavens were raining and pouring, lightning was flashing, and thunder was cracking.’ And after declaring their lofty confidence in me, they bowed and respectfully circled me, keeping me on their right, before leaving.”

¹⁴⁵ When he said this, Pukkusa said to him, “Any confidence I had in Āḷāra Kālāma I whisk away as in a strong wind, or glide away as down a swift stream. Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

¹⁴⁶ Then Pukkusa addressed a certain man, “Go on then, lad, fetch me a pair of ready to wear garments the color of mountain gold.” “Yes, sir,” replied that man, and did as he was asked. Then Pukkusa brought the garments to the Buddha, “Sir, please accept this pair of ready to wear garments the color of mountain gold from me out of sympathy.” “Well then, Pukkusa, clothe me in one, and Ānanda in the other.” “Yes, sir,” replied Pukkusa, and did so.

¹⁴⁷ Then the Buddha educated, encouraged, fired up, and inspired Pukkusa the Malla with a Dhamma talk, after which he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

¹⁴⁸ Then, not long after Pukkusa had left, Ānanda placed the pair of garments the color of mountain gold by the Buddha’s body. But when placed by the Buddha’s body they seemed to lose their sheen. Then Ānanda said to the Buddha, “It’s incredible, sir, it’s amazing, how pure and bright is the color of the Realized One’s skin. When this pair of ready to wear garments the color of mountain gold is placed by the Buddha’s body they seem to lose their sheen.” “That’s so true, Ānanda, that’s so true! There are two times when the color of the Realized One’s skin becomes extra pure and bright.

¹⁴⁹ What two? The night when a Realized One awakens to the supreme perfect awakening; and the night he becomes fully extinguished in the element of extinguishment with no residue. These are the two times when the color of the Realized One’s skin becomes extra pure and bright. Today, Ānanda, in the last watch of the night, between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā, shall be the Realized One’s full extinguishment. Come, Ānanda, let’s go to the Kakudhā River.” “Yes, sir,” Ānanda replied. A pair of garments the color of mountain gold was presented by Pukkusa; when the Teacher was clothed with them, his snow gold skin glowed bright.

¹⁵⁰ Then the Buddha together with a large Saṅgha of mendicants went to the Kakudhā River. He plunged into the river and bathed and drank. And when he had emerged, he went to the mango grove, where he addressed Venerable Cundaka, “Go on then, Cundaka, fold my outer robe in four and spread it out for me. I am tired and will lie down.”

¹⁵¹ “Yes, sir,” replied Cundaka, and did as he was asked. And then the Buddha laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. But Cundaka sat down right there in front of the Buddha.

¹⁵² Having gone to Kakudhā Creek, whose water was transparent, sweet, and clear, the Teacher, being tired, plunged in, the Realized One, without compare in the world. And after bathing and drinking the Teacher emerged. Before the group of mendicants, in the middle, <j>the Buddha, the Teacher <j>who rolled forth the present dispensation, the great seer went to the mango grove. He addressed the mendicant named Cundaka: “Spread out my folded robe so I can lie down.” The evolved one urged Cunda, who quickly spread the folded robe. The Teacher lay down so tired, while Cunda sat there before him.

¹⁵³ Then the Buddha said to Venerable Ānanda: “Now it may happen, Ānanda, that someone may give rise to regret in Cunda the smith: ‘It’s your loss, respected Cunda, it’s your misfortune, in that the Realized One was fully quenched after eating his last almsmeal from you.’ You should dispel remorse in Cunda the smith like this: ‘You’re fortunate, respected Cunda, you’re so very fortunate, in that the Realized One was fully quenched after eating his last almsmeal from you. I have heard and learned this in the presence of the Buddha. There are two almsmeal offerings that have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings. What two? The almsmeal after eating which a Realized One awakens to the supreme perfect awakening; and the almsmeal after eating which he becomes fully extinguished in the element of extinguishment with no residue. These two almsmeal offerings have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings. You’ve accumulated a deed that leads to long life, beauty, happiness, fame, heaven, and sovereignty.’ That’s how you should dispel remorse in Cunda the smith.”

¹⁵⁴ Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment: “A giver’s merit grows; enmity doesn’t build up when you have self-control. A skillful person gives up bad things—with the end of greed, hate, and delusion, <j>they’re quenched.” The fourth recitation section.

¹⁵⁵ 26. The Pair of Sal Trees Then the Buddha said to Ānanda, “Come, Ānanda, let’s go to the far shore of the Golden River, and on to the sal forest of the Mallas at Upavattana near Kusinārā.” “Yes, sir,” Ānanda replied. And that’s where they went. Then the Buddha addressed Ānanda, “Go on then, Ānanda, set up a cot for me between the twin sal trees, with my head to the north. I am tired and will lie down.” “Yes, sir,” replied Ānanda, and did as he was asked. And then the Buddha laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware.

¹⁵⁶ Now at that time the twin sal trees were in full blossom with flowers out of season. They sprinkled and bestrewed the Realized One’s body in honor of the Realized One. And the flowers of the heavenly Flame Tree fell from the sky, and they too sprinkled and bestrewed the Realized One’s body in honor of the Realized One. And heavenly sandalwood powder fell from the sky, and it too sprinkled and bestrewed the Realized One’s body in honor of the Realized One. And heavenly music played in midair in honor of the Realized One. And heavenly choirs sang in midair in honor of the Realized One.

¹⁵⁷ Then the Buddha pointed out to Ānanda what was happening, adding: “That’s not the full extent of how the Realized One is honored, respected, revered, venerated, and esteemed. Any monk or nun or male or female lay follower who practices in line with the teaching, practicing properly, living in line with the teaching—they honor, respect, revere, venerate, and esteem the Realized One with the highest honor. So Ānanda, you should train like this: ‘We shall practice in line with the teaching, practicing properly, living in line with the teaching.’”

¹⁵⁸ 27. The Monk Upavāṇa Now at that time Venerable Upavāṇa was standing in front of the Buddha fanning him. Then the Buddha made him move, “Move over, mendicant, don’t stand in front of me.” Ānanda thought, “This Venerable Upavāṇa has been the Buddha’s attendant for a long time, close to him, living in his presence. Yet in his final hour the Buddha makes him move, saying: ‘Move over, mendicant, don’t stand in front of me.’ What is the cause, what is the reason for this?”

¹⁵⁹ Then Ānanda said to the Buddha, “This Venerable Upavāṇa has been the Buddha’s attendant for a long time, close to him, living in his presence. Yet in his final hour the Buddha makes him move, saying: ‘Move over, mendicant, don’t stand in front of me.’ What is the cause, sir, what is the reason for this?” “Most of the deities from ten solar systems have gathered to see the Realized One. For twelve leagues all around this sal grove there’s no spot, not even a fraction of a hair’s tip, that’s not crowded full of illustrious deities. The deities are complaining: ‘We’ve come such a long way to see the Realized One! Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas. This very day, in the last watch of the night, the Realized One will be fully extinguished. And this illustrious mendicant is standing in front of the Buddha blocking the view. We won’t get to see the Realized One in his final hour!’”

¹⁶⁰ “But sir, what kind of deities are you thinking of?” “There are, Ānanda, deities—both in space and on the earth—who are aware of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting: ‘Too soon the Blessed One will be fully extinguished! Too soon the Holy One will be fully extinguished! Too soon the Eye of the World will vanish!’ But the deities who are free of desire endure, mindful and aware, thinking: ‘Conditions are impermanent. How could it possibly be otherwise?’”

¹⁶¹ 28. The Four Inspiring Places “Previously, sir, when mendicants had completed the rainy season residence in various districts they came to see the Realized One. We got to see the esteemed mendicants, and to pay homage to them. But when the Buddha has passed, we won’t get to see the esteemed mendicants or to pay homage to them.”

¹⁶² “Ānanda, a faithful gentleman should go to see these four inspiring places. What four? Thinking: ‘Here the Realized One was born!’—that is an inspiring place. Thinking: ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’—that is an inspiring place. Thinking: ‘Here the supreme Wheel of Dhamma was rolled forth by the Realized One!’—that is an inspiring place. Thinking: ‘Here the Realized One was fully quenched in the element of extinguishment with no residue!’—that is an inspiring place. These are the four inspiring places that a faithful gentleman should go to see. Faithful monks, nuns, laymen, and laywomen will come, and think: ‘Here the Realized One was born!’ and ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’ and ‘Here the supreme Wheel of Dhamma was rolled forth by the Realized One!’ and ‘Here the Realized One was fully quenched in the element of extinguishment with no residue!’ Anyone who passes away while on pilgrimage to these shrines will, when their body breaks up, after death, be reborn in a good place, a heavenly realm.”

¹⁶³ 29. Ānanda’s Questions “Sir, how do we proceed when it comes to ladies?” “Without looking, Ānanda.” “But when looking, how to proceed?” “Without chatting, Ānanda.” “But when chatting, how to proceed?” “Be mindful, Ānanda.”

¹⁶⁴ “Sir, how do we proceed when it comes to the Realized One’s corpse?” “Don’t get involved in the rites for venerating the Realized One’s corpse, Ānanda. Please, Ānanda, you must all strive and practice for your heart’s goal! Meditate diligent, keen, and resolute for your heart’s goal! There are astute aristocrats, brahmins, and householders who are devoted to the Realized One. They will perform the rites for venerating the Realized One’s corpse.”

¹⁶⁵ “But sir, how to proceed when it comes to the Realized One’s corpse?” “Proceed in the same way as they do for the corpse of a wheel-turning monarch.” “But how do they proceed with a wheel-

turning monarch's corpse?" "They wrap a wheel-turning monarch's corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth. In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron casket filled with oil and close it up with another casket. Then, having built a funeral pyre out of all kinds of aromatics, they cremate the corpse. They build a monument for the wheel-turning monarch at the crossroads. That's how they proceed with a wheel-turning monarch's corpse. Proceed in the same way with the Realized One's corpse. A monument for the Realized One is to be built at the crossroads. When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness.

¹⁶⁶ 30. Individuals Worthy of a Monument Ānanda, these four are worthy of a monument. What four? A Realized One, a perfected one, a fully awakened Buddha; an independent Buddha; a disciple of a Realized One; and a wheel-turning monarch. And for what reason is a Realized One worthy of a monument? So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that Blessed One, perfected and fully awakened!' And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a Realized One is worthy of a monument. And for what reason is an independent Buddha worthy of a monument? So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that independent Buddha!' And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that an independent Buddha is worthy of a monument. And for what reason is a Realized One's disciple worthy of a monument? So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that Blessed One's disciple!' And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a Realized One's disciple is worthy of a monument. And for what reason is a wheel-turning monarch worthy of a monument? So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that just and principled king!' And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a wheel-turning monarch is worthy of a monument. These four are worthy of a monument."

¹⁶⁷ 31. Ānanda's Incredible Qualities Then Venerable Ānanda entered a building, and stood there leaning against the door-jamb and crying, "Oh! I'm still only a trainee with work left to do; and my Teacher is about to be fully extinguished, he who is so kind to me!" Then the Buddha said to the mendicants, "Mendicants, where is Ānanda?" "Sir, Ānanda has entered a dwelling, and stands there leaning against the door-jamb and crying: 'Oh! I'm still only a trainee with work left to do; and my Teacher is about to be fully extinguished, he who is so kind to me!'" So the Buddha addressed one of the monks, "Please, monk, in my name tell Ānanda that the Teacher summons him." "Yes, sir," that monk replied. He went to Ānanda and said to him, "Reverend Ānanda, the Teacher summons you."

¹⁶⁸ "Yes, reverend," Ānanda replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Enough, Ānanda! Do not grieve, do not lament. Did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out, even the Realized One's body? For a long time, Ānanda, you've treated the Realized One with deeds

of body, speech, and mind that are loving, beneficial, pleasant, undivided, and limitless. You have done good deeds, Ānanda. Devote yourself to meditation, and you will soon be free of defilements.”

¹⁶⁹ Then the Buddha said to the mendicants: “Those who were perfected ones, fully awakened Buddhas in the past also had attendants, who at best were like Ānanda is for me. Those who will be perfected ones, fully awakened Buddhas in the future will also have attendants, who at best will be like Ānanda is for me. Ānanda is astute, he is intelligent. He knows the time for monks, nuns, laymen, laywomen, royal ministers, monastics of other religions and their disciples to visit the Realized One.

¹⁷⁰ There are these four incredible and amazing things about Ānanda. What four? If an assembly of monks goes to see Ānanda, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough. If an assembly of nuns ... laymen ... or laywomen goes to see Ānanda, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough. These are the four incredible and amazing things about Ānanda. There are these four incredible and amazing things about a wheel-turning monarch. What four? If an assembly of aristocrats goes to see a wheel-turning monarch, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough. If an assembly of brahmins ... householders ... or ascetics goes to see a wheel-turning monarch, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough. In the same way, there are those four incredible and amazing things about Ānanda.”

¹⁷¹ 32. Teaching the Discourse on Mahāsudassana When he said this, Venerable Ānanda said to the Buddha: “Sir, please don’t be fully extinguished in this little hamlet, this jungle hamlet, this branch hamlet. There are other great cities such as Campā, Rājagaha, Sāvattthī, Sāketa, Kosambī, and Varanasi. Let the Buddha be fully extinguished there. There are many well-to-do aristocrats, brahmins, and householders there who are devoted to the Buddha. They will perform the rites of venerating the Realized One’s corpse.” “Don’t say that Ānanda! Don’t say that this is a little hamlet, a jungle hamlet, a branch hamlet.

¹⁷² Once upon a time, there was a king named Mahāsudassana who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures. His capital was this Kusinārā, which at the time was named Kusāvātī. It stretched for twelve leagues from east to west, and seven leagues from north to south. The royal capital of Kusāvātī was successful and prosperous, populous and full of people, with plenty of food. It was just like Āḷakamandā, the royal capital of the gods, which is successful and prosperous, populous and full of spirits, with plenty of food. Kusāvātī was never free of ten sounds by day or night, namely: the sound of elephants, horses, chariots, drums, clay drums, arched harps, singing, horns, gongs, and handbells; and the cry: ‘Eat, drink, be merry!’ as the tenth.

¹⁷³ Go, Ānanda, into Kusinārā and inform the Mallas: ‘This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will be fully extinguished. Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas! Don’t regret it later, thinking: “The Realized One became fully extinguished in our own village district, but we didn’t get a chance to see him in his final hour.”’” “Yes, sir,” replied Ānanda. Then he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

¹⁷⁴ 33. The Mallas Pay Homage Now at that time the Mallas of Kusinārā were sitting together at the town hall on some business. Ānanda went up to them, and announced: “This very day, Vāseṭṭhas, in

the last watch of the night, the Realized One will be fully extinguished. Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas! Don't regret it later, thinking: 'The Realized One became fully extinguished in our own village district, but we didn't get a chance to see him in his final hour.'"

¹⁷⁵ When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented, "Too soon the Blessed One will be fully extinguished! Too soon the Holy One will be fully extinguished! Too soon the Eye of the World will vanish!" Then the Mallas, their sons, daughters-in-law, and wives, distraught, saddened, and grief-stricken went to the Mallian sal grove at Upavattana and approached Ānanda.

¹⁷⁶ Then Ānanda thought, "If I have the Mallas pay homage to the Buddha one by one, they won't be finished before first light. I'd better separate them family by family and then have them pay homage, saying: 'Sir, the Malla named so-and-so with children, wives, retinue, and ministers bows with his head to your feet.'" And so that's what he did. So by this means Ānanda got the Mallas to finish paying homage to the Buddha in the first watch of the night.

¹⁷⁷ 34. On Subhadda the Wanderer Now at that time a wanderer named Subhadda was residing near Kusinārā. He heard that on that very day, in the last watch of the night, will be the full extinguishment of the ascetic Gotama. He thought: "I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, said: 'Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.' And this very day, in the last watch of the night, will be the full extinguishment of the ascetic Gotama. This state of uncertainty has come up in me. I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty."

¹⁷⁸ Then Subhadda went to the Mallian sal grove at Upavattana, approached Ānanda, and said to him, "Worthy Ānanda, I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, said: 'Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.' And this very day, in the last watch of the night, will be the full extinguishment of the ascetic Gotama. This state of uncertainty has come up in me. I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty. Worthy Ānanda, please let me see the ascetic Gotama." When he had spoken, Ānanda said, "Enough, Reverend Subhadda, do not trouble the Realized One. He is tired." For a second time ... For a third time, Subhadda asked Ānanda, and a third time Ānanda refused.

¹⁷⁹ The Buddha heard that discussion between Ānanda and Subhadda. He said to Ānanda, "Enough, Ānanda, don't obstruct Subhadda; let him see the Realized One. For whatever he asks me, he will only be looking to understand, not to trouble me. And he will quickly understand any answer I give to his question." So Ānanda said to the wanderer Subhadda, "Go, Reverend Subhadda, the Buddha is making time for you."

¹⁸⁰ Then the wanderer Subhadda went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: "Worthy Gotama, there are those ascetics and brahmins who lead an order and a community, and tutor a community. They're well-known and famous religious founders, deemed holy by many people. Namely: Pūraṇa Kassapa, the bamboo-staffed ascetic Gosāla, Ajita of the hair blanket, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and the Jain ascetic of the Ñātika clan. According to their

own claims, did all of them have direct knowledge, or none of them, or only some?” “Enough, Subhadda, let that be. I shall teach you the Dhamma. Listen and apply your mind well, I will speak.” “Yes, sir,” Subhadda replied. The Buddha said this:

¹⁸¹ “Subhadda, in whatever teaching and training the noble eightfold path is not found, there is no ascetic found, no second ascetic, no third ascetic, and no fourth ascetic. In whatever teaching and training the noble eightfold path is found, there is an ascetic found, a second ascetic, a third ascetic, and a fourth ascetic. In this teaching and training the noble eightfold path is found. Only here is there an ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics. Were these mendicants to practice well, the world would not be empty of perfected ones. I was twenty-nine years of age, Subhadda, when I went forth to discover what is skillful. It’s been over fifty years since I went forth. Teacher of the references <j>for the systematic teaching: outside of here there is no ascetic, no second ascetic, no third ascetic, and no fourth ascetic. Other sects are empty of ascetics. Were these mendicants to practice well, the world would not be empty of perfected ones.”

¹⁸² When he had spoken, Subhadda said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

¹⁸³ “Subhadda, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood. However, I have recognized individual differences in this matter.” “Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.” Then the Buddha said to Ānanda, “Well then, Ānanda, give Subhadda the going forth.” “Yes, sir,” Ānanda replied.

¹⁸⁴ Then Subhadda said to Ānanda, “You’re so fortunate, Reverend Ānanda, so very fortunate, to be anointed here in the Teacher’s presence as his pupil!” And the wanderer Subhadda received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Subhadda, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Subhadda became one of the perfected. He was the last personal disciple of the Buddha. The fifth recitation section.

¹⁸⁵ 35. The Buddha’s Last Words Then the Buddha addressed Venerable Ānanda: “Now, Ānanda, some of you might think: ‘The teacher’s dispensation has passed. Now we have no Teacher.’ But you should not see it like this. The teaching and training that I have taught and pointed out for you shall be your Teacher after my passing.

¹⁸⁶ After my passing, mendicants ought not address each other as ‘reverend’, as they do today. A more senior mendicant ought to address a more junior mendicant by name or clan, or by saying

‘reverend’. A more junior mendicant ought to address a more senior mendicant using ‘sir’ or ‘venerable’.

¹⁸⁷ If it wishes, after my passing the Saṅgha may abolish the lesser and minor training rules.

¹⁸⁸ After my passing, give the divine punishment to the mendicant Channa.” “But sir, what is the divine punishment?” “Channa may say what he likes, but the mendicants should not correct, advise, or instruct him.”

¹⁸⁹ Then the Buddha said to the mendicants, “Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking: ‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’” When this was said, the mendicants kept silent.

¹⁹⁰ For a second time ... For a third time the Buddha addressed the mendicants: “Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking: ‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’” For a third time, the mendicants kept silent. Then the Buddha said to the mendicants, “Mendicants, perhaps you don’t ask out of respect for the Teacher. So let a friend tell a friend.” When this was said, the mendicants kept silent. Then Venerable Ānanda said to the Buddha, “It’s incredible, sir, it’s amazing! I am quite confident that there is not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.” “Ānanda, you speak out of faith. But the Realized One knows that there is not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. Even the last of these five hundred mendicants is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

¹⁹¹ Then the Buddha said to the mendicants: “Come now, mendicants, I say to you all: ‘Conditions fall apart. Persist with diligence.’” These were the Realized One’s last words.

¹⁹² 36. Fully Quenched Then the Buddha entered the first absorption. Emerging from that, he entered the second absorption. Emerging from that, he successively entered into and emerged from the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling. Then Venerable Ānanda said to Venerable Anuruddha, “Honorable Anuruddha, has the Buddha become fully quenched?” “No, Reverend Ānanda. He has entered the cessation of perception and feeling.”

¹⁹³ Then the Buddha emerged from the cessation of perception and feeling and entered the dimension of neither perception nor non-perception. Emerging from that, he successively entered into and emerged from the dimension of nothingness, the dimension of infinite consciousness, the dimension of infinite space, the fourth absorption, the third absorption, the second absorption, and the first absorption. Emerging from that, he successively entered into and emerged from the second absorption and the third absorption. Then he entered the fourth absorption. Emerging from that the Buddha immediately became fully extinguished.

¹⁹⁴ When the Buddha was fully quenched, along with the full extinguishment there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. When the Buddha was fully

quenched, the divinity Sahampati spoke this verse: “All creatures in this world must lay down this bag of bones. For even a Teacher such as this, unrivaled in the world, the Realized One, attained to power, the Buddha was fully quenched.” When the Buddha was fully quenched, Sakka, lord of gods, spoke this verse: “Oh! Conditions are impermanent, their nature is to rise and fall; having arisen, they cease; their settling is blissful.” When the Buddha was fully quenched, Venerable Anuruddha spoke this verse: “There was no more breathing for the unaffected one of steady heart. Imperturbable, committed to peace, the sage has done his time. He put up with painful feelings without flinching. The liberation of his heart was like the extinguishing of a lamp.” When the Buddha was fully quenched, Venerable Ānanda spoke this verse: “Then there was terror! Then they had goosebumps! When the Buddha, endowed with all fine qualities, became fully quenched.” When the Buddha was fully quenched, some of the mendicants there who were not free of desire, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented: “Too soon the Blessed One has become fully quenched! Too soon the Holy One has become fully quenched! Too soon the Eye of the World has vanished!” But the mendicants who were free of desire endured, mindful and aware, thinking, “Conditions are impermanent. How could it possibly be otherwise?”

¹⁹⁵ Then Anuruddha addressed the mendicants: “Enough, reverends, do not grieve or lament. Did the Buddha not prepare us for this when he explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? The deities are complaining.” “But sir, what kind of deities are you thinking of?” “There are, Ānanda, deities—both in space and on the earth—who are aware of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting: ‘Too soon the Blessed One has become fully quenched! Too soon the Holy One has become fully quenched! Too soon the Eye of the World has vanished!’ But the deities who are free of desire endure, mindful and aware, thinking: ‘Conditions are impermanent. How could it possibly be otherwise?’” Ānanda and Anuruddha spent the rest of the night talking about Dhamma.

¹⁹⁶ Then Anuruddha said to Ānanda, “Go, Ānanda, into Kusinārā and inform the Mallas: ‘Vāseṭṭhas, the Buddha has become fully quenched. Please come at your convenience.’” “Yes, sir,” replied Ānanda. Then, in the morning, he robed up and, taking his bowl and robe, entered Kusinārā with a companion. Now at that time the Mallas of Kusinārā were sitting together at the town hall still on the same business. Ānanda went up to them, and announced, “Vāseṭṭhas, the Buddha has become fully quenched. Please come at your convenience.” When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented, “Too soon the Blessed One has become fully quenched! Too soon the Holy One has become fully quenched! Too soon the Eye of the World has vanished!”

¹⁹⁷ 37. The Rites of Venerating the Buddha’s Corpse Then the Mallas ordered their men, “So then, lads, collect fragrances and garlands, and all the musical instruments in Kusinārā.” Then—taking those fragrances and garlands, all the musical instruments, and five hundred pairs of garments—they went to the Mallian sal grove at Upavattana and approached the Buddha’s corpse. They spent the day honoring, respecting, revering, and venerating the Buddha’s corpse with dance and song and music and garlands and fragrances, and making awnings and setting up pavilions. Then they thought, “It’s

too late to cremate the Buddha's corpse today. Let's do it tomorrow." But they spent the next day the same way, and so too the third, fourth, fifth, and sixth days.

¹⁹⁸ Then on the seventh day they thought, "Honoring, respecting, revering, and venerating the Buddha's corpse with dance and song and music and garlands and fragrances, let us carry it to the south of the town, and cremate it there outside the town." Now at that time eight of the leading Mallas, having bathed their heads and dressed in unworn clothes, said, "We shall lift the Buddha's corpse." But they were unable to do so. The Mallas said to Anuruddha, "What is the cause, Honorable Anuruddha, what is the reason why these eight Mallian chiefs are unable to lift the Buddha's corpse?" "Vāseṭṭhas, you have one plan, but the deities have a different one."

¹⁹⁹ "But sir, what is the deities' plan?" "You plan to carry the Buddha's corpse to the south of the town while venerating it with dance and song and music and garlands and fragrances, and cremate it there outside the town. The deities plan to carry the Buddha's corpse to the north of the town while venerating it with heavenly dance and song and music and garlands and fragrances. Then they plan to enter the town by the northern gate, carry it through the center of the town, leave by the eastern gate, and cremate it there at the Mallian shrine named Coronation." "Sir, let it be as the deities plan."

²⁰⁰ Now at that time the whole of Kusinārā was covered knee-deep with the flowers of the Flame Tree, without gaps even on the filth and rubbish heaps. Then the deities and the Mallas of Kusinārā carried the Buddha's corpse to the north of the town while venerating it with heavenly and human dance and song and music and garlands and fragrances. Then they entered the town by the northern gate, carried it through the center of the town, left by the eastern gate, and deposited the corpse there at the Mallian shrine named Coronation.

²⁰¹ Then the Mallas said to Ānanda, "Honorable Ānanda, how do we proceed when it comes to the Realized One's corpse?" "Proceed in the same way as they do for the corpse of a wheel-turning monarch." "But how do they proceed with a wheel-turning monarch's corpse?" "They wrap a wheel-turning monarch's corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth. In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron casket filled with oil and close it up with another casket. Then, having built a funeral pyre out of all kinds of aromatics, they cremate the corpse. They build a monument for the wheel-turning monarch at the crossroads. That's how they proceed with a wheel-turning monarch's corpse. Proceed in the same way with the Realized One's corpse. A monument for the Realized One is to be built at the crossroads. When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness."

²⁰² Then the Mallas ordered their men, "So then, lads, collect uncarded cotton." So the Mallas wrapped the Buddha's corpse, and placed it in an iron casket filled with oil. Then, having built a funeral pyre out of all kinds of aromatics, they lifted the corpse on to the pyre.

²⁰³ 38. Mahākassapa's Arrival Now at that time Venerable Mahākassapa was traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of five hundred mendicants. Then he left the road and sat at the root of a tree. Now at that time a certain Ājīvaka ascetic had picked up a Flame Tree flower in Kusinārā and was traveling along the road to Pāvā. Mahākassapa saw him coming off in the distance and said to him, "Reverend, might you know about our Teacher?" "Yes, reverend. Seven days ago the ascetic Gotama was fully quenched. From there I picked up this Flame Tree flower." Some of the mendicants there who were not free of desire, with arms raised, falling down

like their feet were chopped off, rolling back and forth, lamented, “Too soon the Blessed One has become fully quenched! Too soon the Holy One has become fully quenched! Too soon the Eye of the World has vanished!” But the mendicants who were free of desire endured, mindful and aware, thinking, “Conditions are impermanent. How could it possibly be otherwise?”

²⁰⁴ Now at that time a monk named Subhadda, who had gone forth when old, was sitting in that assembly. He said to those mendicants, “Enough, reverends, do not grieve or lament. We’re well rid of that Great Ascetic. And we are harried: ‘This is allowable for you; this is not allowable for you.’ Well, now we shall do what we want and not do what we don’t want.” Then Venerable Mahākassapa addressed the mendicants, “Enough, reverends, do not grieve or lament. Did the Buddha not prepare us for this when he explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out, even the Realized One’s body?”

²⁰⁵ Now at that time four of the leading Mallas, having bathed their heads and dressed in unworn clothes, said, “We shall light the Buddha’s funeral pyre.” But they were unable to do so. The Mallas said to Anuruddha, “What is the cause, Venerable Anuruddha, what is the reason why these four Mallian chiefs are unable to light the Buddha’s funeral pyre?” “Vāseṭṭhas, the deities have a different plan.” “But sir, what is the deities’ plan?” “The deities’ plan is this: Venerable Mahākassapa is traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of five hundred mendicants. The Buddha’s funeral pyre shall not burn until he bows with his head to the Buddha’s feet.” “Sir, let it be as the deities plan.”

²⁰⁶ Then Venerable Mahākassapa arrived at the Mallian shrine named Coronation at Kusinārā and approached the Buddha’s funeral pyre. Arranging his robe over one shoulder and raising his joined palms, he respectfully circled the Buddha three times, keeping him on his right, and bowed with his head to the Buddha’s feet. And the five hundred mendicants did likewise. And when Mahākassapa and the five hundred mendicants bowed the Buddha’s funeral pyre burst into flames all by itself.

²⁰⁷ And when the Buddha’s corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid. Only the relics remained. It’s like when ghee or oil blaze and burn, and neither ashes nor soot are found. In the same way, when the Buddha’s corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid. Only the relics remained. And of those five hundred pairs of garments only two were not burnt: the innermost and the outermost. But when the Buddha’s corpse was consumed the funeral pyre was extinguished by a stream of water that appeared in the sky, by water dripping from the sal trees, and by the Mallas’ fragrant water. Then the Mallas made a cage of spears for the Buddha’s relics in the town hall and surrounded it with a buttress of bows. For seven days they honored, respected, revered, and venerated them with dance and song and music and garlands and fragrances.

²⁰⁸ 39. Distributing the Relics King Ajātasattu of Magadha, son of the princess of Videha, heard that the Buddha had become fully quenched at Kusinārā. He sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat and so am I. I too deserve a share of the Buddha’s relics. I will build a monument for them and conduct a memorial service.” The Licchavis of Vesālī also heard that the Buddha had become fully quenched at Kusinārā. They sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.” The Sakyans of Kapilavatthu also heard that

the Buddha had become fully quenched at Kusinārā. They sent an envoy to the Mallas of Kusinārā: “The Buddha was our foremost relative. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.” The Bulis of Allakappa also heard that the Buddha had become fully quenched at Kusinārā. They sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.” The Koliyans of Rāmagāma also heard that the Buddha had become fully quenched at Kusinārā. They sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.” The brahmin of Veṭṭhadīpa also heard that the Buddha had become fully quenched at Kusinārā. He sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat and I am a brahmin. I too deserve a share of the Buddha’s relics. I will build a monument for them and conduct a memorial service.” The Mallas of Pāvā also heard that the Buddha had become fully quenched at Kusinārā. They sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

²⁰⁹ When they had spoken, the Mallas of Kusinārā said to those various groups: “The Buddha was fully quenched in our village district. We will not give away a share of his relics.” Then Doṇa the brahmin said to those various groups: “Hear, worthy sirs, a single word from me. Our Buddha’s teaching was acceptance. It would not be good to fight over a share of the supreme individual’s relics. Let us make eight portions, worthy sirs, rejoicing in unity and harmony. Let there be monuments far and wide, so many folk may gain faith in the Clear-eyed One!” “Well then, brahmin, you yourself should fairly divide the Buddha’s relics in eight portions.” “Yes, worthy sirs,” replied Doṇa to those various groups. He divided the relics as asked and said to them, “Worthy sirs, please give me the urn, and I shall build a monument for it and conduct a memorial service.” So they gave Doṇa the urn.

²¹⁰ The Moriyas of Pippalivana heard that the Buddha had become fully quenched at Kusinārā. They sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.” “There is no portion of the Buddha’s relics left, they have already been portioned out. Here, take the embers.” So they took the embers.

²¹¹ 40. Venerating the Relics Then King Ajātasattu of Magadha, the Licchavis of Vesālī, the Sakyans of Kapilavatthu, the Bulis of Allakappa, the Koliyans of Rāmagāma, the brahmin of Veṭṭhadīpa, the Mallas of Pāvā, the Mallas of Kusinārā, the brahmin Doṇa, and the Moriyas of Pippalivana built monuments for them and conducted memorial services. Thus there were eight monuments for the relics, a ninth for the urn, and a tenth for the embers. That is how it was in the old days.

²¹² There were eight shares <j>of the Clear-eyed One’s relics. Seven were worshiped in the Black Plum Tree Land. But one share of the most excellent of men was worshiped in Rāmagāma by a dragon king. One tooth is venerated <j>by the gods of the Third Heaven, and one is worshiped in the city of Gandhāra; another one in the realm of the Kālīṅga King, and one is worshiped by a dragon king. Through their glory this rich earth is adorned with the best of offerings. Thus the Clear-eyed One’s corpse is well honored by the honorable. It’s venerated by lords of gods, dragons, and fairies; and likewise venerated by the finest lords of men. Honor it with cupped palms when you get the

chance, for a Buddha is rare even in a hundred eons. Altogether forty even teeth, and the body hair and head hair, were carried off individually by gods across the universe.

DN 17: King Mahāsudassana

Chapter 1

¹ So I have heard. At one time the Buddha was staying between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā at the time of his full extinguishment.

² Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, please don’t be fully extinguished in this little hamlet, this jungle hamlet, this branch hamlet. There are other great cities such as Campā, Rājagaha, Sāvattihī, Sāketa, Kosambī, and Varanasi. Let the Buddha be fully extinguished there. There are many well-to-do aristocrats, brahmins, and householders there who are devoted to the Buddha. They will perform the rites of venerating the Realized One’s corpse.”

³ “Don’t say that, Ānanda! Don’t say that this is a little hamlet, a jungle hamlet, a branch hamlet. Once upon a time, there was a king named Mahāsudassana whose dominion extended to all four sides, and who achieved stability in the country. His capital was this Kusinārā, which at the time was named Kusāvātī. It stretched for twelve leagues from east to west, and seven leagues from north to south. The royal capital of Kusāvātī was successful and prosperous, populous and full of people, with plenty of food. It was just like Āḷakamandā, the royal capital of the gods, which is successful and prosperous, populous and full of spirits, with plenty of food. Kusāvātī was never free of ten sounds by day or night, namely: the sound of elephants, horses, chariots, drums, clay drums, arched harps, singing, horns, gongs, and handbells; and the cry, ‘Eat, drink, be merry!’ as the tenth.

⁴ 1. The Capital City of Kusāvātī

⁵ Kusāvātī was encircled by seven ramparts: one made of gold, one made of silver, one made of beryl, one made of crystal, one made of ruby, one made of emerald, and one made of all precious things.

⁶ It had four gates, made of gold, silver, beryl, and crystal. At each gate there were seven pillars, three fathoms deep and four fathoms high, made of gold, silver, beryl, crystal, ruby, emerald, and all precious things.

⁷ It was surrounded by seven rows of palm trees, made of gold, silver, beryl, crystal, ruby, emerald, and all precious things. The golden palms had trunks of gold, and leaves and fruits of silver. The silver palms had trunks of silver, and leaves and fruits of gold. The beryl palms had trunks of beryl, and leaves and fruits of crystal. The crystal palms had trunks of crystal, and leaves and fruits of beryl. The ruby palms had trunks of ruby, and leaves and fruits of emerald. The emerald palms had trunks of emerald, and leaves and fruits of ruby. The palms of all precious things had trunks of all precious things, and leaves and fruits of all precious things. When those rows of palm trees were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating, like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm. And any addicts, carousers, or drunkards in Kusāvātī at that time were entertained by that sound.

⁸ 2. The Seven Treasures 2.1. The Wheel-Treasure

⁹ King Mahāsudassana possessed seven treasures and four blessings. What seven? On a fifteenth day sabbath, King Mahāsudassana had bathed his head and gone upstairs in the royal longhouse to observe the sabbath. And the heavenly wheel-treasure appeared to him, with a thousand spokes, with rim and hub, complete in every detail. Seeing this, the king thought, ‘I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch. Am I then a wheel-turning monarch?’

¹⁰ Then King Mahāsudassana, rising from his seat and arranging his robe over one shoulder, took a ceremonial vase in his left hand and besprinkled the wheel-treasure with his right hand, saying: ‘Roll forth, O wheel-treasure! Triumph, O wheel-treasure!’ Then the wheel-treasure rolled toward the east. And the king followed it together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

¹¹ And any opposing rulers of the eastern quarter came to him and said, ‘Come, Great King! Welcome, Great King! We are yours, Great King, instruct us.’ The king said, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink liquor. Maintain the current level of taxation.’ And so the opposing rulers of the eastern quarter became his vassals.

¹² Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolled toward the south. ... Having plunged into the southern ocean and emerged again, it rolled toward the west. ... Having plunged into the western ocean and emerged again, it rolled toward the north, followed by the king together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army. And any opposing rulers of the northern quarter came to him and said, ‘Come, Great King! Welcome, Great King! We are yours, Great King, instruct us.’ The king said, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink liquor. Maintain the current level of taxation.’ And so the opposing rulers of the northern quarter became his vassals.

¹³ And then the wheel-treasure, having triumphed over this land surrounded by ocean, returned to the royal capital. There it stood still by the gate to the royal compound at the High Court as if fixed to an axle, illuminating the royal compound. Such is the wheel-treasure that appeared to King Mahāsudassana.

¹⁴ 2.2. The Elephant-Treasure Next, the elephant-treasure appeared to King Mahāsudassana. It was an all-white sky-walker with psychic power, touching the ground in seven places, a king of elephants named Sabbath. Seeing him, the king was impressed, ‘This would truly be a fine elephant vehicle, if he would submit to taming.’ Then the elephant-treasure submitted to taming, as if he was a fine thoroughbred elephant that had been tamed for a long time. Once it so happened that King Mahāsudassana, testing that same elephant-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast. Such is the elephant-treasure that appeared to King Mahāsudassana.

¹⁵ 2.3. The Horse-Treasure Next, the horse-treasure appeared to King Mahāsudassana. It was an all-white sky-walker with psychic power, with head of black and mane like woven reeds, a royal steed named Thundercloud. Seeing him, the king was impressed, ‘This would truly be a fine horse vehicle, if he would submit to taming.’ Then the horse-treasure submitted to taming, as if he was a fine thoroughbred horse that had been tamed for a long time. Once it so happened that King

Mahāsudassana, testing that same horse-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast. Such is the horse-treasure that appeared to King Mahāsudassana.

¹⁶ 2.4. The Jewel-Treasure Next, the jewel-treasure appeared to King Mahāsudassana. It was a beryl gem that was naturally lustrous, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And the radiance of that jewel spread all-round for a league. Once it so happened that King Mahāsudassana, testing that same jewel-treasure, mobilized his army of four divisions and, with the jewel hoisted on his banner, set out in the dark of the night. Then the villagers around them set off to work, thinking that it was day. Such is the jewel-treasure that appeared to King Mahāsudassana.

¹⁷ 2.5. The Woman-Treasure Next, the woman-treasure appeared to King Mahāsudassana. She was attractive, good-looking, lovely, of surpassing beauty. She was neither too tall nor too short; neither too thin nor too fat; neither too dark nor too light. She outdid human beauty without reaching heavenly beauty. And her touch was like a tuft of cotton-wool or kapok. When it was cool her limbs were warm, and when it was warm her limbs were cool. The fragrance of sandal floated from her body, and lotus from her mouth. She got up before the king and went to bed after him, and was obliging, behaving nicely and speaking politely. The woman-treasure did not betray the wheel-turning monarch even in thought, still less in deed. Such is the woman-treasure that appeared to King Mahāsudassana.

¹⁸ 2.6. The Householder-Treasure Next, the householder-treasure appeared to King Mahāsudassana. The power of clairvoyance manifested in him as a result of past deeds, by which he sees treasure troves, both owned and ownerless. He approached the king and said, ‘Relax, Your Majesty. I will take care of the treasury.’ Once it so happened that the wheel-turning monarch, testing that same householder-treasure, boarded a boat and sailed to the middle of the Ganges River. Then he said to the householder-treasure, ‘Householder, I need gold, both coined and uncoined.’ ‘Well then, Great King, draw the boat up to one shore.’ ‘It’s right here, householder, that I need gold, both coined and uncoined.’ Then that householder-treasure, immersing both hands in the water, pulled up a pot full of gold, both coined and uncoined, and said to the king, ‘Is this sufficient, Great King? Has enough been done, Great King, enough offered?’ The king said, ‘That is sufficient, householder. Enough has been done, enough offered.’ Such is the householder-treasure that appeared to King Mahāsudassana.

¹⁹ 2.7. The Commander-Treasure

²⁰ Next, the commander-treasure appeared to King Mahāsudassana. He is astute, competent, intelligent, and capable regarding who should be ushered in to the king’s presence, who should be ushered out, and who should be kept by his side. He approached the king and said, ‘Relax, Your Majesty. I shall issue instructions.’ Such is the commander-treasure that appeared to King Mahāsudassana. These are the seven treasures possessed by King Mahāsudassana. King Mahāsudassana possessed four blessings. And what are the four blessings? He was attractive, good-looking, lovely, of surpassing beauty, more so than other humans. This is the first blessing.

²¹ 3. The Four Blessings

²² Furthermore, he was long-lived, more so than other humans. This is the second blessing.

²³ Furthermore, he was rarely ill or unwell, and his stomach digested well, being neither too hot nor too cold, more so than other humans. This is the third blessing.

²⁴ Furthermore, he was as dear and beloved to the brahmins and householders as a father is to his children. And the brahmins and householders were as dear to the king as children are to their father. Once it so happened that King Mahāsudassana went with his army of four divisions to visit a park. Then the brahmins and householders went up to him and said, ‘Slow down, Your Majesty, so we may see you longer!’ And the king addressed his charioteer, ‘Drive slowly, charioteer, so I can see the brahmins and householders longer!’ This is the fourth blessing. These are the four blessings possessed by King Mahāsudassana.

²⁵ 4. Lotus Ponds in the Palace of Principle Then King Mahāsudassana thought, ‘Why don’t I have lotus ponds built between the palms, at intervals of a hundred bow lengths?’ So that’s what he did. The lotus ponds were lined with tiles of four colors, made of gold, silver, beryl, and crystal. And four flights of stairs of four colors descended into each lotus pond, made of gold, silver, beryl, and crystal. The golden stairs had posts of gold, and banisters and finials of silver. The silver stairs had posts of silver, and banisters and finials of gold. The beryl stairs had posts of beryl, and banisters and finials of crystal. The crystal stairs had posts of crystal, and banisters and finials of beryl. Those lotus ponds were surrounded by two balustrades, made of gold and silver. The golden balustrades had posts of gold, and banisters and finials of silver. The silver balustrades had posts of silver, and banisters and finials of gold.

²⁶ Then King Mahāsudassana thought, ‘Why don’t I plant flowers in the lotus ponds such as blue water lilies, and lotuses of pink, yellow, and white, blooming all year round, and accessible to the public?’ So that’s what he did. Then King Mahāsudassana thought, ‘Why don’t I appoint bath attendants to help bathe the people who come to bathe in the lotus ponds?’ So that’s what he did. Then King Mahāsudassana thought, ‘Why don’t I set up charities on the banks of the lotus ponds, so that those in need of food, drink, clothes, vehicles, beds, women, coined gold, or uncoined gold can get what they need?’ So that’s what he did.

²⁷ Then the brahmins and householders came to the king bringing abundant wealth and said, ‘Your Majesty, this abundant wealth is specially for you alone; may Your Majesty accept it!’ ‘There’s enough raised for me through regular taxes. Let this be for you; and here, take even more!’ When the king turned them down, they withdrew to one side to think up a plan, ‘It wouldn’t be proper for us to take this abundant wealth back to our own homes. Why don’t we build a home for King Mahāsudassana?’ They went up to the king and said, ‘We shall have a home built for you, Your Majesty!’ King Mahāsudassana consented with silence.

²⁸ And then Sakka, lord of gods, knowing the king’s train of thought, addressed the godling Vissakamma, ‘Come, dear Vissakamma, build a palace named Principle as a home for King Mahāsudassana.’ ‘Yes, lord,’ replied Vissakamma. Then, as easily as a strong person would extend or contract their arm, he vanished from the gods of the thirty-three and appeared in front of King Mahāsudassana. Vissakamma said to the king, ‘I shall build a palace named Principle as a home for you, Your Majesty.’ King Mahāsudassana consented with silence. And so that’s what Vissakamma did. The Palace of Principle stretched for a league from east to west, and half a league from north to south. It was lined with tiles of four colors, three fathoms high, made of gold, silver, beryl, and crystal.

²⁹ It had 84,000 pillars of four colors, made of gold, silver, beryl, and crystal. It was covered with panels of four colors, made of gold, silver, beryl, and crystal. It had twenty-four staircases of four colors, made of gold, silver, beryl, and crystal. The golden stairs had posts of gold, and banisters and finials of silver. The silver stairs had posts of silver, and banisters and finials of gold. The beryl stairs had posts of beryl, and banisters and finials of crystal. The crystal stairs had posts of crystal, and banisters and finials of beryl. It had 84,000 chambers of four colors, made of gold, silver, beryl, and crystal. In each chamber a couch was spread: in the golden chamber a couch of silver; in the silver chamber a couch of gold; in the beryl chamber a couch of ivory; in the crystal chamber a couch of hardwood. At the door of the golden chamber stood a palm tree of silver, with trunk of silver, and leaves and fruits of gold. At the door of the silver chamber stood a palm tree of gold, with trunk of gold, and leaves and fruits of silver. At the door of the beryl chamber stood a palm tree of crystal, with trunk of crystal, and leaves and fruits of beryl. At the door of the crystal chamber stood a palm tree of beryl, with trunk of beryl, and leaves and fruits of crystal.

³⁰ Then King Mahāsudassana thought, ‘Why don’t I build a grove of golden palm trees at the door to the Chamber of the Grand Tower, where I can sit for the day?’ So that’s what he did.

³¹ The Palace of Principle was surrounded by two balustrades, made of gold and silver. The golden balustrades had posts of gold, and banisters and finials of silver. The silver balustrades had posts of silver, and banisters and finials of gold.

³² The Palace of Principle was surrounded by two nets of bells, made of gold and silver. The golden net had bells of silver, and the silver net had bells of gold. When those nets of bells were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating, like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm. And any addicts, carousers, or drunkards in Kusāvati at that time were entertained by that sound. When it was finished, the palace was hard to look at, dazzling to the eyes. It was like how in the last month of the rainy season, in autumn, when the heavens are sunny and cloudless, as the sun is rising to the firmament, it is hard to look at, dazzling to the eyes.

³³ Then King Mahāsudassana thought, ‘Why don’t I build a lotus pond named Principle in front of the palace?’ So that’s what he did. The Lotus Pond of Principle stretched for a league from east to west, and half a league from north to south. It was lined with tiles of four colors, made of gold, silver, beryl, and crystal.

³⁴ It had twenty-four staircases of four colors, made of gold, silver, beryl, and crystal. The golden stairs had posts of gold, and banisters and finials of silver. The silver stairs had posts of silver, and banisters and finials of gold. The beryl stairs had posts of beryl, and banisters and finials of crystal. The crystal stairs had posts of crystal, and banisters and finials of beryl. It was surrounded by two balustrades, made of gold and silver. The golden balustrades had posts of gold, and banisters and finials of silver. The silver balustrades had posts of silver, and banisters and finials of gold.

³⁵ It was surrounded by seven rows of palm trees, made of gold, silver, beryl, crystal, ruby, emerald, and all precious things. The golden palms had trunks of gold, and leaves and fruits of silver. The silver palms had trunks of silver, and leaves and fruits of gold. The beryl palms had trunks of beryl, and leaves and fruits of crystal. The crystal palms had trunks of crystal, and leaves and fruits of beryl. The ruby palms had trunks of ruby, and leaves and fruits of emerald. The emerald palms had trunks of emerald, and leaves and fruits of ruby. The palms of all precious things had trunks of all

precious things, and leaves and fruits of all precious things. When those rows of palm trees were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating, like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm. And any addicts, carousers, or drunkards in Kusāvātī at that time were entertained by that sound.

³⁶ When the palace and its lotus pond were finished, King Mahāsudassana served those who were deemed true ascetics and brahmins with all they desired. Then he ascended the Palace of Principle. The first recitation section.

³⁷ 5. Attaining Absorption Then King Mahāsudassana thought, ‘Of what deed of mine is this the fruit and result, that I am now so mighty and powerful?’ Then King Mahāsudassana thought, ‘It is the fruit and result of three kinds of deeds: giving, self-control, and restraint.’

³⁸ Then he went to the Chamber of the Grand Tower, stood at the door, and expressed this heartfelt sentiment: ‘Stop here, sensual, malicious, and cruel thoughts— no further!’

³⁹ Then he entered the Chamber of the Grand Tower and sat on the golden couch. Quite secluded from sensual pleasures, secluded from unskillful qualities, he entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected were stilled, he entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, he entered and remained in the third absorption, where he meditated with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, he entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

⁴⁰ Then King Mahāsudassana left the Chamber of the Grand Tower and entered the golden chamber, where he sat on the golden couch. He meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way he spread a heart full of love above, below, across, everywhere, all around, to everyone in the world—abundant, expansive, limitless, free of enmity and ill will. He meditated spreading a heart full of compassion ... He meditated spreading a heart full of rejoicing ... He meditated spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

⁴¹ 6. Of All Cities King Mahāsudassana had 84,000 cities, with the royal capital of Kusāvātī the foremost. He had 84,000 palaces, with the Palace of Principle the foremost. He had 84,000 chambers, with the Chamber of the Grand Tower the foremost. He had 84,000 couches made of gold, silver, ivory, and hardwood. They were spread with woollen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends. He had 84,000 bull elephants with gold adornments and banners, covered with snow gold netting, with the royal bull elephant named Sabbath foremost. He had 84,000 horses with gold adornments and banners, covered with snow gold netting, with the royal steed named Thundercloud foremost. He had 84,000 chariots upholstered with the hide of lions, tigers, and leopards, and cream rugs, with gold adornments and banners, covered with snow gold netting, with the chariot named

Triumph foremost. He had 84,000 jewels, with the jewel-treasure foremost. He had 84,000 women, with Queen Subhaddā foremost. He had 84,000 householders, with the householder-treasure foremost. He had 84,000 aristocrat vassals, with the commander-treasure foremost. He had 84,000 milk-cows with silken halter and bronze pails. He had 8,400,000,000 cloths of delicate linen, cotton, silk, and wool. He had 84,000 servings of food, which were presented to him as offerings at daybreak and dusk.

⁴² Now at that time his 84,000 royal elephants came to attend on him at daybreak and dusk. Then King Mahāsudassana thought, ‘What if instead half of the elephants took turns to attend on me at the end of each century?’ He instructed the commander-treasure to do this, and so it was done.

⁴³ 7. The Visit of Queen Subhaddā Then, after many years, many hundred years, many thousand years had passed, Queen Subhaddā thought, ‘It is long since I have seen the king. Why don’t I go to see him?’ So the queen addressed the ladies of the harem, ‘Come, bathe your heads and dress in yellow. It is long since we saw the king, and we shall go to see him.’ ‘Yes, ma’am,’ replied the ladies of the harem. They did as she asked and returned to the queen.

⁴⁴ Then the queen addressed the commander-treasure, ‘Dear commander-treasure, please ready the army of four divisions. It is long since we saw the king, and we shall go to see him.’ ‘Yes, my queen,’ he replied, and did as he was asked. He informed the queen, ‘My queen, the army of four divisions is ready, please go at your convenience.’ Then Queen Subhaddā together with the ladies of the harem went with the army to the Palace of Principle. She ascended the palace and went to the Chamber of the Grand Tower, where she stood leaning against a door-post. Hearing them, the king thought, ‘What’s that, it sounds like a big crowd!’ Coming out of the chamber he saw Queen Subhaddā leaning against a door-post and said to her, ‘Please stay there, my queen, don’t enter in here.’

⁴⁵ Then he addressed a certain man, ‘Come, my man, bring the golden couch from the Chamber of the Grand Tower and set it up in the golden palm grove.’ ‘Yes, Your Majesty,’ that man replied, and did as he was asked. The king laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware.

⁴⁶ Then Queen Subhaddā thought, ‘The king’s faculties are so very clear, and the complexion of his skin is pure and bright. Let him not pass away!’ She said to him, ‘Your Majesty, you have 84,000 cities, with the royal capital of Kusāvātī foremost. Arouse desire for these! Take an interest in life!’ And she likewise urged the king to live on by taking an interest in all his possessions as described above.

⁴⁷ When the queen had spoken, the king said to her, ‘For a long time, my queen, you have spoken to me with words that are welcome, desirable, agreeable, and pleasant. And yet in my final hour, your words are unwelcome, undesirable, disagreeable, and unpleasant!’ ‘So how then, Your Majesty, am I to speak to you?’ ‘Like this, my queen: “Your Majesty, we must be parted and separated from all we hold dear and beloved. Don’t pass away with concerns. Such concern is suffering, and it’s criticized. Your Majesty, you have 84,000 cities, with the royal capital of Kusāvātī foremost. Give up desire for these! Take no interest in life!”’ And so on for all the king’s possessions.

⁴⁸ When the king had spoken, Queen Subhaddā cried and burst out in tears. Wiping away her tears, the queen said to the king: ‘Your Majesty, we must be parted and separated from all we hold dear and beloved. Don’t pass away with concerns. Such concern is suffering, and it’s criticized. Your Majesty,

you have 84,000 cities, with the royal capital of Kusāvātī foremost. Give up desire for these! Take no interest in life!’ And she continued, listing all the king’s possessions.

⁴⁹ 8. Rebirth in the Realm of Divinity Not long after that, King Mahāsudassana passed away. And the feeling he had close to death was like a householder or their child falling asleep after eating a satisfying meal. When he passed away King Mahāsudassana was reborn in a good place, a realm of divinity. Ānanda, King Mahāsudassana played children’s games for 84,000 years. He ruled as viceroy for 84,000 years. He ruled as king for 84,000 years. He led the spiritual life as a layman in the Palace of Principle for 84,000 years. And having developed the four divine meditations, when his body broke up, after death, he was reborn in a good place, a realm of divinity.

⁵⁰ Now, Ānanda, you might think: ‘Surely King Mahāsudassana must have been someone else at that time?’ But you should not see it like that. I myself was King Mahāsudassana at that time. Mine were the 84,000 cities, with the royal capital of Kusāvātī foremost. And mine were all the other possessions.

⁵¹ Of those 84,000 cities, I only stayed in one, the capital Kusāvātī. Of those 84,000 palaces, I only dwelt in one, the Palace of Principle. Of those 84,000 chambers, I only dwelt in the Chamber of the Grand Tower. Of those 84,000 couches, I only used one, made of gold or silver or ivory or heartwood. Of those 84,000 bull elephants, I only rode one, the royal bull elephant named Sabbath. Of those 84,000 horses, I only rode one, the royal horse named Thundercloud. Of those 84,000 chariots, I only rode one, the chariot named Triumph. Of those 84,000 women, I was only served by one, an aristocrat maiden or a coquette. Of those 8,400,000,000 cloths, I only wore one pair, made of delicate linen, cotton, silk, or wool. Of those 84,000 servings of food, I only had one, eating at most a cup of rice with suitable sauce.

⁵² See, Ānanda! All those conditioned phenomena have passed, ceased, and perished. So impermanent are conditions, so unstable are conditions, so unreliable are conditions. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

⁵³ Six times, Ānanda, I recall having laid down my body at this place. And the seventh time was as a wheel-turning monarch, a just and principled king, at which time my dominion extended to all four sides, I achieved stability in the country, and I possessed the seven treasures. But Ānanda, I do not see any place in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans where the Realized One would lay down his body for the eighth time.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say: “Oh! Conditions are impermanent, their nature is to rise and fall; having arisen, they cease; their settling is such bliss.”

DN 18: With Janavasabha

Chapter 1

¹ 1. Declaring the Rebirths of People From Ñātika and Elsewhere So I have heard. At one time the Buddha was staying at Ñātika in the brick house. Now at that time the Buddha was explaining the rebirths of devotees all over the nations; the Kāsis and Kosalans, Vajjis and Mallas, Cetīs and Vacchas, Kurus and Pañcālas, Macchas and Sūrasenas: “This one was reborn here, while that one was reborn there. Over fifty devotees in Ñātika have passed away having ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world. More than ninety devotees in Ñātika have passed away having ended three fetters, and weakened greed, hate, and delusion. They’re once-returners, who will come back to this world once only, then make an end of suffering. More than five hundred devotees in Ñātika have passed away having ended three fetters. They’re stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening.”

² When the devotees of Ñātika heard about the Buddha’s answers to those questions, they became uplifted and overjoyed, full of rapture and happiness.

³ Venerable Ānanda heard of the Buddha’s statements and the Ñātikans’ happiness.

⁴ 2. Ānanda’s Suggestion Then Venerable Ānanda thought, “But there were also Magadhan devotees—many, and of long standing too—who have passed away. You’d think that Aṅga and Magadha were empty of devotees who have passed away! But they too had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled their ethics. The Buddha hasn’t declared their passing. It would be good to do so, for many people would gain confidence, and so be reborn in a good place. That King Seniya Bimbisāra of Magadha was a just and principled king who benefited the brahmins and householders, and people of town and country. People still sing his praises: ‘That just and principled king, who made us so happy, has passed away. Life was good under his dominion.’ He too had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled his ethics. People say: ‘Until his dying day, King Bimbisāra sang the Buddha’s praises!’ The Buddha hasn’t declared his passing. It would be good to do so, for many people would gain confidence, and so be reborn in a good place. Besides, the Buddha was awakened in Magadha; so why hasn’t he declared the rebirth of the Magadhan devotees? If he fails to do so, they will be disheartened.”

⁵ After pondering the fate of the Magadhan devotees alone in private, Ānanda rose at the crack of dawn and went to the Buddha. He bowed, sat down to one side, and told the Buddha of his concerns, finishing by saying,

⁶ “Why hasn’t the Buddha declared the rebirth of the Magadhan devotees? If he fails to do so, they will be disheartened.” Then Ānanda, after making this suggestion regarding the Magadhan devotees, rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

⁷ Soon after Ānanda had left, the Buddha robed up in the morning and, taking his bowl and robe, entered Nātika for alms. He wandered for alms in Nātika. After the meal, on his return from almsround, he washed his feet and entered the brick house. He paid attention, applied the mind, and concentrated wholeheartedly on the fate of Magadhan devotees, and sat down on the seat spread out, thinking, “I shall know their destiny, where they are reborn in the next life.” And he saw where they had been reborn. Then in the late afternoon, the Buddha came out of retreat. Emerging from the brick house, he sat down on the seat spread out in the shade of the porch.

⁸ Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, you look so serene; your face seems to shine owing to the clarity of your faculties. Have you been abiding in a peaceful meditation today, sir?”

⁹ The Buddha then recounted what had happened since speaking to Ānanda, revealing that he had seen the destiny of the Magadhan devotees. He continued: “Then, Ānanda, an invisible spirit called out: ‘I am Janavasabha, Blessed One! I am Janavasabha, Holy One!’ Ānanda, do you recall having previously heard such a name as Janavasabha?” “No, worthy sir. But when I heard the word, I got goosebumps! I thought, ‘This must be no ordinary spirit to bear such an exalted name as Janavasabha.’”

¹⁰ 3. Janavasabha the Spirit

¹¹ “After making himself heard while invisible, Ānanda, an exceptionally beautiful spirit appeared in front of me. And for a second time he called out: ‘I am Bimbisāra, Blessed One! I am Bimbisāra, Holy One! This is the seventh time I am reborn in the company of the Great King Vessavaṇa. When I pass away from here, I can become a king of men. Seven from here, seven from there— fourteen transmigrations in all. I remember these lives where I lived before. For a long time I’ve known that I won’t be reborn in the underworld, but that I still hope to become a once-returner.’ ‘It’s incredible and amazing that you, the venerable spirit Janavasabha, should say: “For a long time I’ve been aware that I won’t be reborn in the underworld” and also “But I still hope to become a once-returner.” But from what source do you know that you’ve achieved such a high distinction?’

¹² ‘None other than the Blessed One’s instruction! None other than the Holy One’s instruction! From the day I had absolute devotion to the Buddha I have known that I won’t be reborn in the underworld, but that I still hope to become a once-returner. Just now, sir, I had been sent out by the great king Vessavaṇa to the great king Virūḷhaka’s presence on some business, and on the way I saw the Buddha giving his attention to the fate of the Magadhan devotees. But it comes as no surprise that I have heard and learned the fate of the Magadhan devotees in the presence of the great king Vessavaṇa as he was speaking to his assembly. It occurred to me, “I shall see the Buddha and inform him of this.” These are the two reasons I’ve come to see the Buddha.

¹³ 4. The Council of the Gods Sir, it was more than a few days ago—on the fifteenth day sabbath on the full moon day at the entry to the rainy season—when all the gods of the thirty-three were sitting together in the Hall of Clear Right. A large assembly of gods was sitting all around, and the four great kings were seated at the four quarters. The Great King Dhataratṭha was seated to the east, facing west, in front of his gods. The Great King Virūḷhaka was seated to the south, facing north, in front of his gods. The Great King Virūpakka was seated to the west, facing east, in front of his gods. The Great King Vessavaṇa was seated to the north, facing south, in front of his gods. When the gods of the thirty-three have a gathering like this, that is how they are seated. After that come our seats.

Sir, those gods who had been recently reborn in the company of the thirty-three after leading the spiritual life under the Buddha outshone the other gods in beauty and glory. The gods of the thirty-three became uplifted and overjoyed at that, full of rapture and happiness, saying, “The heavenly hosts swell, while the titan hosts dwindle!”

¹⁴ Seeing the joy of those gods, Sakka, lord of gods, celebrated with these verses: “The gods rejoice — the thirty-three with their Lord— revering the Realized One, and the clear rightness of the teaching; and seeing the new gods, so beautiful and glorious, who have come here after leading the spiritual life under the Buddha! They outshine the others in beauty, glory, and lifespan. Here are the distinguished disciples of he whose wisdom is vast. Seeing this, they delight— the thirty-three with their Lord— revering the Realized One, and the clear rightness of the teaching.” The gods of the thirty-three became even more uplifted and overjoyed at that, saying: “The heavenly hosts swell, while the titan hosts dwindle!”

¹⁵ Then the gods of the thirty-three, having considered and deliberated on the matter for which they were seated together in the Hall of Clear Right, advised and instructed the four great kings on the subject. Each one, having been advised, stood at his own seat without leaving. The Kings were instructed, and heeded good advice. With clear and peaceful minds, they stood by their own seats.

¹⁶ Then in the northern quarter a magnificent light arose and radiance appeared, surpassing the glory of the gods. Then Sakka, lord of gods, addressed the gods of the thirty-three, “As indicated by the signs—light arising and radiance appearing—The Divinity will appear. For this is the harbinger for the appearance of the Divinity, namely light arising and radiance appearing.” As indicated by the signs, The Divinity will appear. For this is the sign of the Divinity: a light vast and great.

¹⁷ 5. On Sanañkumāra Then the gods of the thirty-three sat in their own seats, saying, “We shall find out what has caused that light, and only when we have realized it shall we go to it.” And the four great kings did likewise. Hearing that, the gods of the thirty-three agreed in unison, “We shall find out what has caused that light, and only when we have realized it shall we go to it.”

¹⁸ When the divinity Sanañkumāra appears to the gods of the thirty-three, he does so after manifesting a solid incarnation. For a Divinity’s normal appearance is imperceptible in the visual range of the gods of the thirty-three. When the divinity Sanañkumāra appears to the gods of the thirty-three, he outshines the other gods in beauty and glory, as a golden statue outshines the human form. When the divinity Sanañkumāra appears to the gods of the thirty-three, not a single god in that assembly greets him by bowing down or rising up or inviting him to a seat. They all sit silently on their couches with their cupped palms raised, thinking, “Now the divinity Sanañkumāra will sit on the couch of whatever god he chooses.” And the god on whose couch the Divinity sits is overjoyed and brimming with happiness,

¹⁹ like a king on the day of his coronation. Then the divinity Sanañkumāra manifested a solid incarnation, taking on the appearance of the youth Pañcasikha, and appeared to the gods of the thirty-three. Rising into the air, he sat cross-legged in the sky, like a strong man might sit cross-legged on a well-appointed couch or on level ground. Seeing the joy of those gods, the divinity Sanañkumāra celebrated with these verses: “The gods rejoice— the thirty-three with their Lord— revering the Realized One, and the clear rightness of the teaching; and seeing the new gods, so beautiful and glorious, who have come here after leading the spiritual life under the Buddha! They outshine the others in beauty, glory, and lifespan. Here are the distinguished disciples of he whose wisdom is vast.

Seeing this, they delight—the thirty-three with their Lord—revering the Realized One, and the clear rightness of the teaching!”

²⁰ That is the topic on which the divinity Sanañkumāra spoke. And while he was speaking on that topic, his voice had eight qualities: it was clear, comprehensible, charming, audible, lucid, undistorted, deep, and resonant. He makes sure his voice is intelligible as far as the assembly goes, but the sound doesn’t extend outside the assembly. When someone has a voice like this, they’re said to have the voice of the Divinity.

²¹ Then the divinity Sanañkumāra, having manifested thirty-three life-forms, sat down on the couches of each of the gods of the thirty-three and addressed them, “What do the good gods of the thirty-three think? How the Buddha has acted for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans! For consider those who have gone for refuge to the Buddha, the teaching, and the Saṅgha, and have fulfilled their ethics. When their bodies break up, after death, some are reborn in the company of the gods who control what is created by others, some with the gods who love to create, some with the joyful gods, some with the gods of Yama, some with the gods of the thirty-three, and some with the gods of the four great kings. And at the very least they swell the hosts of the centaurs.”

²² That is the topic on which the divinity Sanañkumāra spoke. And hearing the sound of the Divinity speaking on that topic, the gods fancied, “The one sitting on my couch is the only one speaking.” When one is speaking, all the forms speak. When one sits in silence, they all remain silent. But those gods imagine—the thirty-three with their Lord—that the one on their seat is the only one to speak.

²³ Next the divinity Sanañkumāra merged into one corporeal form. Then he sat on the couch of Sakka, lord of gods, and addressed the gods of the thirty-three: “What do the good gods of the thirty-three think? How well described by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—are the four bases of psychic power! They are taught for the amplification, burgeoning, and transformation of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. These are the four bases of psychic power taught by the Buddha for the amplification, burgeoning, and transformation of psychic power. All the ascetics and brahmins in the past, future, or present who wield the many kinds of psychic power do so by developing and cultivating these four bases of psychic power. Gentlemen, do you see such psychic might and power in me?” “Yes, Great Divinity.” “I too became so mighty and powerful by developing and cultivating these four bases of psychic power.”

²⁴ 6. Developing the Bases of Psychic Power

²⁵ That is the topic on which the divinity Sanañkumāra spoke. And having spoken about that, he addressed the gods of the thirty-three: “What do the good gods of the thirty-three think? How well understood by the Buddha are the three opportunities for achieving happiness! What three? First, take someone who lives mixed up with sensual pleasures and unskillful qualities. After some time they hear the teaching of the noble ones, rationally apply the mind to how it applies to them, and practice in line with the teaching. They live aloof from sensual pleasures and unskillful qualities.

That gives rise to pleasure, and more than pleasure, happiness, like the joy that's born from gladness. This is the first opportunity for achieving happiness.

²⁶ 7. The Three Openings

²⁷ Next, take someone whose coarse physical, verbal, and mental processes have not died down. After some time they hear the teaching of the noble ones, rationally apply the mind to how it applies to them, and practice in line with the teaching. Their coarse physical, verbal, and mental processes die down. That gives rise to pleasure, and more than pleasure, happiness, like the joy that's born from gladness. This is the second opportunity for achieving happiness.

²⁸ Next, take someone who doesn't truly understand what is skillful and what is unskillful, what is blameworthy and what is blameless, what should be cultivated and what should not be cultivated, what is inferior and what is superior, and what has a portion of dark or bright. After some time they hear the teaching of the noble ones, rationally apply the mind to how it applies to them, and practice in line with the teaching. They truly understand what is skillful and what is unskillful, and so on. Knowing and seeing like this, ignorance is given up and knowledge arises. That gives rise to pleasure, and more than pleasure, happiness, like the joy that's born from gladness. This is the third opportunity for achieving happiness. These are the three opportunities for achieving happiness that have been understood by the Buddha."

²⁹ That is the topic on which the divinity Sanaṅkumāra spoke. And having spoken about that, he addressed the gods of the thirty-three: "What do the good gods of the thirty-three think? How well described by the Buddha are the four kinds of mindfulness meditation! They are taught for achieving what is skillful. What four? It's when a mendicant meditates by observing an aspect of the body internally—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate in this way, they become rightly immersed in that, and rightly serene. Then they give rise to knowledge and vision of other people's bodies externally. They meditate observing an aspect of feelings internally ... Then they give rise to knowledge and vision of other people's feelings externally. They meditate observing an aspect of the mind internally ... Then they give rise to knowledge and vision of other people's minds externally. They meditate observing an aspect of principles internally—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate in this way, they become rightly immersed in that, and rightly serene. Then they give rise to knowledge and vision of other people's principles externally. These are the four kinds of mindfulness meditation taught by the Buddha for achieving what is skillful."

³⁰ 8. Mindfulness Meditation

³¹ That is the topic on which the divinity Sanaṅkumāra spoke. And having spoken about that, he addressed the gods of the thirty-three: "What do the good gods of the thirty-three think? How well described by the Buddha are the seven prerequisites of immersion for the development and fulfillment of right immersion! What seven? Right view, right purpose, right speech, right action, right livelihood, right effort, and right mindfulness. Unification of mind with these seven factors as prerequisites is called noble right immersion 'with its vital conditions' and also 'with its prerequisites'. Right view produces right purpose. Right purpose produces right speech. Right speech produces right action. Right action produces right livelihood. Right livelihood produces right effort. Right effort produces right mindfulness. Right mindfulness produces right immersion. Right immersion produces right knowledge. Right knowledge produces right freedom. If anything should

be rightly described as ‘a teaching that’s well explained by the Buddha, apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves; and the doors to freedom from death are flung open,’ it’s this. For the teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves—and the doors to freedom from death are flung open. Whoever has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethical conduct loved by the noble ones; and whoever is spontaneously reborn, and is trained in the teaching; more than 2,400,000 such Magadhan devotees have passed away having ended three fetters. They’re stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening. And there are once-returners here, too. And as for the rest of folk, who I think have shared in merit— I couldn’t even number them, for fear of speaking falsely.”

³² 9. Seven Prerequisites of Immersion

³³ That is the topic on which the divinity Sanaṅkumāra spoke. And while he was speaking on that topic, this thought came to the great king Vessavaṇa, “Oh lord, how incredible, how amazing! That there should be such a magnificent Teacher, and such a magnificent exposition of the teaching! And that such achievements of high distinction should be made known!” And then the divinity Sanaṅkumāra, knowing the great king Vessavaṇa’s train of thought, said to him, “What does Great King Vessavaṇa think? In the past, too, there was such a magnificent Teacher, and such a magnificent exposition of the teaching! And such achievements of high distinction were made known! In the future, too, there will be such a magnificent Teacher, and such a magnificent exposition of the teaching! And such achievements of high distinction will be made known!”

³⁴ That, sir, is the topic on which the divinity Sanaṅkumāra spoke to the gods of the thirty-three. And the great king Vessavaṇa, having heard and learned it in the presence of the Divinity as he was speaking on that topic, informed his own assembly.” And the spirit Janavasabha, having heard and learned it in the presence of the great king Vessavaṇa as he was speaking on that topic to his own assembly, informed the Buddha. And the Buddha, having heard and learned it in the presence of the spirit Janavasabha, and also from his own direct knowledge, informed Venerable Ānanda. And Venerable Ānanda, having heard and learned it in the presence of the Buddha, informed the monks, nuns, laymen, and laywomen. And that’s how this spiritual life has become successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans.

DN 19: The Great Steward

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain. Then, late at night, the centaur Pañcasikha, lighting up the entire Vulture’s Peak, went up to the Buddha, bowed, stood to one side, and said to him, “Sir, I would tell you of what I heard and learned directly from the gods of the thirty-three.” “Tell me, Pañcasikha,” said the Buddha.

² 1. The Council of the Gods “Sir, it was more than a few days ago—on the fifteenth day sabbath on the full moon day at the invitation to admonish held at the end of the rainy season—when all the gods of the thirty-three were sitting together in the Hall of Clear Right. A large assembly of gods was sitting all around, and the four great kings were seated at the four quarters. The Great King Dhataratṭha was seated to the east, facing west, in front of his gods. The Great King Virūḷhaka was seated to the south, facing north, in front of his gods. The Great King Virūpakka was seated to the west, facing east, in front of his gods. The Great King Vessavaṇa was seated to the north, facing south, in front of his gods. When the gods of the thirty-three have a gathering like this, that is how they are seated. After that come our seats.

³ Sir, those gods who had been recently reborn in the company of the thirty-three after leading the spiritual life under the Buddha outshine the other gods in beauty and glory. The gods of the thirty-three became uplifted and overjoyed at that, full of rapture and happiness, saying, ‘The heavenly hosts swell, while the titan hosts dwindle!’ Seeing the joy of those gods, Sakka, lord of gods, celebrated with these verses: ‘The gods rejoice— the thirty-three with their Lord— revering the Realized One, and the clear rightness of the teaching; and seeing the new gods, so beautiful and glorious, who have come here after leading the spiritual life under the Buddha! They outshine the others in beauty, glory, and lifespan. Here are the distinguished disciples of he whose wisdom is vast. Seeing this, they delight— the thirty-three with their Lord— revering the Realized One, and the clear rightness of the teaching!’ The gods of the thirty-three became even more uplifted and overjoyed at that, full of rapture and happiness, saying, ‘The heavenly hosts swell, while the titan hosts dwindle!’

⁴ 2. Eight Genuine Praises Seeing the joy of those gods, Sakka, lord of gods, addressed them, ‘Gentlemen, would you like to hear eight genuine praises of the Buddha?’ ‘Indeed we would, sir.’ Then Sakka proffered these eight genuine praises of the Buddha:

⁵ ‘What do the good gods of the thirty-three think? How the Buddha has acted for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans! I don’t see any Teacher, past or present, who has such sympathy for the world, apart from the Buddha.

⁶ Also, the Buddha has explained the teaching well—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. I don’t see any Teacher, past or present, who explains such a relevant teaching, apart from the Buddha.

⁷ Also, the Buddha has well described what is skillful and what is unskillful, what is blameworthy and what is blameless, what should be cultivated and what should not be cultivated, what is inferior and what is superior, and what has a portion of dark or bright. I don't see any Teacher, past or present, who so clearly describes all these things, apart from the Buddha.

⁸ Also, the Buddha has well described the practice that leads to extinguishment for his disciples. And extinguishment converges with the practice, as the waters of the Ganges join together and converge with the waters of the Yamunā. I don't see any Teacher, past or present, who so clearly describes the practice that leads to extinguishment for his disciples, apart from the Buddha.

⁹ Also, possessions and popularity have accrued to the Buddha, so much that you'd think it would thrill even the aristocrats. But he takes his food free of vanity. I don't see any Teacher, past or present, who takes their food so free of vanity, apart from the Buddha.

¹⁰ Also, the Buddha has gained companions, both trainees who are practicing, and those with defilements ended who have completed their journey. The Buddha is committed to the joy of solitude, but doesn't send them away. I don't see any Teacher, past or present, so committed to the joy of solitude, apart from the Buddha.

¹¹ Also, the Buddha does as he says, and says as he does, thus: he does as he says, and says as he does. I don't see any Teacher, past or present, who so practices in line with the teaching, apart from the Buddha.

¹² Also, the Buddha has gone beyond doubt and got rid of indecision. He has achieved all he wished for regarding the fundamental goal of the spiritual life. I don't see any Teacher, past or present, who has achieved these things, apart from the Buddha.' These are the eight genuine praises of the Buddha proffered by Sakka. Hearing them, the gods of the thirty-three became even more uplifted and overjoyed.

¹³ Then some gods thought, 'If only four fully awakened Buddhas might arise in the world and teach the Dhamma, just like the Blessed One! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans!' Other gods thought, 'Let alone four fully awakened Buddhas; if only three fully awakened Buddhas, or two fully awakened Buddhas might arise in the world and teach the Dhamma, just like the Blessed One! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans!'

¹⁴ When they said this, Sakka said, 'It is impossible, gentlemen, for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time. May that Blessed One be healthy and well, and remain with us for a long time! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans!' Then the gods of the thirty-three, having considered and deliberated on the matter for which they were seated together in the Hall of Clear Right, advised and instructed the four great kings on the subject. Each one, having been advised, stood at his own seat without leaving. The Kings were instructed, and heeded good advice. With clear and peaceful minds, they stood by their own seats.

¹⁵ Then in the northern quarter a magnificent light arose and radiance appeared, surpassing the glory of the gods. Then Sakka, lord of gods, addressed the gods of the thirty-three, 'As indicated by the

signs—light arising and radiance appearing—the Divinity will appear. For this is the harbinger for the appearance of the Divinity, namely light arising and radiance appearing.’ As indicated by the signs, the Divinity will appear. For this is the sign of the Divinity: a light vast and great.

¹⁶ 3. On Sanañkumāra Then the gods of the thirty-three sat in their own seats, saying, ‘We shall find out what has caused that light, and only when we have realized it shall we go to it.’ And the four great kings did likewise. Hearing that, the gods of the thirty-three agreed in unison, ‘We shall find out what has caused that light, and only when we have realized it shall we go to it.’ When the divinity Sanañkumāra appears to the gods of the thirty-three, he does so after manifesting in a solid life-form. For a Divinity’s normal appearance is imperceptible in the visual range of the gods of the thirty-three. When the divinity Sanañkumāra appears to the gods of the thirty-three, he outshines the other gods in beauty and glory, as a golden statue outshines the human form. When the divinity Sanañkumāra appears to the gods of the thirty-three, not a single god in that assembly greets him by bowing down or rising up or inviting him to a seat. They all sit silently on their couches with their cupped palms raised, thinking, ‘Now the divinity Sanañkumāra will sit on the couch of whatever god he chooses.’ And the god on whose couch the Divinity sits is overjoyed and brimming with happiness,

¹⁷ like a king on the day of his coronation. Seeing the joy of those gods, the divinity Sanañkumāra celebrated with these verses: ‘The gods rejoice— the thirty-three with their Lord— revering the Realized One, and the clear rightness of the teaching; and seeing the new gods, so beautiful and glorious, who have come here after leading the spiritual life under the Buddha! They outshine the others in beauty, glory, and lifespan. Here are the distinguished disciples of he whose wisdom is vast. Seeing this, they delight— the thirty-three with their Lord— revering the Realized One, and the clear rightness of the teaching!’

¹⁸ That is the topic on which the divinity Sanañkumāra spoke. And while he was speaking on that topic, his voice had eight qualities: it was clear, comprehensible, charming, audible, lucid, undistorted, deep, and resonant. He makes sure his voice is intelligible as far as the assembly goes, but the sound doesn’t extend outside the assembly. When someone has a voice like this, they’re said to have the voice of the Divinity.

¹⁹ Then the gods of the thirty-three said to the divinity Sanañkumāra, ‘Good, Great Divinity! Having appraised this, we rejoice. And there are the eight genuine praises of the Buddha spoken by Sakka— having appraised them, too, we rejoice.’ Then the Divinity said to Sakka, ‘It would be good, lord of gods, if I could also hear the eight genuine praises of the Buddha.’ Saying, ‘Yes, Great Divinity,’ Sakka repeated the eight genuine praises for him.

²⁰ 4. Eight Genuine Praises

²¹ Hearing them, the divinity Sanañkumāra was uplifted and overjoyed, full of rapture and happiness. Then the divinity Sanañkumāra manifested in a solid life-form, taking on the appearance of the youth Pañcasikha, and appeared to the gods of the thirty-three. Rising into the air, he sat cross-legged in the sky, like a strong man might sit cross-legged on a well-appointed couch or on level ground. There he addressed the gods of the thirty-three: ‘What do the gods of the thirty-three think about the extent of the Buddha’s great wisdom?’

²² 5. The Story of the Steward

²³ Once upon a time, there was a king named Disampati. He had a brahmin high priest named the Steward. Disampati's son was the prince named Reṇu, while the Steward's son was the student named Jotipāla. There were Reṇu the prince, Jotipāla the student, and six other aristocrats; these eight became friends. In due course the brahmin Steward passed away. At his passing, King Disampati lamented, "At a time when I have relinquished all my duties to the brahmin Steward and amuse myself, supplied and provided with the five kinds of sensual stimulation, he passes away!" When he said this, Prince Reṇu said to him, "Your Majesty, don't lament too much at the Steward's passing. He has a son named Jotipāla, who is even more astute and expert than his father. He should manage the affairs that were managed by his father." "Is that so, my prince?" "That is so, Your Majesty."

²⁴ 6. The Story of the Great Steward So King Disampati addressed one of his men, "Please, my man, go to the student Jotipāla, and say to him, 'Best wishes, Jotipāla! You are summoned by King Disampati; he wants to see you.'" "Yes, Your Majesty," replied that man, and did as he was asked. Then Jotipāla went to the king and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and the king said to him, "May you, Jotipāla, manage my affairs—please don't turn me down! I shall appoint you to your father's position, and anoint you as Steward." "Yes, worthy sir," replied Jotipāla.

²⁵ So the king anointed him as Steward and appointed him to his father's position. After his appointment, the Steward Jotipāla managed both the affairs that his father had managed, and other affairs that his father had not managed. He organized both the works that his father had organized, and other works that his father had not organized. When people noticed this they said, "The brahmin is indeed a Steward, a Great Steward!" And that's how the student Jotipāla came to be known as the Great Steward.

²⁶ 6.1. Dividing the Realm Then the Great Steward went to the six aristocrats and said, "King Disampati is old, elderly and senior, advanced in years, and has reached the final stage of life. Who knows how long he has to live? It's likely that when he passes away the king-makers will anoint Prince Reṇu as king. Come, sirs, go to Prince Reṇu and say, 'Prince Reṇu, we are your friends, dear, beloved, and cherished. We have shared your joys and sorrows. King Disampati is old, elderly and senior, advanced in years, and has reached the final stage of life. Who knows how long he has to live? It's likely that when he passes away the king-makers will anoint you as king. If you should gain kingship, share it with us.'"

²⁷ "Yes, worthy sir," replied the six aristocrats. They went to Prince Reṇu and put the proposal to him. The prince replied, "Who else, sirs, in my realm ought to prosper if not you? If I gain kingship, I will share it with you all."

²⁸ In due course King Disampati passed away. At his passing, the king-makers anointed Prince Reṇu as king. But after being anointed, King Reṇu amused himself, supplied and provided with the five kinds of sensual stimulation. Then the Great Steward went to the six aristocrats and said, "King Disampati has passed away. But after being anointed, King Reṇu amused himself, supplied and provided with the five kinds of sensual stimulation. Who knows the intoxicating power of sensual pleasures? Come, sirs, go to King Reṇu and say, 'Worthy sir, King Disampati has passed away, and you have been anointed as king. Do you remember what you said?'" "Yes, worthy sir," replied the six aristocrats. They went to King Reṇu and said, "Worthy sir, King Disampati has passed away, and

you have been anointed as king. Do you remember what you said?” “I remember, sirs. Who is able to neatly divide into seven equal parts this great land, so broad in the north and narrow as the front of a cart in the south?” “Who else, sir, if not the Great Steward?”

²⁹ So King Reṇu addressed one of his men, “Please, my man, go to the brahmin Great Steward and say that King Reṇu summons him.” “Yes, Your Majesty,” replied that man, and did as he was asked. Then the Great Steward went to the king and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and the king said to him, “Come, let the good Steward neatly divide into seven equal parts this great land, so broad in the north and narrow as the front of a cart in the south.” “Yes, worthy sir,” replied the Great Steward, and did as he was asked.

³⁰ All were arranged like the fronts of carts, and right in the middle was King Reṇu’s nation. Dantapura for the Kalingas; Potana for the Assakas; Māhissatī for the Avantis; Roruka for the Sovīras; Mithilā for the Videhas; Campā was laid out for the Aṅgas; and Varanasi for the Kāsis: these were laid out by the Steward. Then those six aristocrats were delighted with their respective gains, having achieved all they wished for, “We have received exactly what we wanted, what we wished for, what we desired, what we yearned for.” Satabhū and Brahmadatta, Vessabhū and Bharata, Reṇu and the two Dhataratthas: these were the seven Bhāratas. The first recitation section is complete.

³¹ 6.2. A Good Reputation Then the six aristocrats approached the Great Steward and said, “Steward, just as you are King Reṇu’s friend, dear, beloved, and cherished, you are also our friend. Would you manage our affairs? Please don’t turn us down!” “Yes, worthy sirs,” replied the Great Steward. Then the Great Steward managed the realms of the seven kings. And he taught seven well-to-do brahmins, and seven hundred bathed initiates to recite the hymns.

³² After some time he got this good reputation, “The Great Steward sees the Divinity in person! The Great Steward discusses, converses, and consults with the Divinity in person!” The Great Steward thought, “I have the reputation of seeing the Divinity in person, and discussing with him in person. But I don’t. I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, said: ‘Whoever goes on retreat for the four months of the rainy season and practices the absorption on compassion sees the Divinity and discusses with him.’ Why don’t I do that?”

³³ So the Great Steward went to King Reṇu and told him of the situation, saying, “Sir, I wish to go on retreat for the four months of the rainy season and practice the absorption on compassion. No one should approach me, except the one who serves my meal.” “Please do so, Steward, at your convenience.”

³⁴ Then the Great Steward went to the six aristocrats to put the same proposal, and received the same reply.

³⁵ He also went to the seven well-to-do brahmins and seven hundred bathed initiates and put to them the same proposal, adding, “Sirs, rehearse the hymns in detail as you have learned and memorized them, and teach each other how to recite.” And they too said, “Please do so, Steward, at your convenience.”

³⁶ Then the Great Steward went to his forty equal wives to put the same proposal to them, and received the same reply.

³⁷ Then the Great Steward had a new ceremonial hall built to the east of his citadel, where he went on retreat for the four months of the rainy season and practiced the absorption on compassion. And

no one approached him except the one who served his meals. But then, when the four months had passed, the Great Steward became dissatisfied and anxious, “I have heard that brahmins of the past said that whoever goes on retreat for the four months of the rainy season and practices the absorption on compassion sees the Divinity and discusses with him. But I neither see the Divinity nor discuss with him.”

³⁸ 6.3. A Discussion With the Divinity And then the divinity Sanañkumāra, knowing the Great Steward’s train of thought, as easily as a strong person would extend or contract their arm, vanished from the realm of divinity and reappeared in the Great Steward’s presence. At that, the Great Steward became frightened, scared, his hair standing on end, as he had never seen such a sight before. So he addressed the divinity Sanañkumāra in verse: “Who might you be, sir, so beautiful, glorious, majestic? Not knowing, I ask— how am I to know who you are?” “In the realm of divinity they know me as ‘The Eternal Youth’. All the gods know me thus, and so you should know me, Steward.” “A Divinity deserves a seat and water, foot-salve, and sweet cakes. Sir, I ask you to please accept these gifts of hospitality.” “I accept the gifts of hospitality of which you speak. I grant you the opportunity to ask whatever you desire— about welfare and benefit in this life, or happiness in lives to come.”

³⁹ Then the Great Steward thought, “the divinity Sanañkumāra has granted me an opportunity. Should I ask him about what is beneficial for this life or lives to come?” Then he thought, “I’m skilled in what is beneficial for this life, and others even ask me about it. Why don’t I ask the Divinity about the benefit that specifically applies to lives to come?” So he addressed the divinity Sanañkumāra in verse: “I’m in doubt, so I ask the Divinity—<j>who is free of doubt— about things one may learn from another. Standing on what, training in what may a mortal reach the deathless realm of divinity?” “He among mankind, O brahmin, <j>has given up possessiveness, at one, compassionate, free of putrefaction, and refraining from sex. Standing on that, training in that a mortal may reach the deathless realm of divinity.”

⁴⁰ “Sir, I understand what ‘giving up possessiveness’ means. It’s when someone gives up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ochre robes, and go forth from the lay life to homelessness. That’s how I understand ‘giving up possessiveness’. Sir, I understand what ‘at one’ means. It’s when someone frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. That’s how I understand ‘at one’. Sir, I understand what ‘compassionate’ means. It’s when someone meditates spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will. That’s how I understand ‘compassionate’. But I don’t understand what you say about putrefaction. What among mankind, O the Divinity, is putrefaction? I don’t understand, so tell me, attentive one: wrapped in what do people stink, headed for hell, shut out of the realm of divinity?” “Anger, lies, cheating, and treachery, miserliness, vanity, jealousy, desire, stinginess, harassing others, greed, hate, vanity, and delusion— those bound to such things <j>are not devoid of putrefaction; they’re headed for hell, <j>shut out of the realm of divinity.” “As I understand what you say about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness!” “Please do so, Steward, at your convenience.”

⁴¹ 6.4. Informing King Reṇu So the Great Steward went to King Reṇu and said, “Worthy sir, please now find another high priest to manage the affairs of state for you. I wish to go forth from the lay life to homelessness. As I understand what the Divinity says about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness. I announce to King Reṇu, the lord of the land: you must learn how to rule, for I no longer care for my ministry.” “If you’re lacking any pleasures, I’ll supply them for you. I’ll protect you from any harm, for I command the nation’s army. You are my father, I am your son! O Steward, please don’t leave!” “I’m lacking no pleasures, and no one is harming me. I’ve heard a non-human voice, so I no longer care for lay life.” “What was that non-human like? What did he say to you, hearing which you would abandon our house and all our people?” “Before entering this retreat, I only liked to sacrifice. I kindled the sacred flame, strewn about with kusa grass. But then the Divinity the Eternal Youth appeared to me from the realm of divinity. He answered my question, hearing which I no longer care for lay life.” “I have faith, O Steward, in that of which you speak. Having heard a non-human voice, what else could you do? We will follow your example, Steward, be my Teacher! Like a gem of beryl— flawless, immaculate, beautiful— that’s how pure we shall live, in the Steward’s dispensation. If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

⁴² 6.5. Informing the Six Aristocrats Then the Great Steward went to the six aristocrats and said, “Good fellows, please now find another high priest to manage the affairs of state for you. I wish to go forth from the lay life to homelessness. As I understand what the Divinity says about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness!”

⁴³ Then the six aristocrats withdrew to one side and thought up a plan, “These brahmins are greedy for wealth. Why don’t we bestow him with wealth?” They returned to the Great Steward and said, “In these seven kingdoms there is abundant wealth. We’ll get you as much as you want.” “Enough, sirs. I already have abundant wealth, owing to my lords. Giving up all that, I shall go forth.” Then the six aristocrats withdrew to one side and thought up a plan, “These brahmins are greedy for women. Why don’t we bestow him with women?” They returned to the Great Steward and said, “In these seven kingdoms there are many women. We’ll get you as many as you want.” “Enough, sirs. I already have forty equal wives. Giving up all them, I shall go forth.”

⁴⁴ “If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.” “If you all give up sensual pleasures, to which ordinary people are attached, exert yourselves, being strong, and possessing the power of patience. This path is the straight path, this path is supreme. Guarded by the good, the true teaching leads to rebirth in the realm of divinity.”

⁴⁵ “Well then, sir, please wait for seven years. When seven years have passed, we shall go forth with you. Your destiny shall be ours.” “Seven years is too long, sirs. I cannot wait that long. Who knows what will happen to the living? We are headed for lives to come. We must be thoughtful and wake up! We must do what’s good and lead the spiritual life, for no one born can escape death. I shall go forth.”

⁴⁶ “Well then, sir, please wait for six years, five years, four years, three years, two years, one year,

⁴⁷ seven months,

⁴⁸ six months, five months, four months, three months, two months, one month, or even a fortnight. When a fortnight has passed, we shall go forth. Your destiny shall be ours.”

⁴⁹ “A fortnight is too long, sirs. I cannot wait that long. Who knows what will happen to the living? We are headed for lives to come. We must be thoughtful and wake up! We must do what’s good and lead the spiritual life, for no one born can escape death. As I understand what the Divinity says about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness.” “Well then, sir, please wait for a week, so that we can instruct our sons and brothers in kingship. When a week has passed, we shall go forth. Your destiny shall be ours.” “A week is not too long, sirs. I will wait that long.”

⁵⁰ 6.6. Informing the Brahmins Then the Great Steward also went to the seven well-to-do brahmins and seven hundred bathed initiates and said, “Good fellows, please now find another tutor to teach you to recite the hymns. I wish to go forth from the lay life to homelessness. As I understand what the Divinity says about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness.” “Please don’t go forth from the lay life to homelessness! The life of one gone forth is of little influence or profit, whereas the life of a brahmin is of great influence and profit.” “Please, good fellows, don’t say that. Who has greater influence and profit than myself? For now I am like a king to kings, like the Divinity to brahmins, like a deity to householders. Giving up all that, I shall go forth. As I understand what the Divinity says about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness.” “If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

⁵¹ 6.7. Informing the Wives Then the Great Steward went to his forty equal wives and said, “Ladies, please do whatever you wish, whether returning to your own families, or finding another husband. I wish to go forth from the lay life to homelessness. As I understand what the Divinity says about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness.” “You are the only family we want! You are the only husband we want! If you are going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

⁵² 6.8. The Great Steward Goes Forth When a week had passed, the Great Steward shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. And when he had gone forth, the seven anointed aristocrat kings, the seven brahmins with seven hundred initiates, the forty equal wives, and many thousands of aristocrats, brahmins, householders, and many harem women shaved off their hair and beards, dressed in ocher robes, and went forth from the lay life to homelessness. Escorted by that assembly, the Great Steward wandered on tour among the villages, towns, and capital cities. And at that time, whenever he arrived at a village or town, he was like a king to kings, like the Divinity to brahmins, like a deity to householders. And whenever people sneezed or tripped over they’d say: “Homage to the Great Steward! Homage to the high priest for the seven!”

⁵³ And the Great Steward meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. He meditated spreading a heart full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. And he taught his disciples the path to rebirth in the company of Divinity.

⁵⁴ Those of his disciples who completely understood the Great Steward's instructions, at the breaking up of the body, after death, were reborn in the realm of divinity. Of those disciples who only partly understood the Great Steward's instructions, some were reborn in the company of the gods who control what is created by others, while some were reborn in the company of the gods who love to create, or the joyful gods, or the gods of Yama, or the gods of the thirty-three, or the gods of the four great kings. And at the very least they swelled the hosts of the centaurs. And so the going forth of all those gentlemen was not in vain, was not barren, but was fruitful and fertile.' Do you remember this, Blessed One?"

⁵⁵ "I remember, Pañcasikha. I myself was the brahmin Great Steward at that time. And I taught those disciples the path to rebirth in the company of Divinity. But that spiritual path of mine doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the realm of divinity. But this spiritual path does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. And what is the spiritual path that leads to extinguishment? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the spiritual path that leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

⁵⁶ Those of my disciples who completely understand my instructions realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. Of those disciples who only partly understand my instructions, some, with the ending of the five lower fetters, become reborn spontaneously. They are extinguished there, and are not liable to return from that world. Some, with the ending of three fetters, and the weakening of greed, hate, and delusion, become once-returners. They come back to this world once only, then make an end of suffering. And some, with the ending of three fetters, become stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening. And so the going forth of all those gentlemen was not in vain, was not barren, but was fruitful and fertile." That is what the Buddha said. Delighted, the centaur Pañcasikha approved and agreed with what the Buddha said. He bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

DN 20: The Great Congregation

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Sakyans, in the Great Wood near Kapilavatthu, together with a large Saṅgha of five hundred mendicants, all of whom were perfected ones. And most of the deities from ten solar systems had gathered to see the Buddha and the Saṅgha of mendicants.

² Then four deities of the pure abodes, aware of what was happening, thought: “Why don’t we go to the Buddha and each recite a verse in his presence?”

³ Then, as easily as a strong person would extend or contract their arm, they vanished from the Pure Abodes and reappeared in front of the Buddha. They bowed to the Buddha and stood to one side. Standing to one side, one deity spoke this verse in the Buddha’s presence: “There’s a great congregation in the woods, where heavenly hosts have assembled. We’ve come to this righteous congregation to see the invincible Saṅgha!” Then another deity spoke this verse in the Buddha’s presence: “The mendicants there are immersed in samādhi, they’ve straightened their own minds. Like a charioteer holding the reins, the astute ones protect their senses.” Then another deity spoke this verse in the Buddha’s presence: “They snapped the post and snapped the cross-bar, unstirred, they tore out Indra’s pillar. They live pure and immaculate, the young giants tamed by the Clear-eyed One.” Then another deity spoke this verse in the Buddha’s presence: “Anyone who has gone to the Buddha for refuge won’t go to a plane of loss. After giving up this human body, they swell the heavenly host.”

⁴ 1. The Gathering of Deities Then the Buddha said to the mendicants: “Mendicants, most of the deities from ten solar systems have gathered to see the Realized One and the mendicant Saṅgha. Those who were perfected ones, fully awakened Buddhas in the past also had gatherings of deities that were at best like the gathering for me now. Those who will be perfected ones, fully awakened Buddhas in the future will also have gatherings of deities that will be at best like the gathering for me now. I shall declare the names of the heavenly hosts; I shall extol the names of the heavenly hosts; I shall teach the names of the heavenly hosts. Listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

⁵ “I invoke a paean of praise! Where the earth-gods dwell, there, in mountain caves, resolute and composed, dwell many like lonely lions, who have mastered their fears. Their minds are bright and pure, clear and unclouded.” Over five hundred were known in the wood at Kapilavatthu. Consequently, the Teacher addressed the disciples who love the teaching: “The heavenly hosts have come forth; mendicants, you should be aware of them.” Those monks grew keen, hearing the Buddha’s instruction.

⁶ Knowledge manifested in them, seeing those non-human beings. Some saw a hundred, a thousand, even seventy thousand, while some saw a hundred thousand non-human beings. But some saw an

endless number spread out in every direction. And all that was known and distinguished by the Clear-eyed One. Consequently, the Teacher addressed the disciples who love the teaching: “The heavenly hosts have come forth; mendicants, you should be aware of them. I shall extol them for you, with lyrics in proper order.

⁷ There are seven thousand spirits, earth-gods of Kapilavatthu. They’re powerful and brilliant, so beautiful and glorious. Rejoicing, they’ve come forth to the meeting of mendicants in the wood. From the Himalayas there are six thousand spirits of different colors. They’re powerful and brilliant, so beautiful and glorious. Rejoicing, they’ve come forth to the meeting of mendicants in the wood. From Mount Sātā there are three thousand spirits of different colors. They’re powerful and brilliant, so beautiful and glorious. Rejoicing, they’ve come forth to the meeting of mendicants in the wood. And thus there are sixteen thousand spirits of different colors. They’re powerful and brilliant, so beautiful and glorious. Rejoicing, they’ve come forth to the meeting of mendicants in the wood.

⁸ From Vessāmitta’s mountain there are five hundred spirits of different colors. They’re powerful and brilliant, so beautiful and glorious. Rejoicing, they’ve come forth to the meeting of mendicants in the wood. And there’s Kumbhīra of Rājagaha, whose home is on Mount Vepulla. Attended by more than a hundred thousand spirits, Kumbhīra of Rājagaha also came to the meeting in the wood.

⁹ King Dhataratṭha rules the eastern quarter. Lord of the centaurs, he’s a great king, glorious. And he has many mighty sons all of them named Indra. They’re powerful and brilliant, so beautiful and glorious. Rejoicing, they’ve come forth to the meeting of mendicants in the wood. King Virūḷhaka rules the southern quarter. Lord of the gnomes, he’s a great king, glorious. And he has many mighty sons all of them named Indra. They’re powerful and brilliant, so beautiful and glorious. Rejoicing, they’ve come forth to the meeting of mendicants in the wood. King Virūpakka rules the western quarter. Lord of the dragons, he’s a great king, glorious. And he has many mighty sons all of them named Indra. They’re powerful and brilliant, so beautiful and glorious. Rejoicing, they’ve come forth to the meeting of mendicants in the wood. King Kuvera rules the northern quarter. Lord of spirits, he’s a great king, glorious. And he has many mighty sons all of them named Indra. They’re powerful and brilliant, so beautiful and glorious. Rejoicing, they’ve come forth to the meeting of mendicants in the wood. Dhataratṭha in the east, Virūḷhaka to the south, Virūpakka to the west, and Kuvera in the north. These four great kings, all around in the four quarters, stood there dazzling in the wood at Kapilavatthu.

¹⁰ Their deceitful heathens came, so treacherous and crafty— the deceivers Kuṭṭhaṇḍu, Viṭṭhaṇḍu, with Viṭṭuca and Viṭṭuṭa. And Candana and Kāmaseṭṭha, Kinnughaṇḍu and Nighaṇḍu, Panāda and Opamañña, and Mātali, the god’s equerry. Cittasena the centaur came too, and the kings Nala and Janesabha. Pañcasikha came too, with Timbaru and Suriyavaccasā. These and other kings there were, the centaurs with their kings. Rejoicing, they’ve come forth to the meeting of mendicants in the wood.

¹¹ Then came the dragons of Nābhasa lake, and those from Vesālī with those from Takkasilā. The Kambalas and Assataras came and those from Payāga with their kin. Those from Yamunā, and the Dhataratṭha dragons came, so glorious. And Erāvaṇa the great dragon also came to the meeting in the wood. Those who seize the dragon kings by force— Heavenly, twice-born birds with piercing vision — swoop down to the wood from the sky; their name is ‘Rainbow Phoenix’. But the dragon kings

remained fearless, for the Buddha kept them safe from the phoenixes. Wooing each other with gentle words, the dragons and phoenixes <j>took the Buddha as refuge.

¹² Defeated by Vajirahattha, the titans live in the ocean. They're brothers of Vāsava, powerful and glorious. There's the terrifying Kālakañjas, the Dānava and Ghasa titans, Vepacitti and Sucitti, Pahārāda with Namuci, and Bali's hundred sons, all named after Virocana. Bali's army armed themselves and went to the auspicious Rāhu, saying: 'Now is the time, sir, for the meeting of mendicants in the wood.'

¹³ The gods of water and earth, and fire and wind came there. The gods of Varuṇa and Varuṇa's offspring, and Soma together with Yasa. A host of the gods of love and compassion came, so glorious. These ten hosts of gods shone in all different colors. They're powerful and brilliant, so beautiful and glorious. Rejoicing, they've come forth to the meeting of mendicants in the wood.

¹⁴ The Vishnu and Sahalī gods, and the unequaled pair of twins. The gods living on the moon came, with the Moon before them. The gods living on the sun came, with the Sun before them. And with the stars before them came the languid gods of clouds. And Vāsava came, the greatest of the Vasus, who is Sakka the Able, Purindada the Firstgiver: These ten hosts of gods shone in all different colors. They're powerful and brilliant, so beautiful and glorious. Rejoicing, they've come forth to the meeting of mendicants in the wood.

¹⁵ Then came the Sahabhū gods, blazing like a crested flame; and the Ariṭṭhakas and Rojas too, and the gods hued blue as flax. The Varuṇas and Sahadhammas, the Accutas and Anejakas, the Sūleyyas and Ruciras all came, as did the Vāsavanesi gods. These ten hosts of gods shone in all different colors. They're powerful and brilliant, so beautiful and glorious. Rejoicing, they've come forth to the meeting of mendicants in the wood.

¹⁶ The Samānas, Mahāsamānas, Mānusas, and Mānusuttamas all came, and the gods depraved by play, and those who are malevolent. Then came the gods of Mercury, and those who live on Mars. The Pāragas and Mahāpāragas came, such glorious gods. These ten hosts of gods shone in all different colors. They're powerful and brilliant, so beautiful and glorious. Rejoicing, they've come forth to the meeting of mendicants in the wood.

¹⁷ The gods of Venus, the newborn Sun, <j>and the Dawn came along with those from Saturn. And the gods of the white globe came leading the brilliant gods. The Sadāmatas and Hāragajas, and assorted glorious ones; Pajjuna came thundering, he who rains on all quarters. These ten hosts of gods shone in all different colors. They're powerful and brilliant, so beautiful and glorious. Rejoicing, they've come forth to the meeting of mendicants in the wood.

¹⁸ The Khemiyas from the realms of Tusita and Yama, and the glorious Kaṭṭhakas came; the Lambītakas, Lāmaseṭṭhas, those called the Shining, and those Yonder. The gods who love to create came too, and those who control what is created by others. These ten hosts of gods shone in all different colors. They're powerful and brilliant, so beautiful and glorious. Rejoicing, they've come forth to the meeting of mendicants in the wood.

¹⁹ These sixty hosts of gods shone in all different colors. They came organized by name, these and others likewise, thinking: 'They who have shed rebirth, the kindly ones, the undefiled ones who have crossed the flood— let us see them, <j>with the dragon who brought them across, who like the Moon has overcome darkness.'

²⁰ Subrahmā and Paramatta came, with sons of those powerful ones. Sanañkumāra and Tissa also came to the meeting in the wood. Of a thousand realms of divinity, the Great Divinity stands forth. He has arisen, brilliant, his formidable body so glorious. Ten Gods Almighty came there, each one of them wielding power, and in the middle of them came Hārīta with his following.”

²¹ When they had all come forth— the gods with their Lord, and the divinities— Māra’s army came forth too: see the stupidity of the Dark Lord! “Come, seize them and bind them,” he said, “let them be bound by desire! Surround them on all sides, don’t let any escape!” And so there the great general, the Dark Lord sent forth his army. He struck the ground with his fist to make a horrifying sound like a monsoon cloud, thundering and flashing. But then turned back, furious, out of control.

²² And all that was known and distinguished by the Clear-eyed One. Consequently, the Teacher addressed the disciples who love the teaching: “Māra’s army has arrived; mendicants, you should be aware of them.” Those monks grew keen, hearing the Buddha’s instruction. The army fled from those free of passion, and not a single hair was stirred! “All triumphant in battle, so fearless and glorious. They rejoice with all the spirits, the disciples renowned among men.”

DN 21: Sakka's Questions

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Magadhans, where east of Rājagaha there is a brahmin village named Ambasaṇḍā, north of which, on Mount Vedyaka, is Indra's hill cave. Now at that time Sakka, the lord of gods, grew eager to see the Buddha. He thought, "Where is the Blessed One at present, the perfected one, the fully awakened Buddha?" Seeing that the Buddha was at Indra's hill cave, he addressed the gods of the thirty-three, "Good fellows, the Buddha is staying in the land of the Magadhans at Indra's hill cave. What if we were to go and see that Blessed One, the perfected one, the fully awakened Buddha?" "Yes, lord," replied the gods.

² Then Sakka addressed the centaur Pañcasikha, "Dear Pañcasikha, the Buddha is staying in the land of the Magadhans at Indra's hill cave. What if we were to go and see that Blessed One, the perfected one, the fully awakened Buddha?" "Yes, lord," replied the centaur Pañcasikha. Taking his arched harp made from the pale timber of wood-apple, he went as Sakka's attendant. Then Sakka went at the head of a retinue consisting of the gods of the thirty-three and the godling centaur Pañcasikha. As easily as a strong person would extend or contract their arm, he vanished from the heaven of the gods of the thirty-three and landed on Mount Vedyaka north of Ambasaṇḍā.

³ Now at that time a dazzling light appeared over Mount Vedyaka and Ambasaṇḍā, as happens through the glory of the gods. People in the villages round about, terrified, shocked, and awestruck, said, "Mount Vedyaka must be on fire today, blazing and burning! Oh why has such a dazzling light appeared over Mount Vedyaka and Ambasaṇḍā?"

⁴ Then Sakka addressed the centaur Pañcasikha, "My dear Pañcasikha, it is hard for one like me to get near the Realized Ones while they are on retreat practicing absorption, enjoying absorption. But if you were to charm the Buddha first, then I could go to see him." "Yes, lord," replied the centaur Pañcasikha. Taking his arched harp made from the pale timber of wood-apple, he went to Indra's hill cave. When he had drawn near, he stood to one side, thinking, "This is neither too far nor too near; and he'll hear my voice." Standing to one side, Pañcasikha played his arched harp, and sang these verses on the Buddha, the teaching, the Saṅgha, the perfected ones, and sensual love.

⁵ 1. Pañcasikha's Song

⁶ "O Bhaddā Suriyavaccasā, my Darling Sunshine, I pay homage to your father Timbaru, through whom was born a lady so fine, to fill me with a joy I never knew. As sweet as a breeze to one who's sweating, or when thirsty, a sweet and cooling drink, so dear are you, Aṅgīrasi, to me— just like the teaching is to all the saints! Like a cure when you're struck by fever dire, or food to ease the hunger pain, come on, Bhaddā, please put out my fire, quench me like water on a flame. As elephants burning in the heat of summer, sink down in a lotus pond to rest, so cool, full of petals and of pollen — that's how I would plunge into your breast. Like elephants bursting bonds in rutting season, beating off the pricks of lance and pikes— I just don't understand what is the reason I'm so crazy for

your shapely thighs! For you, my heart is full of passion, I'm in a besotted state of mind. There is no going back, I'm just not able, I'm like a fish that's hooked up on the line. Come on, my Bhaddā, hold me, fair of thighs! Embrace me, maid of captivating eyes! Take me in your arms, my lovely lady, that's all I'd ever want or could desire. Ah, then my desire was such a small thing, my sweet, with your curling wavy hair; now, like to arahants an offering, it's grown so very much from there. Whatever the merit I have forged by giving to such perfected beings— may that, my altogether gorgeous, ripen in togetherness with you. Whatever the merit I have forged in this vast territory, may that, my altogether gorgeous, ripen in togetherness with you. As the Sakyan, absorbed, did meditate at one, alert, and mindful too, the sage seeking the state free of death— so I, oh my Sunshine, seek for you! And just like the sage would delight, once he had awakened to the truth, so I would delight, my fine lady, were I to become one with you. If Sakka were to grant me one wish, as Lord of the Thirty and Three, my Bhaddā, you're all I would wish for, so strong is the love in me. Like a freshly blossoming sal tree is your father, my lady so wise. I pay homage to he, bowing humbly, whose daughter is of such a kind.”

⁷ When Pañcasikha had spoken, the Buddha said to him, “Pañcasikha, the sound of your strings blends well with the sound of your singing, so that neither overpowers the other. But when did you compose these verses on the Buddha, the teaching, the Saṅgha, the perfected ones, and sensual love?” “This one time, sir, when you were first awakened, you were staying in Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. And at that time I was in love with Bhaddā Suriyavaccasā, who they call ‘Darling Sunshine’, the daughter of the centaur king Timbaru. But the sister desired another. It was the one named Sikhaṇḍī, the son of Mātali the chariot handler, who she loved. Since I couldn't win that sister by any means, I took my arched harp to Timbaru's home, where I played those verses.

⁸ When I finished, Suriyavaccasā said to me, ‘Good fellow, I have not personally seen the Buddha. But I did hear about him when I went to dance for the gods of the thirty-three in the Hall of Clear Right. Since you extol the Buddha, let us meet up today.’ And that's when I met up with that sister. But we have not met since.”

⁹ 2. The Approach of Sakka Then Sakka, lord of gods, thought, “Pañcasikha is exchanging pleasantries with the Buddha.” So he addressed Pañcasikha, “My dear Pañcasikha, please bow to the Buddha for me, saying: ‘Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.’” “Yes, lord,” replied Pañcasikha. He bowed to the Buddha and said, “Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.” “So may Sakka with his ministers and retinue be happy, Pañcasikha,” said the Buddha, “for all want to be happy—whether gods, humans, titans, dragons, centaurs, or any of the other diverse creatures there may be.” For that is how the Realized Ones salute such illustrious spirits. And being saluted by the Buddha, Sakka entered Indra's hill cave, bowed to the Buddha, and stood to one side. And the gods of the thirty-three did likewise, as did Pañcasikha.

¹⁰ And at that time the uneven places were evened out, the cramped places were opened up, the darkness vanished in the cave and light appeared, as happens through the glory of the gods. Then the Buddha said to Sakka, “It's incredible and amazing that you, the venerable Kosiya, who has so many duties and so much to do, should come here.” “For a long time I've wanted to come and see the Buddha, but I wasn't able, being prevented by my many duties and responsibilities for the gods of

the thirty-three. This one time, sir, the Buddha was staying near Sāvathī in the *<i lang='pi' translate='no'>salaḷa</i>* tree hut. Then I went to Sāvathī to see the Buddha.

¹¹ But at that time the Buddha was sitting immersed in some kind of meditation. And a divine maiden of Great King Vessavaṇa named Bhūjati was attending on the Buddha, standing there paying homage to him with cupped palms. So I said to her, ‘Sister, please bow to the Buddha for me, saying: “Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.”’ When I said this, she said to me, ‘It’s the wrong time to see the Buddha, as he’s in retreat.’ ‘Well then, sister, please convey my message when the Buddha emerges from that immersion.’ I hope that sister bowed to you? Do you remember what she said?” “She did bow, lord of gods, and I remember what she said. I also remember that it was the sound of your chariot wheels that pulled me out of that immersion.”

¹² “Sir, I have heard and learned this in the presence of the gods who were reborn in the host of the thirty-three before me: ‘When a Realized One arises in the world, perfected and fully awakened, the heavenly hosts swell, while the titan hosts dwindle.’ And I have seen this with my own eyes. Right here in Kapilavatthu there was a Sakyan lady named Gopikā who had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled her ethics. Losing her attachment to femininity, she developed masculinity. When her body broke up, after death, she was reborn in a good place, a heavenly realm. In the company of the gods of the thirty-three she became one of my sons. There they knew him as the godling Gopaka. Meanwhile three others, mendicants who had led the spiritual life under the Buddha, were reborn in the inferior centaur realm. There they amused themselves, supplied and provided with the five kinds of sensual stimulation, and became my servants and attendants. At that, Gopaka scolded them, ‘Where on earth were you at, good fellows, when you heard the Buddha’s teaching! For while I was still a woman I had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled my ethics. I lost my attachment to femininity and developed masculinity. When my body broke up, after death, I was reborn in a good place, a heavenly realm. In the company of the gods of the thirty-three I became one of Sakka’s sons. Here they know me as the godling Gopaka. But you, having led the spiritual life under the Buddha, were reborn in the inferior centaur realm. It is a sad sight indeed to see fellow practitioners reborn in the inferior centaur realm.’ When scolded by Gopaka, two of those gods regained their memory right away. They went to the host of the priests of Divinity, but one god remained attached to sensual pleasures.

¹³ 2.1. The Story of Gopikā

¹⁴ “‘I was a laywoman disciple of the Clear-eyed One, and my name was Gopikā. I was devoted to the Buddha and the teaching, and I faithfully served the Saṅgha. Because of the clear rightness of the Buddha’s teaching, I’m now a mighty, dazzling son of Sakka, reborn in the Third Heaven. And here they know me as Gopaka. Then I saw some mendicants who I’d seen before, dwelling in the host of centaurs. They were disciples of Gotama when I used to be a human. I served them with food and drink, and clasped their feet in my own home. Where on earth were these good fellows at when they learned the Buddha’s teachings? For each must know for themselves the teaching so well-taught, realized by the Clear-eyed One. I was one who followed you, having heard the fine words of the noble ones. I’m now a mighty, dazzling son of Sakka, reborn in the Third Heaven. But you followed the best of men, and led the supreme spiritual life, but still you’re born in this lesser realm, a rebirth

unbefitting. It's a sad sight I see, good fellows, fellow practitioners in a lesser realm. Reborn in the host of centaurs, only to wait upon the gods. Meanwhile, I dwelt in a house— but see my distinction now! Having been a woman now I'm a male god, blessed with heavenly sensual pleasures." Scolded by that disciple of Gotama, comprehending Gopaka, <j>they were struck with urgency. "Let's strive, let's try hard— we won't serve others any more!" Two of them roused up energy, recalling the Buddha's instructions. Right away they became dispassionate, seeing the drawbacks in sensual pleasures. The fetters and bonds of sensual pleasures— the ties of the Wicked One so hard to break— they burst them like a bull elephant his ropes, and passed right over the thirty-three. The gods with Indra and the Progenitor were all gathered in the Hall of Clear Right. As they sat there, they passed over them, the heroes desireless, practicing purity. Seeing them, Vāsava was struck with urgency; the master of gods in the midst of the group said, "These were born in the lesser centaur realm, but now they pass us by!" Heeding the speech of one so moved, Gopaka addressed Vāsava, "There is a Buddha, a lord of men, in the world. Known as the Sakyan Sage, <j>he's mastered the senses. Those sons of his lost their memory; but when scolded by me they gained it back. Of the three, there is one who remains dwelling in the host of centaurs. But two, recollecting the path to awakening, serene, spurn even the gods. Such is the explanation of the teaching here: not a single disciple doubts that. We venerate the Buddha, the victor, lord of men, who has crossed the flood and cut off doubt. They attained distinction to the extent they understood the teaching here; two of them distinguished in the host of the priests of Divinity." We have come here, dear sir, to realize this same teaching. If the Buddha would give me a chance, I would ask a question, dear sir."

¹⁵ Then it occurred to the Buddha, "For a long time now this spirit has led a pure life. Any question he asks me will be beneficial, not unbeneficial. And he will quickly understand any answer I give to his question." So the Buddha addressed Sakka in verse: "Ask me your question, Vāsava, whatever you want. I'll solve each and every question you have." The first recitation section is complete.

¹⁶ Having been granted an opportunity by the Buddha, Sakka asked the first question. "Good fellow, what fetters bind the gods, humans, titans, dragons, centaurs—and any of the other diverse creatures — so that, though they wish to be free of enmity, violence, hostility, and hate, they still have enmity, violence, hostility, and hate?" Such was Sakka's question to the Buddha. And the Buddha answered him: "Lord of gods, the fetters of jealousy and stinginess bind the gods, humans, titans, dragons, centaurs—and any of the other diverse creatures— so that, though they wish to be free of enmity, violence, hostility, and hate, they still have enmity, violence, hostility, and hate." Such was the Buddha's answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, "That's so true, Blessed One! That's so true, Holy One! Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

¹⁷ And then, having approved and agreed with what the Buddha said, Sakka asked another question: "But good fellow, what is the source, origin, birthplace, and inception of jealousy and stinginess? When what exists is there jealousy and stinginess? When what doesn't exist is there no jealousy and stinginess?" "The liked and the disliked, lord of gods, are the source of jealousy and stinginess. When the liked and the disliked exist there is jealousy and stinginess. When the liked and the disliked don't exist there is no jealousy and stinginess." "But good fellow, what is the source of what is liked and disliked?" "Desire is the source of what is liked and disliked." "But what is the source of

desire?” “Thought is the source of desire.” “But what is the source of thought?” “Judgments driven by the proliferation of perceptions are the source of thoughts.”

¹⁸ “But how does a mendicant fittingly practice for the cessation of judgments driven by the proliferation of perceptions?” “Lord of gods, there are two kinds of happiness, I say: that which you should cultivate, and that which you should not cultivate. There are two kinds of sadness, I say: that which you should cultivate, and that which you should not cultivate. There are two kinds of equanimity, I say: that which you should cultivate, and that which you should not cultivate. Why did I say that there are two kinds of happiness? Well, should you know of a happiness: ‘When I cultivate this kind of happiness, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of happiness. Whereas, should you know of a happiness: ‘When I cultivate this kind of happiness, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of happiness. And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected. That’s why I said there are two kinds of happiness. Why did I say that there are two kinds of sadness? Well, should you know of a sadness: ‘When I cultivate this kind of sadness, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of sadness. Whereas, should you know of a sadness: ‘When I cultivate this kind of sadness, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of sadness. And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected. That’s why I said there are two kinds of sadness. Why did I say that there are two kinds of equanimity? Well, should you know of an equanimity: ‘When I cultivate this kind of equanimity, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of equanimity. Whereas, should you know of an equanimity: ‘When I cultivate this kind of equanimity, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of equanimity. And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected. That’s why I said there are two kinds of equanimity. That’s how a mendicant fittingly practices for the cessation of judgments driven by the proliferation of perceptions.” Such was the Buddha’s answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, “That’s so true, Blessed One! That’s so true, Holy One! Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

¹⁹ 2.2. Meditation on Feelings

²⁰ 2.3. Restraint in the Monastic Code And then Sakka asked another question: “But good fellow, how does a mendicant practice for restraint in the monastic code?” “Lord of gods, I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. There are two kinds of search, I say: that which you should cultivate, and that which you should not cultivate. Why did I say that there are two kinds of bodily behavior? Well, should you know of a bodily behavior: ‘When I cultivate this kind of bodily behavior, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of bodily conduct. Whereas, should you know of a bodily behavior: ‘When I cultivate this kind of bodily behavior, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of bodily conduct. That’s why I said there are two kinds of bodily behavior. Why did I say that there are

two kinds of verbal behavior? Well, should you know of a kind of verbal behavior that it causes unskillful qualities to grow while skillful qualities decline, you should not cultivate it. Whereas, should you know of a kind of verbal behavior that it causes unskillful qualities to decline while skillful qualities grow, you should cultivate it. That's why I said there are two kinds of verbal behavior. Why did I say that there are two kinds of search? Well, should you know of a kind of search that it causes unskillful qualities to grow while skillful qualities decline, you should not cultivate it. Whereas, should you know of a kind of search that it causes unskillful qualities to decline while skillful qualities grow, you should cultivate it. That's why I said there are two kinds of search. That's how a mendicant practices for restraint in the monastic code." Such was the Buddha's answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, "That's so true, Blessed One! That's so true, Holy One! Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

²¹ 2.4. Sense Restraint And then Sakka asked another question: "But good fellow, how does a mendicant practice for restraint of the sense faculties?" "Lord of gods, I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate. There are two kinds of sound known by the ear ... smells known by the nose ... tastes known by the tongue ... touches known by the body ... ideas known by the mind: that which you should cultivate, and that which you should not cultivate." When the Buddha said this, Sakka said to him: "Sir, this is how I understand the detailed meaning of the Buddha's brief statement: You should not cultivate the kind of sight known by the eye which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of sight known by the eye which causes unskillful qualities to decline while skillful qualities grow. You should not cultivate the kind of sound, smell, taste, touch, or idea known by the mind which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of idea known by the mind which causes unskillful qualities to decline while skillful qualities grow. Sir, that's how I understand the detailed meaning of the Buddha's brief statement. Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

²² And then Sakka asked another question: "Good fellow, do all ascetics and brahmins have a single doctrine, ethics, desire, and attachment?" "No, lord of gods, they do not." "Why not?" "The world has many and diverse elements. Whatever element sentient beings insist on in this world of many and diverse elements, they obstinately stick to it, insisting that: 'This is the only truth, anything else is futile.' That's why not all ascetics and brahmins have a single doctrine, ethics, desire, and attachment." "Good fellow, have all ascetics and brahmins reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal?" "No, lord of gods, they have not." "Why not?" "Those mendicants who are freed through the ending of craving have reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. That's why not all ascetics and brahmins have reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal." Such was the Buddha's answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, "That's so true, Blessed One! That's so true, Holy One! Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision." And then Sakka, having approved and agreed with what the Buddha said, said to him,

²³ “Turbulence, sir, is a disease, a boil, a dart. Turbulence drags a person to be regenerated in one state of existence or another. That’s why a person finds themselves in states high and low. Elsewhere, among other ascetics and brahmins, I wasn’t even given a chance to ask these questions that the Buddha has answered. The dart of doubt and indecision has lain within me for a long time, but the Buddha has plucked it out.” “Lord of gods, do you recall having asked this question of other ascetics and brahmins?” “I do, sir.” “If you wouldn’t mind, lord of gods, tell me how they answered.” “It’s no trouble when someone such as the Blessed One is sitting here.” “Well, speak then, lord of gods.” “Sir, I approached those who I imagined were ascetics and brahmins living in the wilderness, in remote lodgings. But they were stumped by my question, and they even questioned me in return: ‘What is the venerable’s name?’ So I answered them: ‘Good fellow, I am Sakka, lord of gods.’ So they asked me another question: ‘But lord of gods, what deed brought you to this position?’ So I taught them the Dhamma as I had learned and memorized it. And they were pleased with just that much: ‘We have seen Sakka, lord of gods! And he answered our questions!’ Invariably, they become my disciples, I don’t become theirs. But sir, I am the Buddha’s disciple, a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.” “Lord of gods, do you recall ever feeling such joy and happiness before?” “I do, sir.” “But how?” “Once upon a time, sir, a battle was fought between the gods and the titans. In that battle the gods won and the titans lost. It occurred to me as victor, ‘Now the gods shall enjoy both the nectar of the gods and the nectar of the titans.’ But sir, that joy and happiness is in the sphere of the rod and the sword. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. But the joy and happiness I feel listening to the Buddha’s teaching is not in the sphere of the rod and the sword. It does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

²⁴ 2.5. On Feeling Happy

²⁵ “But lord of gods, what reason do you see for speaking of such joy and happiness?” “I see six reasons to speak of such joy and happiness, sir. While staying right here, remaining in the godly form, I have gained an extended life: know this, dear sir. This is the first reason. When I fall from the heavenly host, leaving behind the non-human life, I shall consciously go to a new womb, wherever my mind delights. This is the second reason. Living happily under the guidance of the one of unclouded wisdom, I shall practice systematically, aware and mindful. This is the third reason. And if awakening should arise as I practice systematically, I shall live as one who understands, and my end shall come right there. This is the fourth reason. When I fall from the human realm, leaving behind the human life, I shall become a god again, supreme in the heaven realm. This is the fifth reason. They are the finest of gods, the glorious Akaniṭṭhas. So long as my final life goes on, there my home will be. This is the sixth reason. Seeing these six reasons I speak of such joy and happiness.

²⁶ My wishes unfulfilled, doubting and indecisive, I wandered for such a long time, in search of the Realized One. I imagined that ascetics living in seclusion must surely be awakened, so I went to sit near them. ‘How is there success? How is there failure?’ But they were stumped by such questions about the path and practice. And when they found out that I was Sakka, come from the gods, they questioned me instead about the deed that brought me to this state. I taught them the Dhamma as I had learned it among men. They were delighted with that, saying: ‘We’ve seen Vāsava!’ Now since I’ve seen the Buddha, who helps us overcome doubt, today, free of fear, I pay homage to the awakened one. Destroyer of the dart of craving, the Buddha is unrivaled. I bow to the great hero, the

Buddha, Kinsman of the Sun. In the same way that divinity ought be revered by we gods, dear sir, today we shall revere you— come, let us revere you ourselves! You alone are the Awakened! You are the Teacher supreme! In the world with its gods, you have no rival.”

²⁷ Then Sakka addressed the centaur Pañcasikha, “Dear Pañcasikha, you were very helpful to me, since you first charmed the Buddha, after which I went to see him. I shall appoint you to your father’s position—you shall be king of the centaurs. And I give you Bhaddā Suriyavaccasā, for she loves you very much.” Then Sakka, touching the ground with his hand, expressed this heartfelt sentiment three times: “Homage to him, the blessed one, the perfected one, the fully awakened Buddha! Homage to him, the blessed one, the perfected one, the fully awakened Buddha! Homage to him, the blessed one, the perfected one, the fully awakened Buddha!” And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Sakka, lord of gods: “Everything that is liable to arise is liable to cease.” And also for another 80,000 deities. Such were the questions Sakka was invited to ask, and which were answered by the Buddha. And that’s why the name of this discussion is “Sakka’s Questions”.

DN 22: The Longer Discourse on Mindfulness Meditation

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsaddhamma. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this: “Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

² 1. Observing the Body 1.1. Mindfulness of Breathing

³ And how does a mendicant meditate observing an aspect of the body? It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and brings mindfulness to the present. Just mindful, they breathe in. Mindful, they breathe out. Breathing in heavily they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ Breathing in lightly they know: ‘I’m breathing in lightly.’ Breathing out lightly they know: ‘I’m breathing out lightly.’ They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out experiencing the whole body.’ They practice like this: ‘I’ll breathe in stilling the physical process.’ They practice like this: ‘I’ll breathe out stilling the physical process.’ It’s like a deft lathe-turner or lathe-turner’s apprentice. When drawing a long pull they know: ‘I’m drawing a long pull,’ and when drawing a short pull they know: ‘I’m drawing a short pull.’ And so they meditate observing an aspect of the body internally, externally, and both internally and externally. With respect to the body, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That’s how a mendicant meditates by observing an aspect of the body.

⁴ 1.2. The Postures Furthermore, when a mendicant is walking they know: ‘I am walking.’ When standing they know: ‘I am standing.’ When sitting they know: ‘I am sitting.’ And when lying down they know: ‘I am lying down.’ Whatever posture their body is in, they know it. And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing, with respect to the body, the liability to originate, to vanish, and to originate and

vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That too is how a mendicant meditates by observing an aspect of the body.

⁵ 1.3. Situational Awareness Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl, and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. And so they meditate observing an aspect of the body internally ... That too is how a mendicant meditates by observing an aspect of the body.

⁶ 1.4. Focusing on the Repulsive Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.' It's as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And a person with clear eyes were to open it and examine the contents: 'These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.' And so they meditate observing an aspect of the body internally ... That too is how a mendicant meditates by observing an aspect of the body.

⁷ 1.5. Focusing on the Elements Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements: 'In this body there is the earth element, the water element, the fire element, and the air element.' It's as if a deft butcher or butcher's apprentice were to kill a cow and sit down at the crossroads with the meat cut into chops. And so they meditate observing an aspect of the body internally ... That too is how a mendicant meditates by observing an aspect of the body.

⁸ 1.6. The Charnel Ground Contemplations Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' And so they meditate observing an aspect of the body internally ... That too is how a mendicant meditates by observing an aspect of the body.

⁹ Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, hounds, tigers, leopards, jackals, and many kinds of little creatures. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' And so they meditate observing an aspect of the body internally ... That too is how a mendicant meditates by observing an aspect of the body.

¹⁰ Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews ... A skeleton without flesh but smeared with blood, and held together by sinews ... A skeleton rid of flesh and blood, held together by sinews ... Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here an ankle bone, there a shin-bone, here a thigh-bone, there a hip-bone, here a rib-bone, there a back-bone, here an arm-bone, there a neck-bone, here a jaw-bone, there a tooth, here the skull. ...

¹¹ White bones, the color of shells ... Decrepit bones, heaped in a pile ... Bones rotted and crumbled to powder. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' And so they meditate observing an aspect of the body internally, externally, and both internally and externally. With respect to the body, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That too is how a mendicant meditates by observing an aspect of the body.

¹² 2. Observing the Feelings And how does a mendicant meditate observing an aspect of feelings? It's when a mendicant who feels a pleasant feeling knows: 'I feel a pleasant feeling.' When they feel a painful feeling, they know: 'I feel a painful feeling.' When they feel a neutral feeling, they know: 'I feel a neutral feeling.' When they feel a pleasant feeling of the flesh, they know: 'I feel a pleasant feeling of the flesh.' When they feel a pleasant feeling not of the flesh, they know: 'I feel a pleasant feeling not of the flesh.' When they feel a painful feeling of the flesh, they know: 'I feel a painful feeling of the flesh.' When they feel a painful feeling not of the flesh, they know: 'I feel a painful feeling not of the flesh.' When they feel a neutral feeling of the flesh, they know: 'I feel a neutral feeling of the flesh.' When they feel a neutral feeling not of the flesh, they know: 'I feel a neutral feeling not of the flesh.' And so they meditate observing an aspect of feelings internally, externally, and both internally and externally. With respect to feelings, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that feelings exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That's how a mendicant meditates by observing an aspect of feelings.

¹³ 3. Observing the Mind And how does a mendicant meditate observing an aspect of the mind? It's when a mendicant understands mind with greed as 'mind with greed,' and mind without greed as 'mind without greed.' They understand mind with hate as 'mind with hate,' and mind without hate as 'mind without hate.' They understand mind with delusion as 'mind with delusion,' and mind without delusion as 'mind without delusion.' They know constricted mind as 'constricted mind,' and scattered mind as 'scattered mind.' They know expansive mind as 'expansive mind,' and unexpansive mind as 'unexpansive mind.' They know mind that is not supreme as 'mind that is not supreme,' and mind that is supreme as 'mind that is supreme.' They know mind immersed in samādhi as 'mind immersed in samādhi,' and mind not immersed in samādhi as 'mind not immersed in samādhi.' They know freed mind as 'freed mind,' and unfreed mind as 'unfreed mind.' And so they meditate observing an aspect of the mind internally, externally, and both internally and externally. With respect to the mind, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the mind exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That's how a mendicant meditates by observing an aspect of the mind.

¹⁴ 4. Observing Principles 4.1. The Hindrances

¹⁵ And how does a mendicant meditate observing an aspect of principles? It's when a mendicant meditates by observing an aspect of principles with respect to the five hindrances. And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances? It's when a mendicant who has sensual desire in them understands: 'I have sensual desire in me.' When they

don't have sensual desire in them, they understand: 'I don't have sensual desire in me.' They understand how sensual desire arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future. When they have ill will in them, they understand: 'I have ill will in me.' When they don't have ill will in them, they understand: 'I don't have ill will in me.' They understand how ill will arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future. When they have dullness and drowsiness in them, they understand: 'I have dullness and drowsiness in me.' When they don't have dullness and drowsiness in them, they understand: 'I don't have dullness and drowsiness in me.' They understand how dullness and drowsiness arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future. When they have restlessness and remorse in them, they understand: 'I have restlessness and remorse in me.' When they don't have restlessness and remorse in them, they understand: 'I don't have restlessness and remorse in me.' They understand how restlessness and remorse arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future. When they have doubt in them, they understand: 'I have doubt in me.' When they don't have doubt in them, they understand: 'I don't have doubt in me.' They understand how doubt arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future. And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to fall, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That's how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

¹⁶ 4.2. The Aggregates Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates. And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates? It's when a mendicant contemplates: 'Such is form, such is the origin of form, such is the disappearance of form. Such is feeling, such is the origin of feeling, such is the disappearance of feeling. Such is perception, such is the origin of perception, such is the disappearance of perception. Such are choices, such is the origin of choices, such is the disappearance of choices. Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.' And so they meditate observing an aspect of principles internally ... That's how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

¹⁷ 4.3. The Sense Fields Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields. And how does a mendicant meditate observing an aspect of principles with respect to the six interior and exterior sense fields? It's when a mendicant understands the eye, sights, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future. They understand the ear, sounds, and the fetter ... They understand the nose, smells, and the fetter ... They understand the tongue, tastes, and the fetter ... They understand the body, touches, and the fetter ... They understand the mind, ideas, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future. And so they meditate observing an aspect of

principles internally ... That's how a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields.

¹⁸ 4.4. The Awakening Factors Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors. And how does a mendicant meditate observing an aspect of principles with respect to the seven awakening factors? It's when a mendicant who has the awakening factor of mindfulness in them understands: 'I have the awakening factor of mindfulness in me.' When they don't have the awakening factor of mindfulness in them, they understand: 'I don't have the awakening factor of mindfulness in me.' They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fully developed. When they have the awakening factor of investigation of principles ... energy ... rapture ... tranquility ... immersion ... equanimity in them, they understand: 'I have the awakening factor of equanimity in me.' When they don't have the awakening factor of equanimity in them, they understand: 'I don't have the awakening factor of equanimity in me.' They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fully developed. And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing, with respect to the principles, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That's how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

¹⁹ 4.5. The Truths Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths. And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths? It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.' The first recitation section is complete.

²⁰ 4.5.1. The Truth of Suffering And what is the noble truth of suffering? Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; being coupled with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. And what is rebirth? The rebirth, inception, conception, regeneration, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth. And what is old age? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. And what is death? The passing away, passing on, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings. This is called death. And what is sorrow? The sorrow, sorrowing, state of sorrow, inner sorrow, inner deep sorrow in someone who has undergone misfortune, who has experienced suffering. This is called sorrow. And what is lamentation? The wail, lament, wailing, lamenting, state of wailing and lamentation in someone who has undergone misfortune, who has experienced suffering. This is called lamentation. And what is pain? Physical pain, physical unpleasantness, the

painful, unpleasant feeling that's born from physical contact. This is called pain. And what is sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact. This is called sadness. And what is distress? The stress, distress, state of stress and distress in someone who has undergone misfortune, who has experienced suffering. This is called distress. And what is meant by 'being coupled with the disliked is suffering'? There are sights, sounds, smells, tastes, touches, and ideas, which are unlikable, undesirable, and disagreeable. And there are those who want to harm, injure, disturb, and threaten you. The coming together with these, the joining, inclusion, mixing with them: this is what is meant by 'being coupled with the disliked is suffering'. And what is meant by 'separation from the liked is suffering'? There are sights, sounds, smells, tastes, touches, and ideas, which are likable, desirable, and agreeable. And there are those who want to help, benefit, comfort, and protect you: mother and father, brother and sister, friends and colleagues, relatives and kin. The division from these, the disconnection, segregation, and parting from them: this is what is meant by 'separation from the liked is suffering'. And what is meant by 'not getting what you wish for is suffering'? In sentient beings who are liable to be reborn, such a wish arises: 'Oh, if only we were not liable to be reborn! If only rebirth would not come to us!' But you can't get that by wishing. This is what is meant by 'not getting what you wish for is suffering'. In sentient beings who are liable to grow old ... fall ill ... die ... experience sorrow, lamentation, pain, sadness, and distress, such a wish arises: 'Oh, if only we were not liable to experience sorrow, lamentation, pain, sadness, and distress! If only sorrow, lamentation, pain, sadness, and distress would not come to us!' But you can't get that by wishing. This is what is meant by 'not getting what you wish for is suffering'. And what is meant by 'in brief, the five grasping aggregates are suffering'? They are the grasping aggregates that consist of form, feeling, perception, choices, and consciousness. This is what is meant by 'in brief, the five grasping aggregates are suffering'. This is called the noble truth of suffering.

²¹ 4.5.2. The Origin of Suffering And what is the noble truth of the origin of suffering? It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence. But where does that craving arise and where does it settle? Whatever in the world seems nice and pleasant, it is there that craving arises and settles. And what in the world seems nice and pleasant? The eye in the world seems nice and pleasant, and it is there that craving arises and settles. The ear ... nose ... tongue ... body ... mind in the world seems nice and pleasant, and it is there that craving arises and settles. Sights ... sounds ... smells ... tastes ... touches ... ideas in the world seem nice and pleasant, and it is there that craving arises and settles. Eye consciousness ... ear consciousness ... nose consciousness ... tongue consciousness ... body consciousness ... mind consciousness in the world seems nice and pleasant, and it is there that craving arises and settles. Eye contact ... ear contact ... nose contact ... tongue contact ... body contact ... mind contact in the world seems nice and pleasant, and it is there that craving arises and settles. Feeling born of eye contact ... feeling born of ear contact ... feeling born of nose contact ... feeling born of tongue contact ... feeling born of body contact ... feeling born of mind contact in the world seems nice and pleasant, and it is there that craving arises and settles. Perception of sights ... perception of sounds ... perception of smells ... perception of tastes ... perception of touches ... perception of ideas in the world seems nice and pleasant, and it is there that craving arises and settles. Intention regarding sights ... intention regarding sounds ... intention regarding smells ... intention regarding tastes ...

intention regarding touches ... intention regarding ideas in the world seems nice and pleasant, and it is there that craving arises and settles. Craving for sights ... craving for sounds ... craving for smells ... craving for tastes ... craving for touches ... craving for ideas in the world seems nice and pleasant, and it is there that craving arises and settles. Thoughts about sights ... thoughts about sounds ... thoughts about smells ... thoughts about tastes ... thoughts about touches ... thoughts about ideas in the world seem nice and pleasant, and it is there that craving arises and settles. Considerations regarding sights ... considerations regarding sounds ... considerations regarding smells ... considerations regarding tastes ... considerations regarding touches ... considerations regarding ideas in the world seem nice and pleasant, and it is there that craving arises and settles. This is called the noble truth of the origin of suffering.

²² 4.5.3. The Cessation of Suffering And what is the noble truth of the cessation of suffering? It's the fading away and cessation of that very same craving with no residue left behind; giving it away, letting it go, releasing it, and not clinging to it. Whatever in the world seems nice and pleasant, it is there that craving is given up and ceases. And what in the world seems nice and pleasant? The eye in the world seems nice and pleasant, and it is there that craving is given up and ceases. ... Considerations regarding ideas in the world seem nice and pleasant, and it is there that craving is given up and ceases. This is called the noble truth of the cessation of suffering.

²³ 4.5.4. The Path And what is the noble truth of the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. And what is right view? Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called right view. And what is right purpose? Purposes of renunciation, good will, and harmlessness. This is called right purpose. And what is right speech? Refraining from lying, backbiting, harsh speech, and talking nonsense. This is called right speech. And what is right action? Refraining from killing living creatures, stealing, and sexual misconduct. This is called right action. And what is right livelihood? It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is called right livelihood. And what is right effort? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. This is called right effort. And what is right mindfulness? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called right mindfulness. And what is right immersion? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the

rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called right immersion. This is called the noble truth of the practice that leads to the cessation of suffering. And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing, with respect to the principles, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That's how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

²⁴ Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results: enlightenment in this very life, or if there's residue left behind, non-return. Let alone seven years, anyone who develops these four kinds of mindfulness meditation in this way for six years ... five years ... four years ... three years ... two years ... one year ... seven months ... six months ... five months ... four months ... three months ... two months ... one month ... a fortnight ... Let alone a fortnight, anyone who develops these four kinds of mindfulness meditation in this way for seven days can expect one of two results: enlightenment in this very life, or if there's residue left behind, non-return. 'The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.' That's what I said, and this is why I said it." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

DN 23: With Pāyāsi

Chapter 1

¹ So I have heard. At one time Venerable Kassapa the Prince was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a Kosalan citadel named Setavyā. He stayed in the rosewood grove to the north of Setavyā. Now at that time the chieftain Pāyāsi was living in Setavyā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin.

² 1. On Pāyāsi Now at that time Pāyāsi had the following harmful misconception: “There is no afterlife. No beings are reborn spontaneously. There’s no fruit or result of good and bad deeds.” The brahmins and householders of Setavyā heard, “It seems the ascetic Kassapa the Prince—a disciple of the ascetic Gotama—is staying in the rosewood grove to the north of Setavyā. He has this good reputation: ‘He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.’ It’s good to see such perfected ones.” Then, exiting Setavyā, they formed into companies and headed north to the grove.

³ Now at that time the chieftain Pāyāsi had retired to the upper floor of his stilt longhouse for his midday nap. He saw the brahmins and householders heading north toward the grove, and addressed his butler, “My butler, why are the brahmins and householders heading north toward the grove?” “The ascetic Kassapa the Prince—a disciple of the ascetic Gotama—is staying in the rosewood grove to the north of Setavyā. He has this good reputation: ‘He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.’ They’re going to see that Kassapa the Prince.” “Well then, go to the brahmins and householders and say to them: ‘Worthy sir, the chieftain Pāyāsi asks you to wait, as he will also go to see the ascetic Kassapa the Prince.’ Before Kassapa the Prince persuades those foolish and incompetent brahmins and householders that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds—for none of these things are true!” “Yes, worthy sir,” replied the butler, and did as he was asked.

⁴ Then Pāyāsi escorted by the brahmins and householders, went up to Kassapa the Prince, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Before sitting down to one side, some of the brahmins and householders of Setavyā bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward Kassapa the Prince, some announced their name and clan, while some kept silent.

⁵ 2. Nihilism Seated to one side, the chieftain Pāyāsi said to Venerable Kassapa the Prince, “Worthy Kassapa, this is my doctrine and view: ‘There is no afterlife. No beings are reborn spontaneously. There’s no fruit or result of good and bad deeds.’” “Chieftain, may I never see or hear of anyone holding such a doctrine or view! For how on earth can anyone say such a thing? Well then, chieftain, I’ll ask you about this in return, and you can answer as you like. What do you think, chieftain? Are the moon and sun in this world or the other world? Are they gods or humans?” “They are in the other

world, worthy Kassapa, and they are gods, not humans.” “By this method it ought to be proven that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds.”

⁶ 2.1. The Simile of the Moon and Sun

⁷ “Even though the worthy Kassapa says this, still I think that there is no afterlife, no beings are reborn spontaneously, and there’s no fruit or result of good and bad deeds.” “Is there a method by which you can prove what you say?” “There is, worthy Kassapa.” “How, exactly, chieftain?” “Well, I have friends and colleagues, relatives and kin who kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. Some time later they become sick, suffering, gravely ill. When I know that they will not recover from their illness, I go to them and say, ‘Worthy sir, there are some ascetics and brahmins who have this doctrine and view: “Those who kill living creatures, steal, and commit sexual misconduct; use speech that’s false, backbiting, harsh, or nonsensical; and are covetous, malicious, and have wrong view—when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.” You do all these things. If what those ascetics and brahmins say is true, when your body breaks up, after death, you’ll be reborn in a place of loss, a bad place, the underworld, hell. If that happens, worthy sir, come and tell me that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds. I trust you and believe you. Anything you see will be just as if I’ve seen it for myself.’ They agree to this. But they don’t come back to tell me, nor do they send a messenger. This is the method by which I prove that there is no afterlife, no beings are reborn spontaneously, and there’s no fruit or result of good and bad deeds.”

⁸ 2.2. The Simile of the Bandit “Well then, chieftain, I’ll ask you about this in return, and you can answer as you like. What do you think, chieftain? Suppose they were to arrest a bandit, a criminal and present him to you, saying, ‘Sir, this is a bandit, a criminal. Punish him as you will.’ Then you’d say to them, ‘Well then, my men, tie this man’s arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and there, at the place of execution to the south of the city, chop off his head.’ Saying, ‘Good,’ they’d do as they were told, sitting him down at the place of execution. Could that bandit get the executioners to wait, saying, ‘Please, good executioners! I have friends and colleagues, relatives and kin in such-and-such village or town. Wait until I’ve visited them, then I’ll come back’? Or would they just chop off his head as he prattled on?” “They’d just chop off his head.” “So even a human bandit couldn’t get his human executioners to stay his execution. What then of your friends and colleagues, relatives and kin who are reborn in a lower realm after doing bad things? Could they get the wardens of hell to wait, saying, ‘Please, good wardens of hell! Wait until I’ve gone to the chieftain Pāyāsi to tell him that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds’? By this method, too, it ought to be proven that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds.”

⁹ “Even though the worthy Kassapa says this, still I think that there is no afterlife.” “Is there a method by which you can prove what you say?” “There is, worthy Kassapa.” “How, exactly, chieftain?” “Well, I have friends and colleagues, relatives and kin who refrain from killing living

creatures, stealing, and sexual misconduct. They refrain from speech that's false, backbiting, harsh, or nonsensical. And they're content, kind-hearted, with right view. Some time later they become sick, suffering, gravely ill. When I know that they will not recover from their illness, I go to them and say, 'Worthy sir, there are some ascetics and brahmins who have this doctrine and view: "Those who refrain from killing living creatures, stealing, and sexual misconduct; who refrain from speech that's false, backbiting, harsh, or nonsensical; and are content, kind-hearted, with right view—when their body breaks up, after death, are reborn in a good place, a heavenly realm." You do all these things. If what those ascetics and brahmins say is true, when your body breaks up, after death, you'll be reborn in a good place, a heavenly realm. If that happens, worthy sir, come and tell me that there is an afterlife. I trust you and believe you. Anything you see will be just as if I've seen it for myself.' They agree to this. But they don't come back to tell me, nor do they send a messenger. This is the method by which I prove that there is no afterlife."

¹⁰ 2.3. The Simile of the Sewer "Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there were a man sunk over his head in a sewer. Then you were to order someone to pull him out of the sewer, and they'd agree to do so. Then you'd tell them to carefully scrape the dung off that man's body with bamboo scrapers, and they'd agree to do so. Then you'd tell them to carefully scrub that man's body down with pale clay three times, and they'd do so. Then you'd tell them to smear that man's body with oil, and carefully wash him down with fine paste three times, and they'd do so. Then you'd tell them to dress that man's hair and beard, and they'd do so. Then you'd tell them to provide that man with costly garlands, makeup, and clothes, and they'd do so. Then you'd tell them to bring that man up to the stilt longhouse and set him up with the five kinds of sensual stimulation, and they'd do so. What do you think, chieftain? Now that man is nicely bathed and anointed, with hair and beard dressed, bedecked with garlands and bracelets, dressed in white, supplied and provided with the five kinds of sensual stimulation upstairs in the royal longhouse. Would he want to plunge back into that sewer again?" "No, worthy Kassapa. Why is that? Because that sewer is filthy, stinking, disgusting, and repulsive, and it's regarded as such." "In the same way, chieftain, to the gods, human beings are filthy, stinking, disgusting, and repulsive, and are regarded as such. The smell of humans reaches the gods even a hundred leagues away. What then of your friends and colleagues, relatives and kin who are reborn in a higher realm after doing good things? Will they come back to tell you that there is an afterlife? By this method, too, it ought to be proven that there is an afterlife."

¹¹ "Even though the worthy Kassapa says this, still I think that there is no afterlife." "Can you prove it?" "I can." "How, exactly, chieftain?" "Well, I have friends and colleagues, relatives and kin who refrain from killing living creatures and so on. Some time later they become sick, suffering, gravely ill. When I know that they will not recover from their illness, I go to them and say, 'Worthy sir, there are some ascetics and brahmins who have this doctrine and view: "Those who refrain from killing living creatures and so on are reborn in a good place, a heavenly realm, in the company of the gods of the thirty-three." You do all these things. If what those ascetics and brahmins say is true, when your body breaks up, after death, you'll be reborn in the company of the gods of the thirty-three. If that happens, worthy sir, come and tell me that there is an afterlife. I trust you and believe you. Anything you see will be just as if I've seen it for myself.' They agree to this. But they don't come back to tell me, nor do they send a messenger. This is how I prove that there is no afterlife."

¹² 2.4. The Simile of the gods of the thirty-three “Well then, chieftain, I’ll ask you about this in return, and you can answer as you like. A hundred human years are equivalent to one day and night for the gods of the thirty-three. Thirty such days make a month, and twelve months make a year. The gods of the thirty-three have a lifespan of a thousand such years. Now, as to your friends who are reborn in the company of the gods of the thirty-three after doing good things. If they think, ‘First I’ll amuse myself for two or three days, supplied and provided with the five kinds of heavenly sensual stimulation. Then I’ll go back to Pāyāsi and tell him that there is an afterlife.’ Would they come back to tell you that there is an afterlife?” “No, worthy Kassapa. For I would be long dead by then. But worthy Kassapa, who has told you that the gods of the thirty-three exist, or that they have such a long lifespan? I don’t believe you.” “Chieftain, suppose there was a person blind from birth. They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun. They’d say, ‘There’s no such thing as dark and bright sights, and no one who sees them. There’s no such thing as blue, yellow, red, magenta, even and uneven ground, stars, moon and sun, and no one who sees these things. I don’t know it or see it, therefore it doesn’t exist.’ Would they be speaking rightly?” “No, worthy Kassapa. There are such things as dark and bright sights, and one who sees them. And those other things are real, too, as is the one who sees them. So it’s not right to say this: ‘I don’t know it or see it, therefore it doesn’t exist.’” “In the same way, chieftain, when you tell me you don’t believe me you seem like the blind man in the simile. You can’t see the other world the way you think, with the eye of the flesh. There are ascetics and brahmins who live in the wilderness, frequenting remote lodgings in the wilderness and the forest. Meditating diligent, keen, and resolute, they purify the heavenly eye, the power of clairvoyance. With clairvoyance that is purified and superhuman, they see this world and the other world, and sentient beings who are spontaneously reborn. That’s how to see the other world, not how you think, with the eye of the flesh. By this method, too, it ought to be proven that there is an afterlife.”

¹³ 2.5. Blind From Birth

¹⁴ “Even though the worthy Kassapa says this, still I think that there is no afterlife.” “Can you prove it?” “I can.” “How, exactly, chieftain?” “Well, I see ascetics and brahmins who are ethical, of good character, who want to live and don’t want to die, who want to be happy and recoil from pain. I think to myself, ‘If those ascetics and brahmins knew that things were going to be better for them after death, they’d drink poison, take their lives, hang themselves, or throw themselves off a cliff. They mustn’t know that things are going to be better for them after death. That’s why they are ethical, of good character, wanting to live and not wanting to die, wanting to be happy and recoiling from pain.’ This is the method by which I prove that there is no afterlife.”

¹⁵ 2.6. The Simile of the Pregnant Woman “Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Once upon a time, a certain brahmin had two wives. One had a son ten or twelve years of age, while the other was pregnant and about to give birth. Then the brahmin passed away. So the youth said to his mother’s co-wife, ‘Madam, all the money, grain, silver, and gold is mine, and you get nothing. Transfer to me my father’s inheritance.’ But the brahmin lady said, ‘Wait, my dear, until I give birth. If it’s a boy, one portion shall be his. If it’s a girl, she will be your reward.’ But for a second time, and a third time, the youth insisted that the entire inheritance must be his. So the brahmin lady took a knife, went

to her bedroom, and sliced open her belly, thinking, ‘Until I give birth—whether it’s a boy or a girl!’ She destroyed her own life and that of the fetus, as well as any wealth. Being foolish and incompetent, she sought an inheritance irrationally and fell to ruin and disaster. In the same way, chieftain, being foolish and incompetent, you’re seeking the other world irrationally and will fall to ruin and disaster, just like that brahmin lady. Good ascetics and brahmins don’t force what is unripe to ripen; rather, they wait for it to ripen. For the life of astute ascetics and brahmins is beneficial. So long as they remain, good ascetics and brahmins brim with merit, and act for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. By this method, too, it ought to be proven that there is an afterlife.”

¹⁶ “Even though the worthy Kassapa says this, still I think that there is no afterlife.” “Can you prove it?” “I can.” “How, exactly, chieftain?” “Suppose they were to arrest a bandit, a criminal and present him to me, saying, ‘Sir, this is a bandit, a criminal. Punish him as you will.’ I say to them, ‘Well then, worthy sir, place this man in a pot while he’s still alive. Close up the mouth, bind it up with damp leather, and seal it with a thick coat of damp clay. Then lift it up on a stove and light the fire.’ They agree, and do what I ask. When we know that that man has passed away, we lift down the pot and break it open, uncover the mouth, and slowly peek inside, thinking, ‘Hopefully we’ll see his soul escaping.’ But we don’t see his soul escaping. This is how I prove that there is no afterlife.”

¹⁷ 2.7. The Simile of the Dream “Well then, chieftain, I’ll ask you about this in return, and you can answer as you like. Do you recall ever having a midday nap and seeing delightful parks, woods, meadows, and lotus ponds in a dream?” “I do, worthy Kassapa.” “At that time were you guarded by hunchbacks, dwarves, coquettes, and maidens?” “I was.” “But did they see your soul entering or leaving?” “No they did not.” “So if they couldn’t even see your soul entering or leaving while you were still alive, how could you see the soul of a dead man? By this method, too, it ought to be proven that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds.”

¹⁸ “Even though the worthy Kassapa says this, still I think that there is no afterlife.” “Can you prove it?” “I can.” “How, exactly, chieftain?” “Suppose they were to arrest a bandit, a criminal and present him to me, saying, ‘Sir, this is a bandit, a criminal. Punish him as you will.’ I say to them, ‘Well then, worthy sir, weigh this man with scales while he’s still alive. Then strangle him with a bowstring, and when he’s dead, weigh him again.’ They agree, and do what I ask. So long as they are alive, they’re lighter, softer, more flexible. But when they die they become heavier, stiffer, less flexible. This is how I prove that there is no afterlife.”

¹⁹ 2.8. The Simile of the Hot Iron Ball “Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose a person was to heat an iron ball all day until it was burning, blazing, and glowing, and then they weigh it with scales. After some time, when it had cooled and become quenched, they’d weigh it again. When would that iron ball be lighter, softer, and more workable—when it’s burning or when it’s cool?” “So long as the iron ball is full of heat and air—burning, blazing, and glowing—it’s lighter, softer, and more workable. But when it lacks heat and air—cooled and quenched—it’s heavier, stiffer, and less workable.” “In the same way, so long as this body is full of life and warmth and consciousness it’s lighter, softer, and more flexible. But when it lacks life and warmth and consciousness it’s heavier, stiffer, and less flexible. By this method, too, it ought to be proven that there is an afterlife.”

²⁰ “Even though the worthy Kassapa says this, still I think that there is no afterlife.” “Can you prove it?” “I can.” “How, exactly, chieftain?” “Suppose they were to arrest a bandit, a criminal and present him to me, saying, ‘Sir, this is a bandit, a criminal. Punish him as you will.’ I say to them, ‘Well then, worthy sir, take this man’s life without damaging his outer skin, inner skin, flesh, sinews, bones, or marrow. Hopefully we’ll see his soul escaping.’ They agree, and do what I ask. When he’s nearly dead, I tell them to lay him on his back in hope of seeing his soul escape. They do so. But we don’t see his soul escaping. I tell them to lay him bent over, to lay him on his side, to lay him on the other side; to stand him upright, to stand him upside down; to strike him with fists, stones, rods, and swords; and to give him a good shaking in hope of seeing his soul escape. They do all these things. But we don’t see his soul escaping. For him the eye itself is present, and so are those sights. Yet he does not experience that sense-field. The ear itself is present, and so are those sounds. Yet he does not experience that sense-field. The nose itself is present, and so are those smells. Yet he does not experience that sense-field. The tongue itself is present, and so are those tastes. Yet he does not experience that sense-field. The body itself is present, and so are those touches. Yet he does not experience that sense-field. This is how I prove that there is no afterlife.”

²¹ 2.9. The Simile of the Horn Blower “Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Once upon a time, a certain horn blower took his horn and traveled to a borderland, where he went to a certain village. Standing in the middle of the village, he sounded his horn three times, then placed it on the ground and sat down to one side. Then the people of the borderland thought, ‘Oh my, what is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?’ They gathered around the horn blower and said, ‘Oh my, what is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?’ ‘The sound is made by this, which is called a horn.’ They laid that horn on its back, saying, ‘Speak, good horn! Speak, good horn!’ But still the horn made no sound. Then they lay the horn bent over, they lay it on its side, they lay it on its other side; they stood it upright, they stood it upside down; they struck it with fists, stones, rods, and swords; and they gave it a good shake, saying, ‘Speak, good horn! Speak, good horn!’ But still the horn made no sound. So the horn blower thought, ‘How foolish are these borderland folk! For how on earth can they seek the sound of a horn so irrationally?’ And as they looked on, he picked up the horn, sounded it three times, and took it away with him. Then the people of the borderland thought, ‘So, it seems, when what is called a horn is accompanied by a person, effort, and wind, it makes a sound. But when these things are absent it makes no sound.’ In the same way, so long as this body is full of life and warmth and consciousness it walks back and forth, stands, sits, and lies down. It sees sights with the eye, hears sounds with the ear, smells odors with the nose, tastes flavors with the tongue, encounters touches with the body, and knows ideas with the mind. But when it lacks life and warmth and consciousness it does none of these things. By this method, too, it ought to be proven that there is an afterlife.”

²² “Even though the worthy Kassapa says this, still I think that there is no afterlife.” “Can you prove it?” “I can.” “How, exactly, chieftain?” “Suppose they were to arrest a bandit, a criminal and present him to me, saying, ‘Sir, this is a bandit, a criminal. Punish him as you will.’ I say to them, ‘Well then, worthy sir, cut open this man’s outer skin. Hopefully we might see his soul.’ They cut open his outer skin, but we see no soul. I say to them, ‘Well then, worthy sir, cut open his inner skin, flesh, sinews, bones, or marrow. Hopefully we’ll see his soul.’ They do so, but we see no soul. This is how I prove that there is no afterlife.”

²³ 2.10. The Simile of the Fire-Worshipping Matted-Hair Ascetic “Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Once upon a time, a certain fire-worshipping matted-hair ascetic settled in a leaf hut in a wilderness region. Then a caravan came out from a certain country. It stayed for one night not far from that ascetic’s hermitage, and then moved on. The ascetic thought, ‘Why don’t I go to that caravan’s campsite? Hopefully I’ll find something useful there.’ So he went, and he saw a little baby boy abandoned there. When he saw this he thought, ‘It’s not proper for me to look on while a human being dies. Why don’t I bring this boy back to my hermitage, nurse him, provide for him, and raise him?’ So that’s what he did. When the boy was ten or twelve years old, the ascetic had some business come up in the country. So he said to the boy, ‘My dear, I wish to go to the country. Serve the sacred flame. Do not extinguish it. But if you should extinguish it, here is the hatchet, the firewood, and the bundle of drill-sticks. Light the fire and serve it.’ And having instructed the boy, the ascetic went to the country. But the boy was so engrossed in his play, the fire went out. He thought, ‘My father told me to serve the sacred flame. Why don’t I light it again and serve it?’ So he chopped the bundle of drill-sticks with the hatchet, thinking, ‘Hopefully I’ll get a fire!’ But he still got no fire. He split the bundle of drill-sticks into two, three, four, five, ten, or a hundred parts. He chopped them into splinters, pounded them in a mortar, and swept them away in a strong wind, thinking, ‘Hopefully I’ll get a fire!’ But he still got no fire. Then the matted-hair ascetic, having concluded his business in the country, returned to his own hermitage, and said to the boy, ‘I trust, my dear, that the fire didn’t go out?’ And the boy told him what had happened. Then the ascetic thought, ‘How foolish is this boy, how incompetent! For how on earth can he seek a fire so irrationally?’ So while the boy looked on, he took a bundle of fire-sticks, lit the fire, and said, ‘Dear boy, this is how to light a fire. Not the foolish and incompetent way you sought it so irrationally.’ In the same way, chieftain, being foolish and incompetent, you seek the other world irrationally. Let go of this harmful misconception, chieftain, let go of it! Don’t create lasting harm and suffering for yourself!”

²⁴ “Even though the worthy Kassapa says this, still I’m not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. If I let go of this harmful misconception, there will be some who say to me, ‘How foolish is the chieftain Pāyāsi, how incompetent, that he should hold on to a mistake!’ I shall carry on with this view out of anger, contempt, and spite!”

²⁵ 2.11. The Simile of the Two Caravan Leaders “Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Once upon a time, a large caravan of a thousand wagons traveled from a country in the east to the west. Wherever they went they quickly used up the grass, wood, water, and the green foliage. Now, that caravan had two leaders, each in charge of five hundred wagons. They thought, ‘This is a large caravan of a thousand wagons. Wherever we go we quickly use up the grass, wood, water, and the green foliage. Why don’t we split the caravan in two halves?’ So that’s what they did. One caravan leader, having prepared much grass, wood, and water, started the caravan. After two or three days’ journey he saw a dark man with red eyes coming the other way in a donkey cart with muddy wheels. He was armored with a quiver and wreathed with yellow lotus, his clothes and hair all wet. Seeing him, he said, ‘Worthy sir, where do you come from?’ ‘From such-and-such a country.’ ‘And where are you going?’ ‘To the country named such-and-such.’ ‘But has there been much rain in the desert up ahead?’ ‘Indeed there has, worthy sir. The tracks are sprinkled with water, and there is much grass, wood, and

water. Discard your grass, wood, and water. Your wagons will move swiftly when lightly-laden, so don't tire your draught teams.' So the caravan leader addressed his drivers, 'This man says that there has been much rain in the desert up ahead. He advises us to discard the grass, wood, and water. The wagons will move swiftly when lightly-laden, and won't tire our draught teams. So let's discard the grass, wood, and water and restart the caravan with lightly-laden wagons.' 'Yes, worthy sir,' the drivers replied, and that's what they did. But in the caravan's first campsite they saw no grass, wood, or water. And in the second, third, fourth, fifth, sixth, and seventh campsites they saw no grass, wood, or water. And all fell to ruin and disaster. And the men and beasts in that caravan were all devoured by that non-human spirit. Only their bones were left over. Now, when the second caravan leader knew that the first caravan was well underway, he prepared much grass, wood, and water and started the caravan. After two or three days' journey he saw a dark man with red eyes coming the other way in a donkey cart with muddy wheels. He was armored with a quiver and wreathed with yellow lotus, his clothes and hair all wet. Seeing him, he said, 'Worthy sir, where do you come from?' 'From such-and-such a country.' 'And where are you going?' 'To the country named such-and-such.' 'But has there been much rain in the desert up ahead?' 'Indeed there has, worthy sir. The tracks are sprinkled with water, and there is much grass, wood, and water. Discard your grass, wood, and water. Your wagons will move swiftly when lightly-laden, so don't tire your draught teams.' So the caravan leader addressed his drivers, 'This man says that there has been much rain in the desert up ahead. He advises us to discard the grass, wood, and water. The wagons will move swiftly when lightly-laden, and won't tire our draught teams. But this person is neither our friend nor relative. How can we proceed out of trust in him? We shouldn't discard any grass, wood, or water, but continue with our goods as laden. We shall not discard any old stock.' 'Yes, worthy sir,' the drivers replied, and they restarted the caravan with the goods as laden. And in the caravan's first campsite they saw no grass, wood, or water. And in the second, third, fourth, fifth, sixth, and seventh campsites they saw no grass, wood, or water. And they saw the other caravan that had come to ruin. And they saw the bones of the men and beasts who had been devoured by that non-human spirit. So the caravan leader addressed his drivers, 'This caravan came to ruin, as happens when guided by a foolish caravan leader. Well then, worthy sir, discard any of our merchandise that's of little value, and take what's valuable from this caravan.' 'Yes, worthy sir' replied the drivers, and that's what they did. They crossed over the desert safely, as happens when guided by an astute caravan leader. In the same way, chieftain, being foolish and incompetent, you will come to ruin seeking the other world irrationally, like the first caravan leader. And those who think you're worth listening to and trusting will also come to ruin, like the drivers. Let go of this harmful misconception, chieftain, let go of it! Don't create lasting harm and suffering for yourself!"

²⁶ "Even though the worthy Kassapa says this, still I'm not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. I shall carry on with this view out of anger, contempt, and spite!"

²⁷ 2.12. The Simile of the Dung-Carrier "Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Once upon a time, a certain swineherd went from his own village to another village. There he saw a large pile of dry dung abandoned. He thought, 'This pile of dry dung can serve as food for my pigs. Why don't I carry it off?' So he spread out his upper robe, shoveled the dry dung onto it, tied it up into a parcel, lifted it on to his head, and went on his way. While on his way a large storm out of season poured down.

Smearred with leaking, oozing dung down to his fingernails, he kept on carrying the load of dung. When people saw him they said, 'Have you gone mad, lad? Have you lost your mind? For how on earth can you, smearred with leaking, oozing dung down to your fingernails, keep on carrying that load of dung?' 'You're the mad ones, lads! You're the ones who've lost your minds! For this will serve as food for my pigs.' In the same way, chieftain, you seem like the dung carrier in the simile. Let go of this harmful misconception, chieftain, let go of it! Don't create lasting harm and suffering for yourself!"

²⁸ "Even though the worthy Kassapa says this, still I'm not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. I shall carry on with this view out of anger, contempt, and spite!"

²⁹ 2.13. The Simile of the Gamblers "Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Once upon a time, two gamblers were playing with seed dice. One gambler, every time they took a bad hand, swallowed the losing seed. The second gambler saw him, and said, 'Well, dear, you've won it all! Give me the seed dice, I will roll them.' 'Yes, dear,' the gambler replied, and gave them. Then the gambler soaked the seed dice in poison and said to the other, 'Come, dear, let's play seed dice.' 'Yes, dear,' the other gambler replied. And for a second time the gamblers played with seed dice. And for the second time, every time they took a bad hand, that gambler swallowed the losing seed. The second gambler saw him, and said, 'The man swallows the dice without realizing they're smearred with most terrible venom. Swallow, you damn cheat, swallow! Soon you'll know the bitter fruit!' In the same way, chieftain, you seem like the gambler in the simile. Let go of this harmful misconception, chieftain, let go of it! Don't create lasting harm and suffering for yourself!"

³⁰ "Even though the worthy Kassapa says this, still I'm not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. I shall carry on with this view out of anger, contempt, and spite!"

³¹ 2.14. The Simile of the Man Who Carried Hemp "Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Once upon a time, the inhabitants of a certain country emigrated. Then one friend said to another, 'Come, dear, let's go to that country. Hopefully we'll get some riches there!' 'Yes, dear,' the other replied. They went to that country, and to a certain deserted village. There they saw a pile of abandoned sunn hemp. Seeing it, one friend said to the other, 'This is a pile of abandoned sunn hemp. Well then, dear, you make up a load of hemp, and I'll make one too. Let's both take a load of hemp and go on.' 'Yes, dear,' he said. Carrying their loads of hemp they went to another deserted village. There they saw much sunn hemp thread abandoned. Seeing it, one friend said to the other, 'This pile of abandoned sunn hemp thread is just what we wanted the hemp for! Well then, dear, let's abandon our loads of hemp, and both take a load of hemp thread and go on.' 'I've already carried this load of hemp a long way, and it's well tied up. It's good enough for me, you understand.' So one friend abandoned their load of hemp and picked up a load of hemp thread. They went to another deserted village. There they saw much sunn hemp cloth abandoned. Seeing it, one friend said to the other, 'This pile of abandoned sunn hemp cloth is just what we wanted the hemp and hemp thread for! Well then, dear, let's abandon our loads, and both take a load of hemp cloth and go on.' 'I've already carried this load of hemp a long way, and it's well tied up. It's good enough for me, you understand.' So one friend

abandoned their load of hemp thread and picked up a load of hemp cloth. They went to another deserted village. There they saw a pile of flax, and by turn, linen thread, linen cloth, cotton, cotton thread, cotton cloth, iron, copper, tin, lead, silver, and gold abandoned. Seeing it, one friend said to the other, 'This pile of gold is just what we wanted all those other things for! Well then, dear, let's abandon our loads, and both take a load of gold and go on.' 'I've already carried this load of hemp a long way, and it's well tied up. It's good enough for me, you understand.' So one friend abandoned their load of silver and picked up a load of gold. Then they returned to their own village. When one friend returned with a load of sunn hemp, they didn't please their parents, their partners and children, or their friends and colleagues. And they got no pleasure and happiness on that account. But when the other friend returned with a load of gold, they pleased their parents, their partners and children, and their friends and colleagues. And they got much pleasure and happiness on that account. In the same way, chieftain, you seem like the hemp-carrier in the simile. Let go of this harmful misconception, chieftain, let go of it! Don't create lasting harm and suffering for yourself!"

³² 3. Going for Refuge "I was delighted and satisfied with your very first simile, worthy Kassapa! Nevertheless, I wanted to hear your various solutions to the problem, so I thought I'd oppose you in this way. Excellent, worthy Kassapa! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the worthy Kassapa has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Kassapa remember me as a lay follower who has gone for refuge for life. Worthy Kassapa, I wish to perform a great sacrifice. Please instruct me so it will be for my lasting welfare and happiness."

³³ 4. On Sacrifice "Chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. And the recipients have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. That kind of sacrifice is not very fruitful or beneficial or brilliant or bountiful. Suppose a farmer was to enter a wood taking seed and plough. And on that barren field, that barren ground, with uncleared stumps he sowed seeds that were broken, spoiled, weather-damaged, infertile, and ill kept. And the heavens don't provide enough rain when needed. Would those seeds grow, increase, and mature, and would the farmer get abundant fruit?" "No, worthy Kassapa." "In the same way, chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. And the recipients have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. That kind of sacrifice is not very fruitful or beneficial or brilliant or bountiful. But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. And the recipients have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That kind of sacrifice is very fruitful and beneficial and brilliant and bountiful. Suppose a farmer was to enter a wood taking seed and plough. And on that fertile field, that fertile ground, with well-cleared stumps he sowed seeds that were intact, unspoiled, not weather-damaged, fertile, and well kept. And the heavens provide plenty of rain when needed. Would those seeds grow, increase, and mature, and would the farmer get abundant fruit?" "Yes, worthy Kassapa." "In the same way, chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. And the

recipients have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That kind of sacrifice is very fruitful and beneficial and brilliant and bountiful.”

³⁴ 5. On the Student Uttara Then the chieftain Pāyāsi set up an offering for ascetics and brahmins, for paupers, vagrants, supplicants, and beggars. At that offering such food as sour gruel with false black pepper was given, and rough clothes with knotted fringes. Now, it was a student named Uttara who organized that offering. When the offering was over he referred to it like this, “Through this offering may I be together with the chieftain Pāyāsi in this world, but not in the next.” Pāyāsi heard of this, so he summoned Uttara and said, “Is it really true, dear Uttara, that you referred to the offering in this way?” “Yes, worthy sir.” “But why? Don’t we who seek merit expect some result from the offering?” “At your offering such food as sour gruel with false black pepper was given, which you wouldn’t even want to touch with your foot, much less eat. And also rough clothes with knotted fringes, which you also wouldn’t want to touch with your foot, much less wear. Worthy sir, you’re dear and beloved to me. But how can I reconcile one so dear with something so disagreeable?” “Well then, dear Uttara, set up an offering with the same kind of food that I eat, and the same kind of clothes that I wear.” “Yes, worthy sir,” replied Uttara, and did so. So the chieftain Pāyāsi gave gifts carelessly, thoughtlessly, not with his own hands, giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the four great kings, in an empty palace of sirisa wood. But the student Uttara who organized the offering gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the thirty-three.

³⁵ 6. The Godling Pāyāsi Now at that time Venerable Gavampati would often go to that empty sirisa palace for the day’s meditation. Then the godling Pāyāsi went up to him, bowed, and stood to one side. Gavampati said to him, “Who are you, reverend?” “Sir, I am the chieftain Pāyāsi.” “Didn’t you have the view that there is no afterlife, no beings are reborn spontaneously, and there’s no fruit or result of good and bad deeds?” “It’s true, sir, I did have such a view. But Master Kassapa the Prince dissuaded me from that harmful misconception.” “But the student named Uttara who organized that offering for you—where has he been reborn?” “Sir, Uttara gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the thirty-three. But I gave gifts carelessly, thoughtlessly, not with my own hands, giving the dregs. When my body broke up, after death, I was reborn in company with the gods of the four great kings, in an empty sirisa palace. So, sir, when you’ve returned to the human realm, please announce this: ‘Give gifts carefully, thoughtfully, with your own hands, not giving the dregs. The chieftain Pāyāsi gave gifts carelessly, thoughtlessly, not with his own hands, giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the four great kings, in an empty palace of sirisa. But the student Uttara who organized the offering gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the thirty-three.’”

³⁶ So when Venerable Gavampati returned to the human realm he made that announcement.

DN 24: About Pāṭikaputta

Chapter 1

¹ 1. The Story of Sunakkhatta

² So I have heard. At one time the Buddha was staying in the land of the Mallas, near the Mallian town named Anupiya. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Anupiya for alms. Then it occurred to him, “It’s too early to wander for alms in Anupiya. Why don’t I go to visit the wanderer of the Bhaggava clan in his monastery?”

³ So that’s what he did. Then the wanderer of the Bhaggava clan said to the Buddha, “Let the Blessed One come, sir! Welcome to the Blessed One, sir! It’s been a long time since you took the opportunity to come here. Please, sir, sit down, here, a seat is ready.” The Buddha sat down on the seat spread out, while the wanderer of the Bhaggava clan took a low seat, sat to one side, and said to the Buddha, “Sir, a few days ago Sunakkhatta the Licchavi came to me and said: ‘Now, Bhaggava, I have disavowed the Buddha. Now I no longer live dedicated to him.’ Sir, is what Sunakkhatta said true?” “Indeed it is, Bhaggava.

⁴ A few days ago Sunakkhatta the Licchavi came to me, bowed, sat down to one side, and said: ‘Now I disavow the Buddha! Now I shall no longer live dedicated to you.’ When Sunakkhatta said this, I said to him, ‘But Sunakkhatta, did I ever say to you: “Come, live dedicated to me”?’ ‘No, sir.’ ‘Or did you ever say to me: “Sir, I shall live dedicated to the Buddha”?’ ‘No, sir.’ ‘So it seems that I did not ask you to live dedicated to me, nor did you say you would live dedicated to me. In that case, you futile man, who are you and what do you disavow? See how far you have strayed!’

⁵ ‘But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.’ ‘But Sunakkhatta, did I ever say to you: “Come, live dedicated to me and I will perform a superhuman demonstration of psychic power for you”?’ ‘No, sir.’ ‘Or did you ever say to me: “Sir, I shall live dedicated to the Buddha, and the Buddha will perform a superhuman demonstration of psychic power for me”?’ ‘No, sir.’ ‘So it seems that I did not ask this of you, and you did not require it of me. In that case, you futile man, who are you and what do you disavow? What do you think, Sunakkhatta? Whether or not there is a demonstration of psychic power, and regardless of the goal for which I taught the Dhamma, does it deliver one who applies it to the complete ending of suffering?’ ‘It does, sir.’ ‘So it seems that whether or not there is a demonstration of psychic power, and regardless of the goal for which I taught the Dhamma, it delivers one who applies it to the complete ending of suffering. In that case, what is the point of superhuman demonstrations of psychic power? See how far you have strayed, you silly man!’

⁶ ‘But sir, the Buddha never describes the origin of the world to me.’ ‘But Sunakkhatta, did I ever say to you: “Come, live dedicated to me and I will describe the origin of the world to you”?’ ‘No, sir.’ ‘Or did you ever say to me: “Sir, I shall live dedicated to the Buddha, and the Buddha will describe the origin of the world to me”?’ ‘No, sir.’ ‘So it seems that I did not ask this of you, and you did not

require it of me. In that case, you futile man, who are you and what do you disavow? What do you think, Sunakkhatta? Whether or not the origin of the world is described, and regardless of the goal for which I taught the Dhamma, does it deliver one who applies it to the complete ending of suffering?’ ‘It does, sir.’ ‘So it seems that whether or not the origin of the world is described, and regardless of the goal for which I taught the Dhamma, it delivers one who applies it to the complete ending of suffering. In that case, what is the point of describing the origin of the world? See how far you have strayed, you silly man!

⁷ In many ways, Sunakkhatta, you have praised me like this in the Vajjian capital: “That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.” In many ways you have praised the teaching like this in the Vajjian capital: “The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.” In many ways you have praised the Saṅgha like this in the Vajjian capital: “The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.” I declare this to you, Sunakkhatta, I announce this to you! There will be some who say to you that Sunakkhatta was unable to lead the spiritual life under the ascetic Gotama. That’s why he resigned the training and returned to a lesser life. That’s what they’ll say.’ Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

⁸ 2. On the Aristocrat of Kuru Bhaggava, this one time I was staying in the land of the Kurus where they have a town named Uttarakā. Then I robed up in the morning and, taking my bowl and robe, entered Uttarakā for alms with Sunakkhatta the Licchavi as my second monk. Now at that time a naked ascetic who was an aristocrat of Kuru had taken a vow to behave like a dog. When food is tossed on the ground, he gets down on all fours, eating and devouring it just with his mouth. Sunakkhatta saw him doing this and thought, ‘That ascetic is a holy man!’ Then, knowing Sunakkhatta’s train of thought, I said to him, ‘Don’t you claim to be an ascetic who follows the Sakyan, you silly man?’ ‘But why does the Buddha say this to me?’ ‘When you saw that naked ascetic of Kuru, didn’t you think, “That ascetic is a holy man!”?’ ‘Yes, sir. But sir, are you jealous of the perfected ones?’ ‘I’m not jealous of the perfected ones, you silly man. Rather, you should give up this harmful misconception that has arisen in you. Don’t create lasting harm and suffering for yourself! That naked ascetic the aristocrat of Kuru, who you imagine to be a holy man, will die of flatulence in seven days. And when he dies, he’ll be reborn in the very lowest rank of titans, named the Kālakañjas. And they’ll throw him in the charnel ground on a clump of vetiver. If you wish, Sunakkhatta, go to the aristocrat of Kuru and ask him whether he knows his own destiny. It’s possible that he will answer: “Reverend Sunakkhatta, I know my own destiny. I’ve been reborn in the very lowest rank of titans, named the Kālakañjas.”’

⁹ So, Bhaggava, Sunakkhatta went to see the aristocrat of Kuru and said to him, ‘Reverend aristocrat of Kuru, the ascetic Gotama has declared that you will die of flatulence in seven days. And when you die, you’ll be reborn in the very lowest rank of titans, named the Kālakañjas. And when you die,

they'll throw you in the charnel ground on a clump of vetiver. But by eating just a little food and drinking just a little water, you'll prove what the ascetic Gotama says to be false.' Then Sunakkhatta counted up the days until the seventh day, as happens when you have no faith in the Realized One. But on the seventh day, the naked ascetic who was an aristocrat of Kuru died of flatulence. And when he passed away, he was reborn in the very lowest rank of titans, named the Kālakañjas. And when he passed away, they threw him in the charnel ground on a clump of vetiver.

¹⁰ Sunakkhatta the Licchavi heard about this. So he went to see the aristocrat of Kuru in the charnel ground on the clump of vetiver. There he struck him with his fist three times, 'Reverend aristocrat of Kuru, do you know your destiny?' Then the aristocrat of Kuru got up, rubbing his back with his hands, and said, 'Reverend Sunakkhatta, I know my own destiny. I've been reborn in the very lowest rank of titans, named the Kālakañjas.' After speaking, he fell flat right there.

¹¹ Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him, 'What do you think, Sunakkhatta? Did the prediction I made about the aristocrat of Kuru turn out to be correct, or not?' 'It turned out to be correct.' 'What do you think, Sunakkhatta? If that is so, has a superhuman demonstration of psychic power been performed or not?' 'Clearly, sir, a superhuman demonstration of psychic power has been performed.' 'Though I performed such a superhuman demonstration of psychic power you say this: "But sir, the Buddha never performs any superhuman demonstrations of psychic power for me." See how far you have strayed!' Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

¹² 3. On the Naked Ascetic Kaḷāramaṭṭaka This one time, Bhaggava, I was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time the naked ascetic Kaḷāramaṭṭaka was residing in Vesālī. And in the Vajjian capital he had reached the peak of material things and fame. He had undertaken these seven vows. 'As long as I live, I will be a naked ascetic, not wearing clothes. As long as I live, I will be chaste, not having sex. As long as I live, I will consume only meat and beer, not eating rice and porridge. And I will not go past the following shrines near Vesālī: the Udena Shrine to the east, the Gotamaka to the south, the Seven Maidens to the west, and the Many Sons to the north.' And it was due to undertaking these seven vows that he had reached the peak of material things and fame.

¹³ So, Bhaggava, Sunakkhatta went to see Kaḷāramaṭṭaka and asked him a question. But when it stumped him, he displayed annoyance, hate, and bitterness. So Sunakkhatta thought, 'I've offended the holy man, the perfected one, the ascetic. I mustn't create lasting harm and suffering for myself!'

¹⁴ Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him, 'Don't you claim to be an ascetic who follows the Sakyan, you silly man?' 'But why does the Buddha say this to me?' 'Didn't you go to see the naked ascetic Kaḷāramaṭṭaka and ask him a question? But when it stumped him, he displayed annoyance, hate, and bitterness. Then you thought, "I've offended the holy man, the perfected one, the ascetic. I mustn't create lasting harm and suffering for myself!"' 'Yes, sir. But sir, are you jealous of perfected ones?' 'I'm not jealous of the perfected ones, you silly man. Rather, you should give up this harmful misconception that has arisen in you. Don't create lasting harm and suffering for yourself! That naked ascetic Kaḷāramaṭṭaka, who you imagine to be a true holy man, will shortly be clothed, living with a partner, eating rice and porridge, having gone past all the shrines near Vesālī. And he will die after losing all his fame.' And that's exactly what happened.

¹⁵ Sunakkhatta heard about this. He came to me, bowed, and sat down to one side. I said to him, ‘What do you think, Sunakkhatta? Did the declaration I made about Kaḷāramaṭṭaka turn out to be correct, or not?’ ‘It turned out to be correct.’ ‘What do you think, Sunakkhatta? If that is so, has a superhuman demonstration of psychic power been performed or not?’ ‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’ ‘Though I perform such a superhuman demonstration of psychic power you say this: “But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.” See how far you have strayed!’ Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

¹⁶ 4. On the Naked Ascetic Pāṭikaputta This one time, Bhaggava, I was staying right there near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time the naked ascetic Pāṭikaputta was residing in Vesālī. And in the Vajjian capital he had reached the peak of material things and fame. He was telling a crowd in Vesālī: ‘Both the ascetic Gotama and I speak from knowledge. One who speaks from knowledge ought to display a superhuman demonstration of psychic power to another who speaks from knowledge. If the ascetic Gotama meets me half-way, there we should both perform a superhuman demonstration of psychic power. If he performs one demonstration of psychic power, I’ll perform two. If he performs two, I’ll perform four. If he performs four, I’ll perform eight. However many demonstrations of psychic power the ascetic Gotama performs, I’ll perform double.’

¹⁷ Then Sunakkhatta came to me, bowed, sat down to one side, and told me of all this. I said to him, ‘Sunakkhatta, the naked ascetic Pāṭikaputta is not capable of meeting me face to face, unless he gives up that statement and that intention, and lets go of that view. If he thinks he can meet me face to face without giving up those things, his head may explode.’

¹⁸ ‘Careful what you say, Blessed One! Careful what you say, Holy One!’ ‘But why do you say this to me, Sunakkhatta?’ ‘Sir, the Buddha has categorically asserted that Pāṭikaputta is not capable of meeting the Buddha face to face, otherwise his head may explode. But Pāṭikaputta might meet the Buddha face to face in disguise, proving the Buddha wrong.’

¹⁹ ‘Sunakkhatta, would the Realized One make an ambiguous statement?’ ‘But sir, did you make that statement after encompassing Pāṭikaputta’s mind with your mind? Or did deities tell you about it?’ ‘Both, Sunakkhatta. For Ajita the Licchavi general has recently passed away and been reborn in the host of the thirty-three. He came and told me this, “The naked ascetic Pāṭikaputta is shameless, sir, he is a liar. For he has declared of me in the Vajjian capital: ‘Ajita the Licchavi general has been reborn in the Great Hell.’ But that is not true— I have been reborn in the host of the thirty-three. The naked ascetic Pāṭikaputta is shameless, sir, he is a liar. Pāṭikaputta is not capable of meeting the Buddha face to face, otherwise his head may explode.” Thus I both made that statement after encompassing Pāṭikaputta’s mind with my mind, and deities told me about it. So Sunakkhatta, I’ll wander for alms in Vesālī. After the meal, on my return from almsround, I’ll go to Pāṭikaputta’s monastery for the day’s meditation. Now you may tell him, if you so wish.’

²⁰ 5. On Demonstrations of Psychic Power Then, Bhaggava, I robed up in the morning and, taking my bowl and robe, entered Vesālī for alms. After the meal, on my return from almsround, I went to Pāṭikaputta’s monastery for the day’s meditation. Then Sunakkhatta rushed into Vesālī to see the very well-known Licchavis and said to them, ‘Respectable sirs, after his almsround, the Buddha has gone to Pāṭikaputta’s monastery for the day’s meditation. Come forth, good sirs, come forth! There will be

a superhuman demonstration of psychic power by the holy ascetics!’ So the very well-known Licchavis thought, ‘It seems there will be a superhuman demonstration of psychic power by the holy ascetics! Let’s go!’ Then he went to see the very well-known well-to-do brahmins, rich householders, and ascetics and brahmins who follow various other religions, and said the same thing. They all said, ‘It seems there will be a superhuman demonstration of psychic power by the holy ascetics! Let’s go!’ Then all those very well-known people went to Pāṭikaputta’s monastery. That assembly was large, Bhaggava; there were many hundreds, many thousands of them.

²¹ Pāṭikaputta heard, ‘It seems that very well-known Licchavis, well-to-do brahmins, rich householders, and ascetics and brahmins who follow various other religions have come forth. And the ascetic Gotama is sitting in my monastery for the day’s meditation.’ When he heard that, he became frightened, scared, his hair standing on end. In fear he went to the Pale-Moon Ebony Trunk monastery for the wanderers. The assembly heard of this, and instructed a man, ‘Come, my man, go to see Pāṭikaputta at the Pale-Moon Ebony Trunk Monastery and say to him, “Come forth, Reverend Pāṭikaputta! All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s meditation. For you stated this in the assembly at Vesālī: ‘Both the ascetic Gotama and I speak from knowledge. One who speaks from knowledge ought to display a superhuman demonstration of psychic power to another who speaks from knowledge. If the ascetic Gotama meets me half-way, there we should both perform a superhuman demonstration of psychic power. If he performs one demonstration of psychic power, I’ll perform two. If he performs two, I’ll perform four. If he performs four, I’ll perform eight. However many demonstrations of psychic power the ascetic Gotama performs, I’ll perform double.’ Come forth, Reverend Pāṭikaputta, half-way. The ascetic Gotama has come the first half, and is sitting in your monastery.”’

²² ‘Yes, worthy sir,’ replied that man, and delivered the message. When he had spoken, Pāṭikaputta said: ‘I’m coming, respectable sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat. Then that man said to Pāṭikaputta, ‘What’s up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom? You say “I’m coming, respectable sir, I’m coming!” But wriggle as you might, you can’t get up from your seat.’ And as he was speaking, Pāṭikaputta said: ‘I’m coming, respectable sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.

²³ When that man knew that Pāṭikaputta had lost, he returned to the assembly and said, ‘Pāṭikaputta has lost, worthies. He says “I’m coming, respectable sir, I’m coming!” But wriggle as he might, he can’t get up from his seat.’ When he said this, I said to the assembly, ‘The naked ascetic Pāṭikaputta is not capable of meeting me face to face, unless he gives up that statement and that intention, and lets go of that view. If he thinks he can meet me face to face without giving up those things, his head may explode.’ The first recitation section is complete.

²⁴ Then, Bhaggava, a certain Licchavi minister stood up and said to the assembly, ‘Well then, worthies, wait a while, I’ll go. Hopefully I’ll be able to lead Pāṭikaputta back to the assembly.’ So that minister went to see Pāṭikaputta and said, ‘Come forth, Reverend Pāṭikaputta! It’s best for you to come forth. All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s meditation. You said you’d meet the ascetic Gotama half-way. The ascetic Gotama has come the first half, and is sitting in your monastery. The ascetic Gotama has told the assembly that you’re not capable of meeting him face to face. Come forth, Pāṭikaputta! When you come forth we’ll make you win and the ascetic Gotama lose.’

²⁵ When he had spoken, Pāṭikaputta said: ‘I’m coming, respectable sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat. Then the minister said to Pāṭikaputta, ‘What’s up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom? You say “I’m coming, respectable sir, I’m coming!” But wriggle as you might, you can’t get up from your seat.’ And as he was speaking, Pāṭikaputta said: ‘I’m coming, respectable sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.

²⁶ When the Licchavi minister knew that Pāṭikaputta had lost, he returned to the assembly and said, ‘Pāṭikaputta has lost, worthies.’ When he said this, I said to the assembly, ‘Pāṭikaputta is not capable of meeting me face to face, otherwise his head may explode. Even if the good Licchavis were to think, “Let’s bind Pāṭikaputta with straps and drag him with a pair of oxen!” But either the straps will break or Pāṭikaputta will.’

²⁷ Then, Bhaggava, Jāliya, the pupil of the wood-bowl ascetic, stood up and said to the assembly, ‘Well then, worthies, wait a while, I’ll go. Hopefully I’ll be able to lead Pāṭikaputta back to the assembly.’ So Jāliya went to see Pāṭikaputta and said, ‘Come forth, Reverend Pāṭikaputta! It’s best for you to come forth. All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s meditation. You said you’d meet the ascetic Gotama half-way. The ascetic Gotama has come the first half, and is sitting in your monastery. The ascetic Gotama has told the assembly that you’re not capable of meeting him face to face. And he said that even if the Licchavis try to bind you with straps and drag you with a pair of oxen, either the straps will break or you will. Come forth, Pāṭikaputta! When you come forth we’ll make you win and the ascetic Gotama lose.’

²⁸ When he had spoken, Pāṭikaputta said: ‘I’m coming, respectable sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat. Then Jāliya said to Pāṭikaputta, ‘What’s up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom? You say “I’m coming, respectable sir, I’m coming!” But wriggle as you might, you can’t get up from your seat.’ And as he was speaking, Pāṭikaputta said: ‘I’m coming, respectable sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.

²⁹ When Jāliya knew that Pāṭikaputta had lost, he said to him, ‘Once upon a time, Reverend Pāṭikaputta, it occurred to a lion, king of beasts, “Why don’t I make my lair near a certain forest? Towards evening I can emerge from my den, yawn, survey the four quarters, roar my lion’s roar three times, and set out on the hunt. Having slain the very best of the deer herd, and eaten the most tender flesh, I could return to my den.” And so that’s what he did. Now, there was an old jackal who had grown fat on the lion’s leavings, becoming arrogant and strong. He thought: “What does the lion, king of beasts, have that I don’t? Why don’t I also make my lair near a certain forest? Towards evening I can emerge from my den, yawn, survey the four quarters, roar my lion’s roar three times, and set out on the hunt. Having slain the very best of the deer herd, and eaten the most tender flesh, I could return to my den.”

³⁰ And so that’s what he did. But when he tried to roar a lion’s roar, he only managed to squeal and yelp like a jackal. And what is a pathetic jackal’s squeal next to the roar of a lion? In the same way, reverend, while living off the leavings of the Holy One, enjoying the leftovers of the Holy One, you presume to attack the Realized One, the perfected one, the fully awakened Buddha! Who are the pathetic Pāṭikaputtas to attack the Realized Ones, the perfected ones, the fully awakened Buddhas?’

³¹ When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile, he said to him: 'Seeing himself as equal to the lion, the jackal presumed "I'm the king of the beasts!" But he actually only managed to yelp, and what's a sad jackal's squeal to the roar of a lion? In the same way, reverend, while living off the leavings of the Holy One, you presume to attack him!'

³² When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile, he said to him: 'Following in the steps of another, seeing himself grown fat on scraps, until he doesn't even see himself, the jackal presumes he's a tiger. But he actually only managed to yelp, and what's a sad jackal's squeal to the roar of a lion? In the same way, reverend, while living off the leavings of the Holy One, you presume to attack him!'

³³ When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile, he said to him: 'Gorged on frogs, and mice from the barn, and carcasses tossed in the cemetery, thriving in the great, empty wood, the jackal presumed "I'm the king of the beasts!" But he actually only managed to yelp, and what's a sad jackal's squeal to the roar of a lion? In the same way, reverend, while living off the leavings of the Holy One, enjoying the leftovers of the Holy One, you presume to attack the Realized One, the perfected one, the fully awakened Buddha! Who are the pathetic Pāṭikaputtas to attack the Realized Ones, the perfected ones, the fully awakened Buddhas?'

³⁴ When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile, he returned to the assembly and said, 'Pāṭikaputta has lost, worthies. He says "I'm coming, respectable sirs, I'm coming!" But wriggle as he might, he can't get up from his seat.'

³⁵ When he said this, I said to the assembly, 'The naked ascetic Pāṭikaputta is not capable of meeting me face to face, unless he gives up that statement and that intention, and lets go of that view. If he thinks he can meet me face to face without giving up those things, his head may explode. The good Licchavis might even think, "Let's bind Pāṭikaputta with straps and drag him with a pair of oxen!" But either the straps will break or Pāṭikaputta will. Pāṭikaputta is not capable of meeting me face to face, otherwise his head may explode.'

³⁶ Then, Bhaggava, I educated, encouraged, fired up, and inspired that assembly with a Dhamma talk. I released that assembly from the great bondage, and lifted 84,000 beings from the great swamp. Next I entered upon the fire element, rose into the air to the height of seven palm trees, and created a flame another seven palm trees high, blazing and smoking. Finally I landed at the Great Wood, in the hall with the peaked roof. Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him, 'What do you think, Sunakkhatta? Did the declaration I made about Pāṭikaputta turn out to be correct, or not?' 'It turned out to be correct.' 'What do you think, Sunakkhatta? If that is so, has a superhuman demonstration of psychic power been performed or not?' 'Clearly, sir, a superhuman demonstration of psychic power has been performed.' 'Though I perform such a superhuman demonstration of psychic power you say this: "But sir, the Buddha never performs any superhuman demonstrations of psychic power for me." See how far you have strayed!' Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

³⁷ 6. On Describing the Origin of the World Bhaggava, I understand the origin of the world. I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized quenching within myself. Directly knowing this, the Realized One does not come to ruin. There are some ascetics and brahmins who describe the origin of the world in their denomination as created by the God Almighty, by the Divinity. I go up to them and say, 'Is it really true that this is the

venerables' view?' And they answer, 'Yes'. I say to them, 'But how do you describe in your denomination that the origin of the world came about as created by the God Almighty, by the Divinity?' But they are stumped by my question, and they even question me in return. So I answer them, 'There comes a time when, reverends, after a very long period has passed, this cosmos contracts. As the cosmos contracts, sentient beings are mostly headed for the realm of sublime luminosity. There they are mind-made, feeding on rapture, self-radiant, wandering in midair, steadily glorious, and they remain like that for a very long time.

³⁸ There comes a time when, after a very long period has passed, this cosmos expands. As it expands an empty mansion of divinity appears. Then a certain sentient being—due to the running out of their life-span or merit—passes away from that host of luminous deities and is reborn in that empty mansion of divinity. There they are mind-made, feeding on rapture, self-radiant, wandering in midair, steadily glorious, and they remain like that for a very long time.

³⁹ But after staying there all alone for a long time, they become dissatisfied and anxious, "Oh, if only other beings would come to this place." Then other sentient beings—due to the running out of their life-span or merit—pass away from that host of luminous deities and are reborn in that mansion of divinity in company with that being. There they too are mind-made, feeding on rapture, self-radiant, wandering in midair, steadily glorious, and they remain like that for a very long time.

⁴⁰ Now, the being who was reborn there first thinks, "I am the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. And these beings were created by me. Why is that? Because first I thought, 'Oh, if only other beings would come to this place.' Such was my heart's wish, and then these creatures came to this place." And the beings who were reborn there later also think, "This must be the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. And we were created by him. Why is that? Because we see that he was reborn here first, and we arrived later." And the being who was reborn first is more long-lived, beautiful, and illustrious than those who arrived later. It's possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further. They say: "He who is the Divinity—the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born—by he we were created. He is permanent, everlasting, eternal, imperishable, remaining the same for all eternity. We who were created by that divinity are impermanent, not lasting, short-lived, liable to pass away, and have come to this place." Is this how you describe in your denomination that the origin of the world came about as created by the God Almighty, by the Divinity?' They say, 'That is what we have heard, Reverend Gotama, just as you say.' Bhaggava, I understand the origin of the world. I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized quenching within myself. Directly knowing this, the Realized One does not come to ruin.

⁴¹ There are some ascetics and brahmins who describe the origin of the world in their denomination as due to those depraved by play. I go up to them and say, 'Is it really true that this is the venerables' view?' And they answer, 'Yes'. I say to them, 'But how do you describe in your denomination that the origin of the world came about due to those depraved by play?' But they are stumped by my question, and they even question me in return. So I answer them, 'Reverends, there are gods named "depraved by play". They spend too much time laughing, playing, and making merry. And in doing so, they lose their mindfulness, and they pass away from that host of gods. It's possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further. They say, "The gods not depraved by play don't spend too much time laughing, playing, and making merry. So they don't lose their mindfulness, and don't pass away from that host of gods. They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity. But we who were depraved by play spent too much time laughing, playing, and making merry. In doing so, we lost our mindfulness, and passed away from that host of gods. We are impermanent, not lasting, short-lived, liable to pass away, and have come to this place." Is this how you describe in your denomination that the origin of the world came about due to those depraved by play?' They say, 'That is what we have heard, Reverend Gotama, just as you say.' Bhaggava, I understand the origin of the world. Directly knowing this, the Realized One does not come to ruin.

⁴² There are some ascetics and brahmins who describe the origin of the world in their denomination as due to those who are malevolent. I go up to them and say, 'Is it really true that this is the venerables' view?' And they answer, 'Yes'. I say to them, 'But how do you describe in your denomination that the origin of the world came about due to those who are malevolent?' But they are stumped by my question, and they even question me in return. So I answer them, 'Reverends, there are gods named "malevolent". They spend too much time gazing at each other, so they grow angry with each other, and their bodies and minds get tired. They pass away from that host of gods. It's possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further. They say, "The gods who are not malevolent don't spend too much time gazing at each other, so they don't grow angry with each other, their bodies and minds don't get tired, and they don't pass away from that host of gods. They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity. But we who were malevolent spent too much time gazing at each other, so our minds grew angry with each other, our bodies and minds got tired, and we passed away from that host of gods. We are impermanent, not lasting, short-lived, liable to pass away, and have come to this place." Is this how you describe in your denomination that the origin of the world came about due to those who are malevolent?' They say, 'That is what we have heard, Reverend Gotama, just as you say.' Bhaggava, I understand the origin of the world. Directly knowing this, the Realized One does not come to ruin.

⁴³ There are some ascetics and brahmins who describe the origin of the world in their denomination as having arisen as an anomaly. I go up to them and say, 'Is it really true that this is the venerables' view?' And they answer, 'Yes'. I say to them, 'But how do you describe in your denomination that the origin of the world came about anomalously?' But they are stumped by my question, and they

even question me in return. So I answer them, ‘Reverends, there are gods named “non-percipient beings”. When perception arises they pass away from that host of gods. It’s possible that one of those beings passes away from that host and is reborn in this place. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect the arising of perception, but no further. They say, “The self and the cosmos arose anomalously. Why is that? Because formerly I didn’t exist, whereas now, having not existed, I’ve transformed into the state of existing.” Is this how you describe in your denomination that the origin of the world came about anomalously?’ They say, ‘That is what we have heard, Reverend Gotama, just as you say.’ I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized quenching within myself. Directly knowing this, the Realized One does not come to ruin.

⁴⁴ Though I state and assert this, certain ascetics and brahmins misrepresent me with the incorrect, hollow, false, untruthful claim: ‘The ascetic Gotama has a distorted perspective, and so have his monks. He says, “When one enters and remains in the liberation of the beautiful, at that time one only perceives what is ugly.”’ But I don’t say that. I say this: ‘When one enters and remains in the liberation of the beautiful, at that time one only perceives what is beautiful.’” “They are the ones with a distorted perspective, sir, who regard the Buddha and the mendicants in this way. Sir, I am quite confident that the Buddha is capable of teaching me so that I can enter and remain in the liberation on the beautiful.” “It’s hard for you to enter and remain in the liberation on the beautiful, since you have a different view, creed, and belief, and another discipline and denomination. Come on, Bhaggava, carefully preserve the confidence that you have in me.” “If it’s hard for me to enter and remain in the liberation on the beautiful, since I have a different view, creed, and belief, and another discipline and denomination. I shall carefully preserve the confidence that I have in the Buddha.” That is what the Buddha said. Satisfied, the wanderer of the Bhaggava clan approved what the Buddha said.

DN 25: The Lion's Roar at Udumbarikā's Monastery

Chapter 1

¹ 1. The Story of the Wanderer Nigrodha So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Now at that time the wanderer Nigrodha was residing in the lady Udumbarikā's monastery for wanderers, together with a large assembly of three thousand wanderers. Then the householder Sandhāna left Rājagaha in the middle of the day to see the Buddha. Then it occurred to him, "It's the wrong time to see the Buddha, as he's in retreat. And it's the wrong time to see the esteemed mendicants, as they're in retreat. Why don't I visit the wanderer Nigrodha at the lady Udumbarikā's monastery for wanderers?" So he went to the monastery for the wanderers.

² Now at that time, Nigrodha was sitting together with a large assembly of wanderers making an uproar, a colossal racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that place.

³ Nigrodha saw Sandhāna coming off in the distance, and hushed his own assembly: "Be quiet, good fellows, don't make a sound. The householder Sandhāna, a disciple of the ascetic Gotama, is coming. He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing near Rājagaha. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

⁴ Then Sandhāna went up to the wanderer Nigrodha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Nigrodha, "The way the wanderers make an uproar as they sit together and talk about all kinds of low topics is one thing. It's quite different to the way the Buddha frequents remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat."

⁵ When Sandhāna said this, Nigrodha said to him, "Surely, householder, you should know better! With whom does the ascetic Gotama converse? With whom does he engage in discussion? With whom does he achieve lucidity of wisdom? Staying in empty huts has destroyed the ascetic Gotama's wisdom. Not frequenting assemblies, he is unable to hold a discussion. He just lurks on the periphery. He's just like a one-eyed cow, circling around and lurking on the periphery. Go on, householder! Were the ascetic Gotama to come to this assembly, I'd sink him with just one question! I'd tie him up like a hollow pot!"

⁶ With clairaudience that is purified and superhuman, the Buddha heard this discussion between the householder Sandhāna and the wanderer Nigrodha. Then the Buddha descended from Vulture's Peak Mountain and went to the peacocks' feeding ground on the bank of the Sumāgadhā, where he walked mindfully in the open air. Nigrodha saw him, and hushed his own assembly: "Be quiet, good fellows, don't make a sound. Here, the ascetic Gotama is walking mindfully on the bank of the Sumāgadhā. The venerable likes quiet and praises quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach. If he comes, I'll ask him this question: 'Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental goal of the spiritual life?'" Then those wanderers fell silent.

⁷ 2. Mortification in Disgust of Sin Then the Buddha went up to the wanderer Nigrodha, who said to him, "Let the Blessed One come, sir! Welcome to the Blessed One, sir! It's been a long time since you took the opportunity to come here. Please, sir, sit down, here, a seat is ready." The Buddha sat down on the seat spread out, while Nigrodha took a low seat and sat to one side. The Buddha said to him, "Nigrodha, what were you sitting talking about just now? What conversation was left unfinished?" Nigrodha said, "Well, sir, I saw you walking mindfully and said: 'If the ascetic Gotama comes, I'll ask him this question: "Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental goal of the spiritual life?"'" This is the conversation that was unfinished when the Buddha arrived." "It's hard for you to understand this, Nigrodha, since you have a different view, creed, and belief, and another discipline and denomination. Please ask me a question about the higher disgust of sin in your own denomination: 'How are the conditions for the fervent mortification in disgust of sin completed, and how are they incomplete?'" When he said this, those wanderers made an uproar, "Oh lord, how incredible, how amazing! The ascetic Gotama has such power and might! For he sets aside his own doctrine and invites discussion on the doctrine of others!"

⁸ Then Nigrodha, having quieted those wanderers, said to the Buddha, "Sir, we teach fervent mortification in disgust of sin, regarding it as essential and sticking to it. How are the conditions for the fervent mortification in disgust of sin completed, and how are they incomplete?" "Nigrodha, it's when a mortifier goes naked, ignoring conventions. They lick their hands, and don't come or wait when called. They don't consent to food brought to them, or food prepared on their behalf, or an invitation for a meal. They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breast-feeding, or who lives with a man; or where there's a hound waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals. They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They constantly stand, turning down seats. They squat, committed to the endeavor of squatting. They lie on a mat of thorns, making a mat of thorns their bed. They

make their bed on a plank, or the bare ground. They lie only on one side. They wear dust and dirt. They stay in the open air. They sleep wherever they lay their mat. They eat unnatural things, committed to the practice of eating unnatural foods. They don't drink, committed to the practice of not drinking liquids. They're devoted to ritual bathing three times a day, including at dusk. What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin complete, or incomplete?" "Clearly, sir, if that is so the fervent mortification in disgust of sin is complete, not incomplete." "But even such a completed mortification has many defects, I say."

⁹ 2.1. Defects "But how does the Buddha say that even such a completed mortification has many defects?" "Firstly, a mortifier undertakes a practice of mortification. They're happy with that, as they've got all they wished for. This is a defect in that mortifier. Furthermore, a mortifier undertakes a practice of mortification. They glorify themselves and put others down on account of that. This too is a defect in that mortifier. Furthermore, a mortifier undertakes a practice of mortification. They become indulgent and infatuated and fall into negligence on account of that. This too is a defect in that mortifier.

¹⁰ Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They're happy with that, as they've got all they wished for. This too is a defect in that mortifier. Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They glorify themselves and put others down on account of that. This too is a defect in that mortifier. Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They become indulgent and infatuated and fall into negligence on account of that. This too is a defect in that mortifier. Furthermore, a mortifier becomes fussy about food, saying, 'This is acceptable to me, this is not acceptable to me.' What is not acceptable they give up in expectation. But what is acceptable they eat tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. This too is a defect in that mortifier. Furthermore, a mortifier undertakes a practice of mortification out of longing for possessions, honor, and popularity, thinking, 'Kings, royal ministers, aristocrats, brahmins, householders, and sectarians will honor me!' This too is a defect in that mortifier.

¹¹ Furthermore, a mortifier rebukes a certain ascetic or brahmin, 'What is it with this one living in abundance, devouring everything— plants propagated from roots, trunks, cuttings, or joints; and those from regular seeds as the fifth. According to this ascetic's doctrine, the crown of the tooth is forked lightning!' This too is a defect in that mortifier. Furthermore, a mortifier sees a certain ascetic or brahmin being honored, respected, esteemed, and venerated among good families. They think, 'This one, who lives in abundance, is honored, respected, esteemed, and venerated among good families. But I, a fervent mortifier who lives rough, am not honored, respected, esteemed, and venerated among good families.' Thus they give rise to jealousy and stinginess regarding families. This too is a defect in that mortifier. Furthermore, a mortifier sits meditation only when people can see them. This too is a defect in that mortifier. Furthermore, a mortifier sneaks about among families, thinking, 'This is part of my mortification; this is part of my mortification.' This too is a defect in that mortifier. Furthermore, a mortifier sometimes behaves in an underhand manner. When asked whether something is acceptable to them, they say it is, even though it isn't. Or they say it isn't, even though it is. Thus they tell a deliberate lie. This too is a defect in that mortifier.

¹² Furthermore, a mortifier disagrees with the way that the Realized One or their disciple teaches Dhamma, even when they make a valid point. This too is a defect in that mortifier. Furthermore, a mortifier is irritable and acrimonious ... offensive and contemptuous ... jealous and stingy ... devious and deceitful ... obstinate and arrogant ... they have corrupt wishes, falling under the sway of corrupt wishes ... they have wrong view, being attached to an extremist view ... they're attached to their own views, holding them tight, and refusing to let go. This too is a defect in that mortifier. What do you think, Nigrodha? Are such mortifications defective or not?" "Clearly, sir, they're defective. It's possible that a mortifier might have all of these defects, let alone one or other of them."

¹³ 2.2. On Reaching the Shoots "Firstly, Nigrodha, a mortifier undertakes a practice of mortification. But they're not happy with that, as they still haven't got all they wished for. So they're pure on that point. Furthermore, a mortifier undertakes a practice of mortification. They don't glorify themselves or put others down on account of that. So they're pure on that point. They don't become indulgent ... Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They're not happy with that, as they still haven't got all they wished for ... They don't glorify themselves and put others down on account of possessions, honor, and popularity ... They don't become indulgent because of it ... So they're pure on that point. Furthermore, a mortifier doesn't become fussy about food, saying, 'This is acceptable to me, this is not acceptable to me.' What is not acceptable they give up without concern. But what is acceptable they eat without being tied, infatuated, attached, seeing the drawbacks, and understanding the escape. So they're pure on that point. Furthermore, a mortifier doesn't undertake a practice of mortification out of longing for possessions, honor, and popularity ... 'Kings, royal ministers, aristocrats, brahmins, householders, and sectarians will honor me!' So they're pure on that point. Furthermore, a mortifier doesn't rebuke a certain ascetic or brahmin, 'What is it with this one living in abundance, devouring everything— plants propagated from roots, trunks, cuttings, or joints; and those from regular seeds as the fifth. According to this ascetic's doctrine, the crown of the tooth is like forked lightning!' So they're pure on that point.

¹⁴ Furthermore, a mortifier sees a certain ascetic or brahmin being honored, respected, esteemed, and venerated among good families. It never occurs to them, 'This one, who lives in abundance, is honored, respected, esteemed, and venerated among good families. But I, a fervent mortifier who lives rough, am not honored, respected, esteemed, and venerated among good families.' Thus they don't give rise to jealousy and stinginess regarding families. So they're pure on that point. Furthermore, a mortifier doesn't sit meditation only when people can see them. So they're pure on that point. Furthermore, a mortifier doesn't sneak about among families, thinking, 'This is part of my mortification; this is part of my mortification.' So they're pure on that point. Furthermore, a mortifier never behaves in an underhand manner. When asked whether something is acceptable to them, they say it isn't when it isn't. Or they say it is when it is. Thus they don't tell a deliberate lie. So they're pure on that point.

¹⁵ Furthermore, a mortifier agrees with the way that the Realized One or their disciple teaches Dhamma when they make a valid point. So they're pure on that point. Furthermore, a mortifier is not irritable and acrimonious ... offensive and contemptuous ... jealous and stingy ... devious and deceitful ... obstinate and arrogant ... they don't have corrupt wishes ... and wrong view ... they're

not attached to their own views, holding them tight, and refusing to let go. So they're pure on that point. What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin purified or not?" "Clearly, sir, it is purified. It has reached the peak and the pith." "No, Nigrodha, at this point the fervent mortification in disgust of sin has not yet reached the peak and the pith. Rather, it has only reached the shoots."

¹⁶ 2.3. On Reaching the Bark "But at what point, sir, does the fervent mortification in disgust of sin reach the peak and the pith? Please help me reach the peak and the pith!" "Nigrodha, take a mortifier who is restrained in the fourfold constraint. And how is a mortifier restrained in the fourfold constraint? It's when a mortifier doesn't kill living creatures, doesn't get others to kill, and doesn't approve of killing. They don't steal, get others to steal, or approve of stealing. They don't lie, get others to lie, or approve of lying. They don't expect rewards from their practice, they don't lead others to expect rewards, and they don't approve of expecting rewards. That's how a mortifier is restrained in the fourfold constraint. When a mortifier is restrained in the fourfold constraint, that is their mortification. They step forward, not falling back. They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

¹⁷ They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin purified or not?" "Clearly, sir, it is purified. It has reached the peak and the pith." "No, Nigrodha, at this point the fervent mortification in disgust of sin has not yet reached the peak and the pith. Rather, it has only reached the bark."

¹⁸ 2.4. On Reaching the Softwood "But at what point, sir, does the fervent mortification in disgust of sin reach the peak and the pith? Please help me reach the peak and the pith!" "Nigrodha, take a mortifier who is restrained in the fourfold constraint. They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate spreading a heart full of love ... compassion ... rejoicing ... equanimity. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the

world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details. What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin purified or not?” “Clearly, sir, it is purified. It has reached the peak and the pith.” “No, Nigrodha, at this point the fervent mortification in disgust of sin has not yet reached the peak and the pith. Rather, it has only reached the softwood.”

¹⁹ 3. On Reaching the Heartwood “But at what point, sir, does the fervent mortification in disgust of sin reach the peak and the pith? Please help me reach the peak and the pith!” “Nigrodha, take a mortifier who is restrained in the fourfold constraint. They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate spreading a heart full of love ... equanimity ... They recollect many kinds of past lives, with features and details. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds. What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin purified or not?” “Clearly, sir, it is purified. It has reached the peak and the pith.” “Nigrodha, at this point the fervent mortification in disgust of sin has reached the peak and the pith. Nigrodha, remember you said this to me: ‘Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental goal of the spiritual life?’ Well, there is something better and finer than this. That’s what I use to guide my disciples, through which they claim solace in the fundamental goal of the spiritual life.” When he said this, those wanderers made an uproar, “In that case, we’re lost, and so is our denomination! We don’t know anything better or finer than that!”

²⁰ 4. Nigrodha Feels Depressed Then the householder Sandhāna realized, “Obviously, now these wanderers want to listen to what the Buddha says. They’re actively listening and trying to understand!” So he said to the wanderer Nigrodha, “Honorable Nigrodha, remember you said this to me: ‘Surely, householder, you should know better! With whom does the ascetic Gotama converse? With whom does he engage in discussion? With whom does he achieve lucidity of wisdom? Staying in empty huts has destroyed the ascetic Gotama’s wisdom. Not frequenting assemblies, he is unable to hold a discussion. He just lurks on the periphery. He’s just like a one-eyed cow, circling around and lurking on the periphery. Please, householder, let the ascetic Gotama come to this assembly. I’ll sink him with just one question! I’ll roll him over and wrap him up like a hollow pot!’ Now the

Blessed One, perfected and fully awakened, has arrived here. Why don't you send him out of the assembly to the periphery like a one-eyed cow? Why don't you sink him with just one question? Why don't you roll him over and wrap him up like a hollow pot?" When he said this, Nigrodha sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

²¹ Knowing this, the Buddha said to him, "Is it really true, Nigrodha—are those your words?" "It's true, sir, those are my words. It was foolish, stupid, and unskillful of me." "What do you think, Nigrodha? Have you heard that wanderers of the past who were elderly and senior, the tutors of tutors, said that when the perfected ones, the fully awakened Buddhas of the past came together, they made an uproar, a colossal racket as they sat and talked about all kinds of low topics, like you do in your denomination these days? Or did they say that the Buddhas frequented remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat, like I do these days?" "I have heard that wanderers of the past who were elderly and senior, said that when the perfected ones, the fully awakened Buddhas of the past came together, they didn't make an uproar, like I do in my denomination these days. They said that the Buddhas of the past frequented remote lodgings in the wilderness, like the Buddha does these days." "Nigrodha, you are a sensible and mature man. Did it not occur to you: 'The Blessed One is awakened, tamed, serene, crossed over, and quenched. And he teaches Dhamma for awakening, taming, serenity, crossing over, and extinguishment'?"

²² 5. The Culmination of the Spiritual Path Nigrodha said, "I made a mistake, sir. It was foolish, stupid, and unskillful of me to speak in that way. Please, sir, accept my mistake for what it is, so I will restrain myself in future." "Indeed, Nigrodha, you made a mistake. It was foolish, stupid, and unskillful of you to speak in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future. Nigrodha, this is what I say: Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. By practicing as instructed they will realize the supreme culmination of the spiritual path in this very life, in seven years. They will live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. Let alone seven years. Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. By practicing as instructed they will realize the supreme culmination of the spiritual path in this very life, in six years ... five years ... four years ... three years ... two years ... one year ... seven months ... six months ... five months ... four months ... three months ... two months ... one month ... a fortnight. Let alone a fortnight. Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. By practicing as instructed they will realize the supreme culmination of the spiritual path in this very life, in seven days.

²³ 6. The Wanderers Feel Depressed Nigrodha, you might think, 'The ascetic Gotama speaks like this because he wants pupils.' But you should not see it like this. Let your tutor remain your tutor. You might think, 'The ascetic Gotama speaks like this because he wants us to give up our recitation.' But you should not see it like this. Let your recitation remain as it is. You might think, 'The ascetic Gotama speaks like this because he wants us to give up our livelihood.' But you should not see it like this. Let your livelihood remain as it is. You might think, 'The ascetic Gotama speaks like this because he wants us to start doing things that are unskillful and considered unskillful in our

denomination.’ But you should not see it like this. Let those things that are unskillful and considered unskillful in your denomination remain as they are. You might think, ‘The ascetic Gotama speaks like this because he wants us to stop doing things that are skillful and considered skillful in our denomination.’ But you should not see it like this. Let those things that are skillful and considered skillful in your denomination remain as they are. I do not speak for any of these reasons. Nigrodha, there are things that are unskillful, corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. I teach Dhamma so that those things may be given up. When you practice accordingly, corrupting qualities will be given up in you and cleansing qualities will grow. You’ll enter and remain in the fullness and abundance of wisdom, having realized it with your own insight in this very life.”

²⁴ When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, as if their minds were possessed by Māra. Then it occurred to the Buddha, “All these silly people have been touched by the Wicked One! For not even a single one thinks, ‘Come, let us lead the spiritual life under the ascetic Gotama for the sake of enlightenment—for what do seven days matter?’” Then the Buddha, having roared his lion’s roar in the lady Udumbarikā’s monastery for wanderers, rose into the air and landed on Vulture’s Peak. Meanwhile, the householder Sandhāna went right back to Rājagaha.

DN 26: The Wheel-Turning Monarch

Chapter 1

¹ 1. Taking Refuge in Oneself So I have heard. At one time the Buddha was staying in the land of the Magadhans at Mātulā. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this: “Mendicants, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? They meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant lives with themselves as island and refuge, without other refuge; with the teachings as island and refuge, without other refuge. You should roam inside your own territory, the domain of your fathers. If you roam inside your own territory, the domain of your fathers, Māra won’t find a vulnerability or get an opportunity. It is due to undertaking skillful qualities that merit grows.

² 2. King Daḷhanemi Once upon a time, mendicants, there was a king named Daḷhanemi who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures. He had the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He had over a thousand sons who were valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigned by principle, without rod or sword.

³ Then, after many years, many hundred years, many thousand years had passed, King Daḷhanemi addressed one of his men, ‘My man, when you see that the heavenly wheel-treasure has receded back from its place, please tell me.’ ‘Yes, Your Majesty,’ replied that man. After many thousand years had passed, that man saw that the heavenly wheel-treasure had receded back from its place. So he went to King Daḷhanemi and said, ‘Please Your Majesty, you should know that your heavenly wheel-treasure has receded back from its place.’ So the king summoned the crown prince and said, ‘Dear prince, my heavenly wheel-treasure has receded back from its place. I’ve heard that when this happens to a wheel-turning monarch, he does not have long to live. I have enjoyed human pleasures. Now it is time for me to seek heavenly pleasures. Come, dear prince, rule this land surrounded by ocean! I shall shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.’ And so, after carefully instructing the crown prince in kingship, King Daḷhanemi shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. Seven days later the heavenly wheel-treasure vanished.

⁴ Then a certain man approached the newly anointed aristocrat king and said, ‘Please Your Majesty, you should know that the heavenly wheel-treasure has vanished.’ At that the king was unhappy and experienced unhappiness. He went to the royal seer and said, ‘Please Your Majesty, you should know

that the heavenly wheel-treasure has vanished.’ When he said this, the royal seer said to him, ‘Don’t be unhappy at the vanishing of the wheel-treasure. My dear, the wheel-treasure is not inherited from your father. Come now, my dear, proceed in the noble duty of a wheel-turning monarch. If you do so, it’s possible that—on a fifteenth day sabbath, having bathed your head and gone upstairs in the royal longhouse to observe the sabbath—the heavenly wheel-treasure will appear to you, with a thousand spokes, with rim and hub, complete in every detail.’

⁵ 2.1. The Noble Duty of a Wheel-Turning Monarch ‘But Your Majesty, what is the noble duty of a wheel-turning monarch?’ ‘Well then, my dear, relying only on principle—honoring, respecting, and venerating principle, having principle as your flag, banner, and authority—provide just protection and security for your court, troops, aristocrats, vassals, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds. Do not let injustice prevail in the realm. Provide money to the penniless in the realm. And there are ascetics and brahmins in the realm who refrain from intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves. From time to time you should go up to them and ask and learn: “Sirs, what is skillful? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? Doing what leads to my lasting harm and suffering? Doing what leads to my lasting welfare and happiness?” Having heard them, you should shun what is unskillful and proceed having undertaken what is skillful. This is the noble duty of a wheel-turning monarch.’ ‘Yes, Your Majesty,’ replied the new king to the royal seer. And he proceeded in the noble duty of a wheel-turning monarch. While he was proceeding in that duty, on a fifteenth day sabbath, he had bathed his head and gone upstairs in the royal longhouse to observe the sabbath. And the heavenly wheel-treasure appeared to him, with a thousand spokes, with rim and hub, complete in every detail. Seeing this, the king thought, ‘I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch. Am I then a wheel-turning monarch?’

⁶ 2.2. The Wheel-Treasure Appears

⁷ Then the anointed king, rising from his seat and arranging his robe over one shoulder, took a ceremonial vase in his left hand and besprinkled the wheel-treasure with his right hand, saying, ‘Roll forth, O wheel-treasure! Triumph, O wheel-treasure!’ Then the wheel-treasure rolled toward the east. And the king followed it together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army. And any opposing rulers of the eastern quarter came to the wheel-turning monarch and said, ‘Come, Great King! Welcome, Great King! We are yours, Great King, instruct us.’ The wheel-turning monarch said, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink liquor. Maintain the current level of taxation.’ And so the opposing rulers of the eastern quarter became his vassals.

⁸ Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolled toward the south. ... Having plunged into the southern ocean and emerged again, it rolled toward the west. ... Having plunged into the western ocean and emerged again, it rolled toward the north, followed by the king together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army. And any opposing rulers of the northern quarter came to the wheel-turning monarch and said, ‘Come, Great King! Welcome, Great King! We are yours, Great King, instruct us.’ The wheel-turning monarch said, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink liquor. Maintain the current level

of taxation.’ And so the rulers of the northern quarter became his vassals. And then the wheel-treasure, having triumphed over this land surrounded by ocean, returned to the royal capital. There it stood still by the gate to the royal compound at the High Court as if fixed to an axle, illuminating the royal compound.

⁹ 3. On Subsequent Wheel-Turning Monarchs And for a second time, and a third, a fourth, a fifth, a sixth, and a seventh time, a wheel-turning monarch was established in exactly the same way. And after many years the seventh wheel-turning monarch went forth, handing the realm over to the crown prince. Seven days later the heavenly wheel-treasure vanished.

¹⁰ Then a certain man approached the newly anointed aristocrat king and said, ‘Please Your Majesty, you should know that the heavenly wheel-treasure has vanished.’ At that the king was unhappy and experienced unhappiness. But he didn’t go to the royal seer and ask about the noble duty of a wheel-turning monarch. He just governed the country according to his own ideas. So governed, the country’s people did not prosper like before, as they had when former kings proceeded in the noble duty of a wheel-turning monarch. Then the ministers and councillors, the treasurers and chief ministers, military officers, guardsmen, and professional advisers gathered and said to the king, ‘Your Majesty, when governed according to your own ideas, the country’s people do not prosper like before, as they did when former kings proceeded in the noble duty of a wheel-turning monarch. In your realm are found ministers and councillors, treasurers and chief ministers, military officers, guardsmen, and professional advisers—both ourselves and others—who remember the noble duty of a wheel-turning monarch. Please, Your Majesty, ask us about the noble duty of a wheel-turning monarch. We will answer you.’

¹¹ 4. On the Period of Decline So the anointed king asked the assembled ministers and councillors, treasurers and chief ministers, military officers, guardsmen, and professional advisers about the noble duty of a wheel-turning monarch. And they answered him. After listening to them, he provided just protection and security. But he did not provide money to the penniless in the realm. And so poverty grew widespread. When poverty was widespread, a certain person stole from others, with the intention to commit theft. They arrested him and presented him to the king, saying, ‘Your Majesty, this person stole from others with the intention to commit theft.’ The king said to that person, ‘Is it really true, my man, that you stole from others with the intention to commit theft?’ ‘It’s true, Your Majesty.’ ‘What was the reason?’ ‘Your Majesty, I can’t survive.’ So the king provided some money to that person, saying, ‘With this money, my man, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.’ ‘Yes, Your Majesty,’ replied that man.

¹² But then another man stole something from others. They arrested him and presented him to the king, saying, ‘Your Majesty, this person stole from others.’ The king said to that person, ‘Is it really true, my man, that you stole from others?’ ‘It’s true, Your Majesty.’ ‘What was the reason?’ ‘Your Majesty, I can’t survive.’ So the king provided some money to that person, saying, ‘With this money, my man, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.’ ‘Yes, Your Majesty,’ replied that man.

¹³ People heard about this: 'It seems the king is providing money to anyone who steals from others!' It occurred to them, 'Why don't we steal from others?' So then another man stole something from others. They arrested him and presented him to the king, saying, 'Your Majesty, this person stole from others.' The king said to that person, 'Is it really true, my man, that you stole from others?' 'It's true, Your Majesty.' 'What was the reason?' 'Your Majesty, I can't survive.' Then the king thought, 'If I provide money to anyone who steals from others, it will only increase the stealing. I'd better make an end of this person, finish him off, and chop off his head.' Then he ordered his men, 'Well then, lads, tie this man's arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and make an end of him, finish him off, and chop off his head.' 'Yes, Your Majesty,' they replied, and did as he commanded.

¹⁴ People heard about this: 'It seems the king is chopping the head off anyone who steals from others!' It occurred to them, 'We'd better have sharp swords made. Then when we steal from others, we'll make an end of them, finish them off, and chop off their heads.' They had sharp swords made. Then they started to attack villages, towns, and cities, and to infest the highways. And they chopped the heads off anyone they stole from.

¹⁵ And so, mendicants, from not providing money to the penniless, poverty became widespread. When poverty was widespread, theft became widespread. When theft was widespread, swords became widespread. When swords were widespread, killing living creatures became widespread. And for the sentient beings among whom killing was widespread, their lifespan and beauty declined. Those people lived for 80,000 years, but their children lived for 40,000 years. Among the humans who lived for 40,000 years, a certain person stole something from others. They arrested him and presented him to the king, saying, 'Your Majesty, this person stole from others.' The king said to that person, 'Is it really true, my man, that you stole from others?' 'No, Your Majesty,' he said, deliberately lying.

¹⁶ And so, mendicants, from not providing money to the penniless, poverty, theft, swords, and killing became widespread. When killing was widespread, lying became widespread. And for the sentient beings among whom lying was widespread, their lifespan and beauty declined. Those people who lived for 40,000 years had children who lived for 20,000 years. Among the humans who lived for 20,000 years, a certain person stole something from others. Someone else reported this to the king, 'Your Majesty, the person named so-and-so stole from others,' he said, going behind his back.

¹⁷ And so, mendicants, from not providing money to the penniless, poverty, theft, swords, killing, and lying became widespread. When lying was widespread, backbiting became widespread. And for the sentient beings among whom backbiting was widespread, their lifespan and beauty declined. Those people who lived for 20,000 years had children who lived for 10,000 years.

¹⁸ Among the humans who lived for 10,000 years, some were beautiful, some were ugly. And the ugly beings, coveting the beautiful ones, had relations with the wives of others. And so, mendicants, from not providing money to the penniless, poverty, theft, swords, killing, lying, and backbiting became widespread. When backbiting was widespread, sexual misconduct became widespread. And for the sentient beings among whom sexual misconduct was widespread, their lifespan and beauty declined. Those people who lived for 10,000 years had children who lived for 5,000 years. Among the humans who lived for 5,000 years, two things became widespread: harsh speech and talking

nonsense. For the sentient beings among whom these two things were widespread, their lifespan and beauty declined. Those people who lived for 5,000 years had some children who lived for 2,500 years, while others lived for 2,000 years. Among the humans who lived for 2,500 years, desire and ill will became widespread. For the sentient beings among whom desire and ill will were widespread, their lifespan and beauty declined. Those people who lived for 2,500 years had children who lived for 1,000 years. Among the humans who lived for 1,000 years, wrong view became widespread. For the sentient beings among whom wrong view was widespread, their lifespan and beauty declined. Those people who lived for 1,000 years had children who lived for five hundred years. Among the humans who lived for five hundred years, three things became widespread: illicit desire, immoral greed, and wrong religious teachings. For the sentient beings among whom these three things were widespread, their lifespan and beauty declined. Those people who lived for five hundred years had some children who lived for two hundred and fifty years, while others lived for two hundred years. Among the humans who lived for two hundred and fifty years, these things became widespread: lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family.

¹⁹ And so, mendicants, from not providing money to the penniless, all these things became widespread—poverty, theft, swords, killing, lying, backbiting, sexual misconduct, harsh speech and talking nonsense, desire and ill will, wrong view, illicit desire, immoral greed, and wrong religious teachings, and lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family. For the sentient beings among whom these things were widespread, their lifespan and beauty declined. Those people who lived for two hundred and fifty years had children who lived for a hundred years.

²⁰ 5. When People Live for Ten Years There will come a time, mendicants, when these people will have children who live for ten years. Among the humans who live for ten years, girls will be marriageable at five. The following flavors will disappear: ghee, butter, oil, honey, molasses, and salt. The best kind of food will be finger millet, just as fine rice with meat is the best kind of food today. The ten ways of doing skillful deeds will totally disappear, and the ten ways of doing unskillful deeds will explode in popularity. Those humans will not even have the word ‘skillful’, still less anyone who does what is skillful. And anyone who disrespects mother and father, ascetics and brahmins, and fails to honor the elders in the family will be venerated and praised, just as the opposite is venerated and praised today.

²¹ There’ll be no recognition of the status of mother, aunts, or wives and partners of tutors and respected people. The world will become dissolute, like goats and sheep, chickens and pigs, and hounds and jackals. They’ll be full of hostility toward each other, with acute ill will, malevolence, and thoughts of murder. Even a mother will feel like this for her child, and the child for its mother, father for child, child for father, brother for sister, and sister for brother. They’ll be just like a deer hunter when he sees a deer—full of hostility, ill will, malevolence, and thoughts of killing.

²² Among the humans who live for ten years, there will be an interregnum of swords lasting seven days. During that time they will see each other as beasts. Sharp swords will appear in their hands, with which they’ll take each other’s life, crying, ‘It’s a beast! It’s a beast!’ But then some of those beings will think, ‘Let us neither kill nor be killed! Why don’t we hide in thick grass, thick jungle, thick trees, inaccessible riverlands, or rugged mountains and survive on forest roots and fruits?’ So

that's what they do. When those seven days have passed, having emerged from their hiding places and embraced each other, they will come together and cry in one voice, 'Fantastic, dear foe, you live! Fantastic, dear foe, you live!' Then those beings will think, 'It's because we undertook unskillful things that we suffered such an extensive loss of our relatives. We'd better do what's skillful. What skillful thing should we do? Why don't we refrain from killing living creatures? Having undertaken this skillful thing we'll live by it.' So that's what they do. Because of undertaking this skillful thing, their lifespan and beauty will grow. Those people who live for ten years will have children who live for twenty years.

²³ 6. The Period of Growth

²⁴ Then those beings will think, 'Because of undertaking this skillful thing, our lifespan and beauty are growing. Why don't we do even more skillful things? What skillful thing should we do? Why don't we refrain from stealing ... sexual misconduct ... lying ... backbiting ... harsh speech ... and talking nonsense. Why don't we give up covetousness ... ill will ... wrong view ... three things: illicit desire, immoral greed, and wrong religious teachings. Why don't we pay due respect to mother and father, ascetics and brahmins, honoring the elders in our families? Having undertaken this skillful thing we'll live by it.' So that's what they do. Because of undertaking this skillful thing, their lifespan and beauty will grow. Those people who live for twenty years will have children who live for forty years. Those people who live for forty years will have children who live for eighty years, then a hundred and sixty years, three hundred and twenty years, six hundred and forty years, 2,000 years, 4,000 years, 8,000 years, 20,000 years,

²⁵ 40,000 years, and finally 80,000 years. Among the humans who live for 80,000 years, girls will be marriageable at five hundred. Among the humans who live for 80,000 years, there will be just three afflictions: greed, starvation, and old age. The Black Plum Tree Land will be successful and prosperous. The villages, towns, and capital cities will be no more than a chicken's flight apart. And the land will be so full of humans you'd think they were squashed together, like a thicket of rushes or reeds. The royal capital will be Varanasi, renamed Ketumatī. And it will be successful and prosperous, populous and full of people, with plenty of food. There will be 84,000 cities in the Black Plum Tree Land, with the royal capital of Ketumatī foremost.

²⁶ 7. The Time of King Saṅkha

²⁷ And in the royal capital of Ketumatī a king named Saṅkha will arise, a wheel-turning monarch, a just and principled king. His dominion will extend to all four sides, he will achieve stability in the country, and possess the seven treasures. He will have the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He will have over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he will reign by principle, without rod or sword.

²⁸ 8. The Arising of the Buddha Metteyya And the Blessed One named Metteyya will arise in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed — just as I have arisen today. He will realize with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and make it known to others, just as I do today. He will teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he will reveal a spiritual practice

that's entirely full and pure, just as I do today. He will lead a Saṅgha of many thousand mendicants, just as I lead a Saṅgha of many hundreds today.

²⁹ Then King Saṅkha will have the sacrificial post once built by King Mahāpanāda raised up. Having reigned, he will abdicate, offering charity to ascetics and brahmins, paupers, vagrants, supplicants, and beggars. Then, having shaved off his hair and beard and dressed in ocher robes, he will go forth from the lay life to homelessness in the Buddha Metteyya's presence. Soon after going forth, living withdrawn, diligent, keen, and resolute, he will realize the supreme culmination of the spiritual path in this very life. He will live having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

³⁰ Mendicants, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how a mendicant lives with themselves as island and refuge, without other refuge; with the teachings as island and refuge, without other refuge.

³¹ 9. On Long Life and Beauty for Mendicants Mendicants, you should roam inside your own territory, the domain of your fathers. Doing so, you will grow in lifespan, beauty, happiness, wealth, and power. And what is long life for a mendicant? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. Having developed and cultivated these four bases of psychic power they may, if they wish, live for the proper lifespan or what's left of it. This is long life for a mendicant. And what is beauty for a mendicant? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is beauty for a mendicant. And what is happiness for a mendicant? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption. This is happiness for a mendicant. And what is wealth for a mendicant? It's when a monk meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is wealth for a mendicant. And what is power for a mendicant? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. This is power for a mendicant. Mendicants, I do not see a single power

so hard to defeat as the power of Māra. It is due to undertaking skillful qualities that merit grows.”
That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

DN 27: The Origin of the World

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattḥī in the stilt longhouse of Migāra’s mother in the Eastern Monastery. Now at that time Vāseṭṭha and Bhāradvāja were living on probation among the mendicants in hopes of being ordained. Then in the late afternoon, the Buddha came downstairs from the longhouse and was walking mindfully in the open air, beneath the shade of the longhouse.

² Vāseṭṭha saw him and said to Bhāradvāja, “Reverend Bhāradvāja, the Buddha is walking mindfully in the open air, beneath the shade of the longhouse. Come, reverend, let’s go to the Buddha. Hopefully we’ll get to hear a Dhamma talk from him.” “Yes, reverend,” replied Bhāradvāja. So they went to the Buddha, bowed, and walked beside him.

³ Then the Buddha said to Vāseṭṭha, “Vāseṭṭha, you are both brahmins by birth and family, and have gone forth from the lay life to homelessness from a brahmin family. I hope you don’t have to suffer abuse and insults from the brahmins.” “Actually, sir, the brahmins do insult and abuse us with their typical insults to the fullest extent, holding nothing back.” “But how do the brahmins insult you?” “Sir, the brahmins say: ‘Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are the Divinity’s bosom sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity. You’ve both abandoned the best class to join an inferior class, namely these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman. This is not right, it’s not proper!’ That’s how the brahmins insult us.”

⁴ “Actually, Vāseṭṭha, the brahmins are forgetting their tradition when they say this to you. For brahmin women are seen menstruating, being pregnant, giving birth, and breast-feeding. Yet even though they’re born from a brahmin womb they say: ‘Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are the Divinity’s bosom sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity.’ They misrepresent the brahmins, speak falsely, and brim with much wickedness.

⁵ 1. Purification in the Four Classes Vāseṭṭha, there are these four classes: aristocrats, brahmins, peasants, and menials. Some aristocrats kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, backbiting, harsh, and nonsensical. And they’re covetous, malicious, with wrong view. These things are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones—and are reckoned as such. They are dark deeds with dark results, criticized by sensible people. Such things are exhibited in some aristocrats. And they are also seen among some brahmins, peasants, and menials.

⁶ But some aristocrats refrain from killing living creatures, stealing, and sexual misconduct. They refrain from speech that's false, backbiting, harsh, and nonsensical. And they're content, kind-hearted, with right view. These things are skillful, blameless, to be cultivated, worthy of the noble ones—and are reckoned as such. They are bright deeds with bright results, praised by sensible people. Such things are exhibited in some aristocrats. And they are also seen among some brahmins, peasants, and menials.

⁷ Both these things occur like this, mixed up in these four classes—the dark and the bright, that which is praised and that which is criticized by sensible people. Yet of this the brahmins say: 'Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are the Divinity's bosom sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity.' Sensible people don't grant this. Why is that? Because any mendicant from these four classes who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—is said to be foremost by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next. And here's a way to understand how this is so.

⁸ King Pasenadi of Kosala knows that the ascetic Gotama has gone forth from the neighboring clan of the Sakyans. And the Sakyans are his vassals. The Sakyans show deference to King Pasenadi by bowing down, rising up, greeting him with cupped palms, and observing proper etiquette for him. Now, King Pasenadi shows the same kind of deference to the Realized One. But he doesn't think: 'The ascetic Gotama is well-born, I am ill-born. He is powerful, I am weak. He is handsome, I am ugly. He is illustrious, I am insignificant.' Rather, in showing such deference to the Realized One he is only honoring, respecting, and venerating principle. And here's another way to understand how principle is the best thing for people in both this life and the next.

⁹ Vāseṭṭha, you have different births, names, clans, and families, yet have gone forth from the lay life to homelessness. When they ask you what you are, you claim to be ascetics who follow the Sakyan. But only when someone has faith in the Realized One—settled, rooted, and planted deep, strong, not to be shifted by any ascetic or brahmin or god or Māra or divinity or by anyone in the world—is it appropriate for them to say: 'I am the Buddha's bosom son, born from his mouth, born of principle, created by principle, heir to principle.' Why is that? For these are terms for the Realized One: 'the embodiment of principle', and 'the embodiment of divinity', and 'the manifestation of principle', and 'the manifestation of divinity'.

¹⁰ There comes a time when, Vāseṭṭha, after a very long period has passed, this cosmos contracts. As the cosmos contracts, sentient beings are mostly headed for the realm of sublime luminosity. There they are mind-made, feeding on rapture, self-radiant, wandering in midair, steadily glorious, and they remain like that for a very long time. There comes a time when, after a very long period has passed, this cosmos expands. As the cosmos expands, sentient beings mostly pass away from that host of luminous deities and come back to this realm. Here they are mind-made, feeding on rapture, self-radiant, wandering in midair, steadily glorious, and they remain like that for a very long time.

¹¹ 2. The Earth's Nectar Appears But the single mass of water at that time was utterly dark. The moon and sun were not found, nor were stars and constellations, day and night, months and

fortnights, years and seasons, or male and female. Beings were simply known as ‘beings’. After a very long period had passed, the earth’s nectar curdled in the water. It appeared just like the curd on top of hot milk-rice as it cools. It was beautiful, fragrant, and delicious, like ghee or butter. And it was as sweet as pure dwarf-bee honey. Now, one of those beings was reckless. Thinking, ‘Oh my, what might this be?’ they tasted the earth’s nectar with their finger. They enjoyed it, and craving was born in them. And other beings, following that being’s example, tasted the earth’s nectar with their fingers. They too enjoyed it, and craving was born in them.

¹² 3. The Moon and Sun Appear Then those beings started to eat the earth’s nectar, breaking it into lumps. But when they did this their radiance vanished. And with the vanishing of their radiance the moon and sun appeared, stars and constellations appeared, days and nights were distinguished, and so were months and fortnights, and years and seasons. So far had the world evolved once more.

¹³ Then those beings eating the earth’s nectar, with that as their food and nourishment, remained for a very long time. But so long as they ate that earth’s nectar, their bodies became more solid and they diverged in appearance; some beautiful, some ugly. And the beautiful beings looked down on the ugly ones: ‘We’re more beautiful, they’re the ugly ones!’ And the vanity of the beautiful ones made the earth’s nectar vanish. They gathered together and bemoaned, ‘Oh, what a taste! Oh, what a taste!’ And even today when people get something tasty they say: ‘Oh, what a taste! Oh, what a taste!’ They’re just remembering an ancient primordial saying, but they don’t understand what it means.

¹⁴ 4. Ground-Fungus When the earth’s nectar had vanished, ground-fungus appeared to those beings. It appeared just like a mushroom. It was beautiful, fragrant, and delicious, like ghee or butter. And it was as sweet as pure dwarf-bee honey. Then those beings started to eat the ground-fungus. With that as their food and nourishment, they remained for a very long time. But so long as they ate that ground-fungus, their bodies became more solid and they diverged in appearance; some beautiful, some ugly. And the beautiful beings looked down on the ugly ones: ‘We’re more beautiful, they’re the ugly ones!’ And the vanity of the beautiful ones made the ground-fungus vanish. When the ground-fungus had vanished, bursting pods appeared, like the fruit of the kadam tree. They were beautiful, fragrant, and delicious, like ghee or butter. And they were as sweet as pure dwarf-bee honey.

¹⁵ 5. Bursting Pods

¹⁶ Then those beings started to eat the bursting pods. With that as their food and nourishment, they remained for a very long time. But so long as they ate those bursting pods, their bodies became more solid and they diverged in appearance; some beautiful, some ugly. And the beautiful beings looked down on the ugly ones: ‘We’re more beautiful, they’re the ugly ones!’ And the vanity of the beautiful ones made the bursting pods vanish. They gathered together and bemoaned, ‘Oh, what we’ve lost! Oh, what we’ve lost—those bursting pods!’ And even today when people experience suffering they say: ‘Oh, what we’ve lost! Oh, what we’ve lost!’ They’re just remembering an ancient primordial saying, but they don’t understand what it means.

¹⁷ 6. Ripe Untilled Rice When the bursting pods had vanished, ripe untilled rice appeared to those beings. It had no powder or husk, pure and fragrant, with only the rice-grain. What they took for supper at dusk, by daybreak had grown back and ripened. And what they took for breakfast at daybreak had grown back and ripened by the evening, leaving no trace showing. Then those beings eating the ripe untilled rice, with that as their food and nourishment, remained for a very long time.

But so long as they ate that ripe untilld rice, their bodies became more solid and they diverged in appearance. And female characteristics appeared on women, while male characteristics appeared on men. Women spent too much time gazing at men, and men at women. They became lustful, and their bodies burned with fever. Due to this fever they had sex with each other. Those who saw them having sex pelted them with dirt, clods, or cow-dung, saying, 'Get lost, filth! Get lost, filth! How on earth can one being do that to another?' And even today people in some countries, when carrying a bride off, pelt her with dirt, clods, or cow-dung. They're just remembering an ancient primordial saying, but they don't understand what it means.

¹⁸ 7. Sex Appears

¹⁹ 8. Sexual Intercourse What was deemed as unprincipled at that time, these days is deemed as principled. The beings who had sex together weren't allowed to enter a village or town for one or two months. Ever since they excessively threw themselves into immorality, they started to make buildings to hide their immoral deeds. Then one of those beings of idle disposition thought, 'Oh my, why should I be bothered to gather rice at dusk for supper, and at daybreak for breakfast? Why don't I gather rice for supper and breakfast all at once?' So that's what he did. Then one of the other beings approached that being and said, 'Come, good being, we shall go to gather rice.' 'There's no need, good being! I gathered rice for supper and breakfast all at once.' So that being, following their example, gathered rice for two days all at once, thinking: 'This seems fine.' Then one of the other beings approached that being and said, 'Come, good being, we shall go to gather rice.' 'There's no need, good being! I gathered rice for two days all at once.' So that being, following their example, gathered rice for four days all at once, thinking: 'This seems fine.' Then one of the other beings approached that being and said, 'Come, good being, we shall go to gather rice.' 'There's no need, good being! I gathered rice for four days all at once.' So that being, following their example, gathered rice for eight days all at once, thinking: 'This seems fine.' But when they started to store up rice to eat, the rice grains became wrapped in powder and husk, it didn't grow back after reaping, leaving a trace showing, and the rice stood in clumps.

²⁰ 9. Dividing the Rice Then those beings gathered together and bemoaned, 'Oh, how wicked things have appeared among beings! For we used to be mind-made, feeding on rapture, self-radiant, wandering in midair, steadily glorious, and we remained like that for a very long time. After a very long period had passed, the earth's nectar curdled in the water. But due to bad, unskillful things among us, the earth's nectar vanished, then the ground-fungus vanished, the bursting pods vanished, and now the rice grains have become wrapped in powder and husk, it doesn't grow back after reaping, traces are left showing, and the rice stands in clumps. We'd better divide up the rice and lay down boundaries.' So that's what they did.

²¹ Now, one of those beings was reckless. While guarding their own share they took another's share without it being given, and ate it. They grabbed the one who had done this and said, 'You have done a bad thing, good being, in that while guarding your own share you took another's share without it being given, and ate it. Do not do such a thing again.' 'Yes, worthy sirs,' replied that being. But for a second time ... For a third time they did the same thing, and were told not to continue. And then they struck that being, some with fists, others with stones, and still others with rods. From that day on stealing was found, and blame, and lying, and the taking up of rods.

²² 10. The Elected King Then those beings gathered together and bemoaned, ‘Oh, how wicked things have appeared among beings, in that stealing is found, and blaming and lying and the taking up of rods! Why don’t we elect one being who would rightly accuse those who deserve it, blame those who deserve it, and expel those who deserve it? We shall pay them with a share of rice.’ Then those beings approached the being among them who was most attractive, good-looking, lovely, and illustrious, and said, ‘Come, good being, rightly accuse those who deserve it, blame those who deserve it, and banish those who deserve it. We shall pay you with a share of rice.’ ‘Yes, worthy sirs,’ replied that being. They acted accordingly, and were paid with a share of rice.

²³ ‘Elected by the populace’, Vāseṭṭha, is the meaning of ‘popularly elected’, the first term applied to them. ‘Lord of the fields’ is the meaning of ‘aristocrat’, the second term applied to them. ‘They please others with principle’ is the meaning of ‘king’, the third term applied to them. And that, Vāseṭṭha, is how the ancient primordial terms for the circle of aristocrats were created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

²⁴ 11. The Circle of Brahmins Then some of those same beings thought, ‘Oh, how wicked things have appeared among beings, in that stealing is found, and blaming and lying and the taking up of rods and banishment! Why don’t we set aside bad, unskillful things?’ So that’s what they did. ‘They set aside bad, unskillful things’ is the meaning of ‘brahmin’, the first term applied to them. They built leaf huts in a wilderness region where they meditated pure and bright, without lighting cooking fires or digging the soil. They came down at daybreak for breakfast and at dusk for supper to the village, town, or royal capital seeking a meal. When they had obtained food they continued to meditate in the leaf huts. When people noticed this they said, ‘These beings build leaf huts in a wilderness region where they meditate pure and bright, without lighting cooking fires or digging the soil. They come down at daybreak for breakfast and at dusk for supper to the village, town, or royal capital seeking a meal. When they have obtained food they continue to meditate in the leaf huts.’ ‘They meditate’ is the meaning of ‘meditator’, the second term applied to them.

²⁵ But some of those beings were unable to keep up with their meditation in the leaf huts in the wilderness. They came down to the neighborhood of a village or town where they dwelt compiling texts. When people noticed this they said, ‘These beings were unable to keep up with their meditation in the leaf huts in the wilderness. They came down to the neighborhood of a village or town where they dwelt compiling texts. Now they don’t meditate.’ ‘Now they don’t meditate’ is the meaning of ‘reciter’, the third term applied to them. What was deemed as worse at that time, these days is deemed as best. And that, Vāseṭṭha, is how the ancient primordial terms for the circle of brahmins were created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

²⁶ 12. The Circle of Peasants Some of those same beings, taking up an active sex life, applied themselves to various jobs. ‘Having taken up an active sex life, they apply themselves to various jobs’ is the meaning of ‘peasant’, the term applied to them. And that, Vāseṭṭha, is how the ancient primordial term for the circle of peasants was created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

²⁷ 13. The Circle of Menials The remaining beings lived by venal hunting and minor tasks. ‘They live by venal hunting and minor tasks’ is the meaning of ‘menial’, the term applied to them. And that, Vāseṭṭha, is how the ancient primordial term for the circle of menials was created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

²⁸ There came a time when an aristocrat, brahmin, peasant, or menial, deprecating their own vocation, went forth from the lay life to homelessness, thinking, ‘I will be an ascetic.’ From these four circles, Vāseṭṭha, the circle of ascetics was created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

²⁹ 14. On Bad Conduct An aristocrat, brahmin, peasant, menial, or ascetic may do bad things by way of body, speech, and mind. They have wrong view, and they act out of that wrong view. And because of that, when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

³⁰ An aristocrat, brahmin, peasant, menial, or ascetic may do good things by way of body, speech, and mind. They have right view, and they act out of that right view. And because of that, when their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

³¹ An aristocrat, brahmin, peasant, menial, or ascetic may do mixed things by way of body, speech, and mind. They have mixed view, and they act out of that mixed view. And because of that, when their body breaks up, after death, they experience both pleasure and pain.

³² 15. The Qualities on the Side of Awakening An aristocrat, brahmin, peasant, menial, or ascetic who is restrained in body, speech, and mind, and develops the seven qualities on the side of awakening, becomes extinguished in this very life.

³³ Any mendicant from these four classes who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—is said to be the foremost by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

³⁴ The divinity Sanaṅkumāra also spoke this verse: ‘The aristocrat is best among people who take clan as the standard. But one accomplished in knowledge and conduct is first among gods and humans.’ That verse was well sung by the Divinity Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken; beneficial, not harmful, and I agree with it. I also say: The aristocrat is best among people who take clan as the standard. But one accomplished in knowledge and conduct is first among gods and humans.” That is what the Buddha said. Satisfied, Vāseṭṭha and Bhāradvāja approved what the Buddha said.

DN 28: Inspiring Confidence

Chapter 1

¹ 1. Sāriputta's Lion's Roar So I have heard. At one time the Buddha was staying near Nālandā in Pāvārika's Mango Grove. Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him: "Sir, I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening." "That's a grand and bold statement, Sāriputta. You've roared a definitive, categorical lion's roar, saying: 'I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.' What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you encompassed their minds to know that those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?" "No, sir." "And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you encompassed their minds to know that those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?" "No, sir." "And what about me, the perfected one, the fully awakened Buddha at present? Have you encompassed my mind to know that I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?" "No, sir." "In that case, Sāriputta, given that you don't encompass the minds of Buddhas past, future, or present, what then are you doing, making such a grand and bold statement, roaring such a definitive, categorical lion's roar?"

² "Sir, though I don't encompass the minds of Buddhas past, future, and present, still I understand this by inference from the teaching. Suppose there was a king's frontier citadel with fortified embankments, ramparts, and arches, and a single gate. And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in. As he walks around the patrol path, he doesn't see a hole or cleft in the wall, not even one big enough for a cat to slip out. He thinks, 'Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.' In the same way, I understand this by inference from the teaching: 'All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they awaken to the supreme perfect awakening.' Sir, once I approached the Buddha to listen to the teaching. He explained Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides. When I directly knew a certain principle of those teachings, in accordance with how I was taught, I came to a conclusion about the teachings. I had confidence in the Teacher: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

³ 1.1. Teaching Skillful Qualities And moreover, sir, how the Buddha teaches skillful qualities is unsurpassable. This consists of such skillful qualities as the four kinds of mindfulness meditation, the

four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. By these a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. This is unsurpassable when it comes to skillful qualities. The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to skillful qualities.

⁴ 1.2. Describing the Sense Fields And moreover, sir, how the Buddha teaches the description of the sense fields is unsurpassable. There are these six interior and exterior sense fields. The eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and ideas. This is unsurpassable when it comes to describing the sense fields. The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to describing the sense fields.

⁵ 1.3. The Conception of the Embryo And moreover, sir, how the Buddha teaches the conception of the embryo is unsurpassable. There are these four kinds of conception. Firstly, someone is unaware when conceived in their mother's womb, unaware as they remain there, and unaware as they emerge. This is the first kind of conception. Furthermore, someone is aware when conceived in their mother's womb, but unaware as they remain there, and unaware as they emerge. This is the second kind of conception. Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, but unaware as they emerge. This is the third kind of conception. Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, and aware as they emerge. This is the fourth kind of conception. This is unsurpassable when it comes to the conception of the embryo.

⁶ 1.4. Ways of Revealing And moreover, sir, how the Buddha teaches the different ways of revealing is unsurpassable. There are these four ways of revealing. Firstly, someone reveals by means of a sign, 'This is what you're thinking, such is your thought, and thus is your state of mind.' And even if they reveal this many times, it turns out exactly so, not otherwise. This is the first way of revealing. Furthermore, someone reveals after hearing it from humans or non-humans or deities, 'This is what you're thinking, such is your thought, and thus is your state of mind.' And even if they reveal this many times, it turns out exactly so, not otherwise. This is the second way of revealing. Furthermore, someone reveals by hearing the sound of thought spreading as someone thinks and considers, 'This is what you're thinking, such is your thought, and thus is your state of mind.' And even if they reveal this many times, it turns out exactly so, not otherwise. This is the third way of revealing. Furthermore, someone comprehends the mind of one who has attained the immersion that's free of placing the mind and keeping it connected. They understand, 'Judging by the way this worthy's intentions are directed, immediately after this mind state, they'll think this thought.' And even if they reveal this many times, it turns out exactly so, not otherwise. This is the fourth way of revealing. This is unsurpassable when it comes to the ways of revealing.

⁷ 1.5. Attainments of Vision And moreover, sir, how the Buddha teaches the attainments of vision is unsurpassable. There are these four attainments of vision. Firstly, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an

immersion of the heart of such a kind that they examine their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.' This is the first attainment of vision. Furthermore, some ascetic or brahmin experiences that immersion and examines their own body. 'In this body there is head hair ... urine.' Going further, they examine a person's bones with skin, flesh, and blood. This is the second attainment of vision. Furthermore, some ascetic or brahmin experiences that immersion and examines their own body. 'In this body there is head hair ... urine.' Going further, they examine a person's bones with skin, flesh, and blood. And they understand of a person that their stream of consciousness is consistent on both sides: established in both this world and the next. This is the third attainment of vision. Furthermore, some ascetic or brahmin experiences that immersion and examines their own body. 'In this body there is head hair ... urine.' Going further, they examine a person's bones with skin, flesh, and blood. They understand of a person that their stream of consciousness is consistent on both sides: not established in either this world or the next. This is the fourth attainment of vision. This is unsurpassable when it comes to attainments of vision.

⁸ 1.6. Description of Individuals And moreover, sir, how the Buddha teaches the description of individuals is unsurpassable. There are these seven individuals. One freed both ways, one freed by wisdom, a direct witness, one attained to view, one freed by faith, a follower of teachings, a follower by faith. This is unsurpassable when it comes to the description of individuals.

⁹ 1.7. Kinds of Striving And moreover, sir, how the Buddha teaches the kinds of striving is unsurpassable. There are these seven awakening factors: the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. This is unsurpassable when it comes to the kinds of striving.

¹⁰ 1.8. Ways of Practice And moreover, sir, how the Buddha teaches the ways of practice is unsurpassable. Painful practice with slow insight, painful practice with swift insight, pleasant practice with slow insight, and pleasant practice with swift insight. Of these, the painful practice with slow insight is said to be inferior both ways: because it's painful and because it's slow. The painful practice with swift insight is said to be inferior because it's painful. The pleasant practice with slow insight is said to be inferior because it's slow. But the pleasant practice with swift insight is said to be superior both ways: because it's pleasant and because it's swift. This is unsurpassable when it comes to the ways of practice.

¹¹ 1.9. Behavior in Speech And moreover, sir, how the Buddha teaches behavior in speech is unsurpassable. It's when someone doesn't use speech that's connected with lying, or divisive, or backbiting, or aggressively trying to win. They speak only wise counsel, valuable and timely. This is unsurpassable when it comes to behavior in speech.

¹² And moreover, sir, how the Buddha teaches a person's ethical behavior is unsurpassable. It's when someone is honest and faithful. They don't use deceit, flattery, hinting, or belittling, and they don't use material things to chase after other material things. They guard the sense doors and eat in moderation. They're fair, dedicated to wakefulness, tireless, energetic, and meditative. They have good memory, eloquence, remembrance, retention, and thoughtfulness. They're not greedy for

sensual pleasures. They are mindful and alert. This is unsurpassable when it comes to a person's ethical behavior.

¹³ 1.10. Responsiveness to Instruction And moreover, sir, how the Buddha teaches the different degrees of responsiveness to instruction is unsurpassable. There are these four degrees of responsiveness to instruction. The Buddha knows by investigating inside another individual: 'By practicing as instructed this individual will, with the ending of three fetters, become a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.' The Buddha knows by investigating inside another individual: 'By practicing as instructed this individual will, with the ending of three fetters, and the weakening of greed, hate, and delusion, become a once-returner. They will come back to this world once only, then make an end of suffering.' The Buddha knows by investigating inside to another individual: 'By practicing as instructed this individual will, with the ending of the five lower fetters, be reborn spontaneously. They will be extinguished there, and are not liable to return from that world.' The Buddha knows by investigating inside another individual: 'By practicing as instructed this individual will realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements.' This is unsurpassable when it comes to the different degrees of responsiveness to instruction.

¹⁴ 1.11. The Knowledge and Freedom of Others And moreover, sir, how the Buddha teaches the knowledge and freedom of other individuals is unsurpassable. The Buddha knows by investigating inside another individual: 'With the ending of three fetters this individual will become a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.' The Buddha knows by investigating inside another individual: 'With the ending of three fetters, and the weakening of greed, hate, and delusion, this individual will become a once-returner. They will come back to this world once only, then make an end of suffering.' The Buddha knows by investigating inside another individual: 'With the ending of the five lower fetters, this individual will be reborn spontaneously. They will be extinguished there, and are not liable to return from that world.' The Buddha knows by investigating inside another individual: 'This individual will realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements.' This is unsurpassable when it comes to the knowledge and freedom of other individuals.

¹⁵ 1.12. Eternalism And moreover, sir, how the Buddha teaches eternalist doctrines is unsurpassable. There are these three eternalist doctrines. Firstly, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect many hundreds of thousands of past lives, with features and details. They say, 'I know that in the past the cosmos expanded or contracted. I don't know whether in the future the cosmos will expand or contract. The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.' This is the first eternalist doctrine. Furthermore, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their past lives for as many as ten eons of the expansion and contraction of the cosmos, with features and details. They say, 'I know that in the past the cosmos expanded or contracted. I don't know

whether in the future the cosmos will expand or contract. The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’ This is the second eternalist doctrine. Furthermore, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their past lives for as many as forty eons of the expansion and contraction of the cosmos, with features and details. They say, ‘I know that in the past the cosmos expanded or contracted. I don’t know whether in the future the cosmos will expand or contract. The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’ This is the third eternalist doctrine. This is unsurpassable when it comes to eternalist doctrines.

¹⁶ 1.13. Recollecting Past Lives And moreover, sir, how the Buddha teaches the knowledge of recollecting past lives is unsurpassable. It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details. Sir, there are gods whose lifespan cannot be reckoned or calculated. Still, no matter what incarnation they have previously been reborn in—whether formed or formless or percipient or non-percipient or neither percipient nor non-percipient— they recollect their many kinds of past lives, with features and details. This is unsurpassable when it comes to the knowledge of recollecting past lives.

¹⁷ 1.14. Death and Rebirth And moreover, sir, how the Buddha teaches the knowledge of the death and rebirth of sentient beings is unsurpassable. It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn— inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds. This is unsurpassable when it comes to the knowledge of death and rebirth.

¹⁸ 1.15. Psychic Powers And moreover, sir, how the Buddha teaches psychic power is unsurpassable. There are these two kinds of psychic power. There are psychic powers that are accompanied by defilements and attachments, and are said to be ignoble. And there are psychic powers that are free of defilements and attachments, and are said to be noble. What are the psychic powers that are accompanied by defilements and attachments, and are said to be ignoble? It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they wield the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of divinity. These are the psychic powers that are accompanied by defilements and attachments, and are said to be ignoble. But what are the psychic powers that are free of defilements and attachments, and are said to be noble? It's when, if a mendicant wishes: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, shunning both the repulsive and the unrepulsive,' that's what they do. These are the psychic powers that are free of defilements and attachments, and are said to be noble. This is unsurpassable when it comes to psychic powers. The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to psychic powers.

¹⁹ 1.16. The Four Absorptions The Buddha has achieved what should be achieved by a faithful gentleman by being energetic and strong, by human strength, energy, vigor, and exertion. The Buddha doesn't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless. And he doesn't indulge in self-mortification, which is painful, ignoble, and pointless. He gets the four absorptions—blissful meditations in this life that belong to the higher mind—when he wants, without trouble or difficulty. Sir, if they were to ask me, 'Reverend Sāriputta, is there any other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening?' I would tell them 'No.' But if they were to ask me, 'Reverend Sāriputta, is there any other ascetic or brahmin—whether past or future—whose direct knowledge is equal to the Buddha when it comes to awakening?' I would tell them 'Yes.' But if they were to ask: 'Reverend Sāriputta, is there any other ascetic or brahmin at present whose direct knowledge is equal to the Buddha when it comes to awakening?' I would tell them 'No.' But if they were to ask me, 'But why does Venerable Sāriputta grant this in respect of some but not others?' I would answer them like this, 'Reverends, I have heard and learned this in the presence of the Buddha: "The perfected ones, fully awakened Buddhas of the past were equal in awakening to myself." And I have heard and learned this in the presence of the Buddha: "The perfected ones, fully awakened Buddhas of the future will be equal in awakening to myself." And I have also heard and learned this in the presence of the Buddha: "It's impossible for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time."' Answering this way, I trust that I repeated what the Buddha has said,

and didn't misrepresent him with an untruth. I trust my explanation was in line with the teaching, and that there are no legitimate grounds for rebuttal or criticism." "Indeed, Sāriputta, in answering this way you repeat what I've said, and don't misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuttal or criticism."

²⁰ 1.17. On Being Questioned

²¹ 2. Incredible and Amazing When he had spoken, Venerable Udāyī said to the Buddha, "It's incredible, sir, it's amazing! The Realized One has so few wishes, such contentment, such self-effacement! For even though the Realized One has such power and might, he will not make a display of himself. If the wanderers following other religions were to see even a single one of these qualities in themselves they'd carry around a banner to that effect. It's incredible, sir, it's amazing! The Realized One has so few wishes, such contentment, such self-effacement! For even though the Realized One has such power and might, he will not make a display of himself." "See, Udāyī, how the Realized One has so few wishes, such contentment, such self-effacement. For even though the Realized One has such power and might, he will not make a display of himself. If the wanderers following other religions were to see even a single one of these qualities in themselves they'd carry around a banner to that effect. See, Udāyī, how the Realized One has so few wishes, such contentment, such self-effacement. For even though the Realized One has such power and might, he will not make a display of himself."

²² Then the Buddha said to Venerable Sāriputta, "So Sāriputta, you should frequently speak this exposition of the teaching to the monks, nuns, laymen, and laywomen. Though there will be some futile people who have doubt or uncertainty regarding the Realized One, when they hear this exposition of the teaching they'll give up that doubt or uncertainty." That's how Venerable Sāriputta declared his confidence in the Buddha's presence. And that's why the name of this discussion is "Inspiring Confidence".

DN 29: An Impressive Discourse

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Sakyans in a stilt longhouse in a mango grove belonging to those Sakyans named Vedhañña. Now at that time the Jain ascetic of the Ñātika clan had recently passed away at Pāvā. With his passing the Jain ascetics split, dividing into two factions, fighting, quarreling, and disputing, continually wounding each other with barbed words: “You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!” You’d think there was nothing but slaughter going on among the Jain ascetics. And the Jain Ñātika’s white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

² And then, after completing the rainy season residence near Pāvā, the novice Cunda went to see Venerable Ānanda at Sāma village. He bowed, sat down to one side, and told him what had happened. Ānanda said to him, “Reverend Cunda, we should see the Buddha about this matter. Come, let’s go to the Buddha and tell him about this.” “Yes, sir,” replied Cunda.

³ Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and told him what had happened.

⁴ 1. The Teaching of the Unawakened “That’s what happens, Cunda, when a teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. Take the case where a teacher is not awakened, and the teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. A disciple in that teaching does not practice in line with the teaching, does not practice following that procedure, does not live in line with the teaching. They proceed having turned away from that teaching. You should say this to them, ‘You’re fortunate, reverend, you’re so very fortunate! For your teacher is not awakened, and their teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. But you don’t practice in line with that teaching, you don’t practice following that procedure, you don’t live in line with the teaching. You proceed having turned away from that teaching.’ In such a case the teacher and the teaching are to blame, but the disciple deserves praise. Suppose someone was to say to such a disciple, ‘Come on, venerable, practice as taught and pointed out by your teacher.’ The one who encourages, the one who

they encourage, and the one who practices accordingly all brim with much wickedness. Why is that? It's because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

⁵ Take the case where a teacher is not awakened, and the teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. A disciple in that teaching practices in line with the teaching, practices following that procedure, lives in line with the teaching. They proceed having undertaken that teaching. You should say this to them, 'It's your loss, reverend, it's your misfortune! For your teacher is not awakened, and their teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. And you practice in line with that teaching, you practice following that procedure, you live in line with the teaching. You proceed having undertaken that teaching.' In such a case the teacher, the teaching, and the disciple are all to blame. Suppose someone was to say to such a disciple, 'Clearly the venerable is practicing systematically and will succeed in that system.' The one who praises, the one who they praise, and the one who, being praised, rouses up even more energy all brim with much wickedness. Why is that? It's because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

⁶ 2. The Teaching of the Awakened Take the case where a teacher is awakened, and the teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. A disciple in that teaching does not practice in line with the teaching, does not practice following that procedure, does not live in line with the teaching. They proceed having turned away from that teaching. You should say this to them, 'It's your loss, reverend, it's your misfortune! For your teacher is awakened, and their teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. But you don't practice in line with that teaching, you don't practice following that procedure, you don't live in line with the teaching. You proceed having turned away from that teaching.' In such a case the teacher and the teaching deserve praise, but the disciple is to blame. Suppose someone was to say to such a disciple, 'Come on, venerable, practice as taught and pointed out by your teacher.' The one who encourages, the one who they encourage, and the one who practices accordingly all brim with much merit. Why is that? It's because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

⁷ Take the case where a teacher is awakened, and the teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. A disciple in that teaching practices in line with the teaching, practices following that procedure, lives in line with the teaching. They proceed having undertaken that teaching. You should say this to them, 'You're fortunate, reverend, you're so very fortunate! For your teacher is awakened, and their teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. And you practice in line with that teaching, you practice following that procedure, you live in line with the teaching. You proceed having undertaken that teaching.' In such a case the teacher, the teaching, and the disciple all deserve praise. Suppose someone was to say to such a disciple, 'Clearly the venerable is practicing systematically

and will succeed in that system.’ The one who praises, the one who they praise, and the one who, being praised, rouses up even more energy all brim with much merit. Why is that? It’s because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

⁸ 3. When Disciples Have Regrets Take the case where a teacher arises in the world who is perfected, a fully awakened Buddha. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened. But the disciples have not been educated in the meaning of that good teaching. And the spiritual practice that’s entirely full and pure has not been disclosed and divulged to them; its sayings have not all been collected; and it has not been fully revealed with its demonstrable basis among gods and humans. And then their teacher passes away. When such a teacher has passed away the disciples are tormented by regrets. Why is that? They think: ‘Our teacher was perfected, a fully awakened Buddha. His teaching was well explained, but we were not educated in its meaning. And the spiritual practice was not fully disclosed and divulged to us; its sayings have not all been collected; and it has not been fully revealed with its demonstrable basis among gods and humans. And then our teacher passed away.’ When such a teacher has passed away the disciples are tormented by regrets.

⁹ 4. When Disciples Have No Regrets Take the case where a teacher arises in the world who is perfected, a fully awakened Buddha. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened. The disciples have been educated in the meaning of that good teaching. And the spiritual practice that’s entirely full and pure has been disclosed and divulged to them; its sayings have all been collected; and it has been fully revealed with its demonstrable basis among gods and humans. And then their teacher passes away. When such a teacher has passed away the disciples are free of regrets. Why is that? They think: ‘Our teacher was perfected, a fully awakened Buddha. His teaching was well explained, we were educated in its meaning, and the spiritual practice was fully revealed to us. And then our teacher passed away.’ When such a teacher has passed away the disciples are free of regrets.

¹⁰ 5. On the Incomplete Spiritual Path, Etc. Now suppose, Cunda, that a spiritual path possesses those factors. But the teacher is not senior, long standing, long gone forth, advanced in years, and reached the final stage of life. Then that spiritual path is incomplete in that respect. But when a spiritual path possesses those factors and the teacher is senior, then that spiritual path is complete in that respect.

¹¹ Now suppose that a spiritual path possesses those factors and the teacher is senior. But there are no senior monk disciples who are competent, educated, self-assured, have attained sanctuary from the yoke, who can rightly explain the true teaching, and who can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis. Then that spiritual path is incomplete in that respect.

¹² But when a spiritual path possesses those factors and the teacher is senior and there are competent senior monks, then that spiritual path is complete in that respect. Now suppose that a spiritual path possesses those factors and the teacher is senior and there are competent senior monks. But there are no competent middle monks, junior monks, senior nuns, middle nuns, junior nuns, chaste white-clothed laymen, white-clothed laymen enjoying sensual pleasures, chaste white-clothed laywomen, white-clothed laywomen enjoying sensual pleasures. ... There are white-clothed laywomen enjoying

sensual pleasures, but the spiritual path is not successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans ... the spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans, but it has not reached the peak of material things and fame. Then that spiritual path is incomplete in that respect.

¹³ But when a spiritual path possesses those factors and the teacher is senior and there are competent senior monks, middle monks, junior monks, senior nuns, middle nuns, junior nuns, chaste laymen, laymen enjoying sensual pleasures, chaste laywomen, laywomen enjoying sensual pleasures, and the spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans, and it has reached the peak of material things and fame, then that spiritual path is complete in that respect.

¹⁴ I, Cunda, am a teacher who has arisen in the world today, perfected and fully awakened. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened. My disciples have been educated in the meaning of that good teaching. And the spiritual practice that's entirely full and pure has been disclosed and divulged to them with all its collected sayings, with its demonstrable basis, fully revealed among gods and humans. I am a teacher today who is senior, long standing, long gone forth, advanced in years, and have reached the final stage of life.

¹⁵ I have today disciples who are competent senior monks, middle monks, junior monks, senior nuns, middle nuns, junior nuns, chaste laymen, laymen enjoying sensual pleasures, chaste laywomen, and laywomen enjoying sensual pleasures. Today my spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans.

¹⁶ Of all the teachers in the world today, Cunda, I don't see even a single one who has reached the peak of material things and fame like me. Of all the spiritual communities and groups in the world today, Cunda, I don't see even a single one who has reached the pinnacle of material things and fame like the mendicant Saṅgha. And if there's any spiritual path of which it may be rightly said that it's endowed with all good qualities, complete in all good qualities, neither too little nor too much, well explained, whole, complete, and fully revealed, it's of this spiritual path that this should be said. Uddaka son of Rāma used to say: 'Seeing, one does not see.' But seeing what does one not see? You can see the blade of a well-sharpened razor, but not the edge. Thus it is said: 'Seeing, one does not see.' But that saying of Uddaka's is low, crude, ordinary, ignoble, and pointless, as it's only about a razor. If there's anything of which it may be rightly said: 'Seeing, one does not see,' it's of this that it should be said. Seeing what does one not see? One sees this: a spiritual path endowed with all good qualities, complete in all good qualities, neither too little nor too much, well explained, whole, complete, and fully revealed. One does not see this: anything that, were it to be removed, would make it purer. One does not see this: anything that, were it to be added, would make it more complete. Thus it is rightly said: 'Seeing, one does not see.'

¹⁷ 6. Teachings Should be Recited in Concert So, Cunda, you should all come together and recite in concert, without disputing, those things I have taught you from my direct knowledge, comparing meaning with meaning and phrasing with phrasing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. And what are those things I have taught from

my direct knowledge? They are the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. These are the things I have taught from my own direct knowledge.

¹⁸ 7. Reaching Agreement Suppose one of those spiritual companions who is training in harmony and mutual appreciation, without disputing, were to recite the teaching in the Saṅgha. Now, you might think, ‘This venerable misconstrues the meaning and mistakes the phrasing.’ You should neither approve nor reject them, but say, ‘Reverend, if this is the meaning, the phrasing may either be this or that: which is more fitting? And if this is the phrasing, the meaning may be either this or that: which is more fitting?’ Suppose they reply, ‘This phrasing fits the meaning better than that. And this meaning fits the phrasing better than that.’ Without flattering or rebuking them, you should carefully persuade them by examining that meaning and that phrasing.

¹⁹ Suppose another spiritual companion were to recite the teaching in the Saṅgha. Now, you might think, ‘This venerable misconstrues the meaning but gets the phrasing right.’ You should neither approve nor reject them, but say, ‘Reverend, if this is the phrasing, the meaning may be either this or that: which is more fitting?’ Suppose they reply, ‘This meaning fits the phrasing better than that.’ Without flattering or rebuking, you should carefully persuade them by examining that meaning.

²⁰ Suppose another spiritual companion were to recite the teaching in the Saṅgha. Now, you might think, ‘This venerable construes the meaning correctly but mistakes the phrasing.’ You should neither approve nor reject them, but say, ‘Reverend, if this is the meaning, the phrasing may be either this or that: which is more fitting?’ Suppose they reply, ‘This phrasing fits the meaning better than that.’ Without flattering or rebuking, you should carefully persuade them by examining that phrasing.

²¹ Suppose another spiritual companion were to recite the teaching in the Saṅgha. Now, you might think, ‘This venerable construes the meaning correctly and gets the phrasing right.’ Saying ‘Good!’ you should express approval and appreciation of that mendicant’s statement, and then say to them, ‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself, so well-versed in the meaning and the phrasing, as one of our spiritual companions!’

²² 8. The Reasons for Allowing Requisites Cunda, I do not teach you solely for restraining defilements that affect this life. Nor do I teach solely for protecting against defilements that affect lives to come. I teach both for restraining defilements that affect this life and protecting against defilements that affect lives to come. And that’s why I have allowed robes for you that suffice only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts. I have allowed almsfood for you that suffices only to sustain this body, avoid harm, and support spiritual practice; so that you will put an end to old discomfort and not give rise to new discomfort, and will keep on living blamelessly and at ease. I have allowed lodgings for you that suffice only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat. I have allowed medicines and supplies for the sick for you that suffice only for the sake of warding off the pains of illness and to promote good health.

²³ 9. Indulgence in Pleasure It’s possible that wanderers of other religions might say, ‘The ascetics who follow the Sakyan live indulging in pleasure.’ You should say to them, ‘What is that indulgence in pleasure? For there are many different kinds of indulgence in pleasure.’ These four kinds of indulgence in pleasure, Cunda, are low, crude, ordinary, ignoble, and pointless. They don’t lead to

disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What four? It's when some fool makes themselves happy and pleased by killing living creatures. This is the first kind of indulgence in pleasure. Furthermore, someone makes themselves happy and pleased by theft. This is the second kind of indulgence in pleasure. Furthermore, someone makes themselves happy and pleased by lying. This is the third kind of indulgence in pleasure. Furthermore, someone amuses themselves, supplied and provided with the five kinds of sensual stimulation. This is the fourth kind of indulgence in pleasure. These are the four kinds of indulgence in pleasure that are low, crude, ordinary, ignoble, and pointless. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

²⁴ It's possible that wanderers of other religions might say, 'The ascetics who follow the Sakyan live indulging in pleasure in these four ways.' They should be told, 'Not so!' It isn't right to say that about you; it misrepresents you with an untruth. Cunda, these four kinds of indulgence in pleasure lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What four? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is the first kind of indulgence in pleasure. Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is the second kind of indulgence in pleasure. Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is the third kind of indulgence in pleasure. Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption. It is without pleasure or pain, with pure equanimity and mindfulness. This is the fourth kind of indulgence in pleasure. These are the four kinds of indulgence in pleasure which lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It's possible that wanderers of other religions might say, 'The ascetics who follow the Sakyan live indulging in pleasure in these four ways.' They should be told, 'Exactly so!' It's right to say that about you; it doesn't misrepresent you with an untruth.

²⁵ 10. The Benefits of Indulgence in Pleasure It's possible that wanderers of other religions might say, 'How many fruits and benefits may be expected by those who live indulging in pleasure in these four ways?' You should say to them, 'Four benefits may be expected by those who live indulging in pleasure in these four ways. What four? Firstly, with the ending of three fetters a mendicant becomes a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening. This is the first fruit and benefit. Furthermore, a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—becomes a once-returner. They come back to this world once only, then make an end of suffering. This is the second fruit and benefit. Furthermore, with the ending of the five lower fetters, a mendicant is reborn spontaneously and will become extinguished there, not liable to return from that world. This is the third fruit and benefit. Furthermore, a mendicant realizes the undefiled freedom of heart and freedom by wisdom, and lives having realized it with their own insight in this very life due to the ending of defilements. This is the fourth fruit and

benefit. These four benefits may be expected by those who live indulging in pleasure in these four ways.’

²⁶ 11. Things Impossible for the Perfected It’s possible that wanderers of other religions might say, ‘The ascetics who follow the Sakyan are fickle.’ You should say to them, ‘Reverends, these things have been taught and pointed out for his disciples by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha, not to be transgressed so long as life lasts. Suppose there was an Indra’s pillar or an iron pillar with deep foundations, firmly embedded, imperturbable and unshakable. In the same way, these things have been taught and pointed out for his disciples by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha, not to be transgressed so long as life lasts. A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—can’t transgress in nine respects. A mendicant with defilements ended can’t deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they used to as a layperson. And they can’t make decisions prejudiced by favoritism, hostility, stupidity, or cowardice. A mendicant who is perfected can’t transgress in these nine respects.’

²⁷ 12. Questions and Answers It’s possible that wanderers of other religions might say, ‘The ascetic Gotama demonstrates boundless knowledge and vision of the past, but not of the future. What’s up with that?’ Those wanderers, like incompetent fools, seem to imagine that one kind of knowledge and vision can be demonstrated by means of another kind of knowledge and vision. Regarding the past, the Realized One has knowledge stemming from memory. He recollects as far as he wants. Regarding the future, the Realized One has the knowledge born of awakening: ‘This is my last rebirth; now there’ll be no more future lives.’

²⁸ If a question about the past is untrue, false, and pointless, the Realized One does not reply. If a question about the past is true and correct, but pointless, he does not reply. If a question about the past is true, correct, and beneficial, he knows the right time to reply. And the Realized One replies to questions about the future or the present in the same way. And so the Realized One has speech that’s well-timed, true, meaningful, in line with the teaching and training. That’s why he’s called the ‘Realized One’.

²⁹ In this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, attained, sought, and explored by the mind, all that has been understood by the Realized One. That’s why he’s called the ‘Realized One’. From the night when the Realized One awakens to the supreme perfect awakening until the night he becomes fully extinguished—in the element of extinguishment with no residue—everything he speaks, says, and expresses is real, not otherwise. That’s why he’s called the ‘Realized One’. The Realized One does as he says, and says as he does. Since this is so, that’s why he’s called the ‘Realized One’. In this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—the Realized One is the vanquisher, the unvanquished, the universal seer, the wielder of power.

³⁰ 13. The Undeclared Points It’s possible that wanderers of other religions might say, ‘Is this your view: “A realized one still exists after death. This is the only truth, anything else is futile”?’ You

should say to them, ‘Reverend, this has not been declared by the Buddha.’ The wanderers might say, ‘Then is this your view: “A realized one no longer exists after death. This is the only truth, anything else is futile”?’ You should say to them, ‘This too has not been declared by the Buddha.’ The wanderers might say, ‘Then is this your view: “A realized one both still exists and no longer exists after death. This is the only truth, anything else is futile”?’ You should say to them, ‘This too has not been declared by the Buddha.’ The wanderers might say, ‘Then is this your view: “A realized one neither still exists nor no longer exists after death. This is the only truth, anything else is futile”?’ You should say to them, ‘This too has not been declared by the Buddha.’

³¹ The wanderers might say, ‘But why has this not been declared by the ascetic Gotama?’ You should say to them, ‘Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it hasn’t been declared by the Buddha.’

³² 14. The Declared Points It’s possible that wanderers of other religions might say, ‘But what has been declared by the ascetic Gotama?’ You should say to them, ‘What has been declared by the Buddha is this: “This is suffering”—“This is the origin of suffering”—“This is the cessation of suffering”—“This is the practice that leads to the cessation of suffering.”’

³³ The wanderers might say, ‘But why has this been declared by the ascetic Gotama?’ You should say to them, ‘Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it has been declared by the Buddha.’

³⁴ 15. Views of the First Beginning Cunda, I have explained to you as they should be explained the views that some rely on regarding the first beginning. Shall I explain them to you in the wrong way? I have explained to you as they should be explained the views that some rely on regarding the final end. Shall I explain them to you in the wrong way? What are the views that some rely on regarding the first beginning? There are some ascetics and brahmins who have this doctrine and view: ‘The self and the cosmos are eternal. This is the only truth, anything else is futile.’ There are some ascetics and brahmins who have this doctrine and view: ‘The self and the cosmos are not eternal, or both eternal and not eternal, or neither eternal nor not eternal. The self and the cosmos are made by oneself, or made by another, or made by both oneself and another, or they have arisen anomalously, not made by oneself or another. Pleasure and pain are eternal, or not eternal, or both eternal and not eternal, or neither eternal nor not eternal. Pleasure and pain are made by oneself, or made by another, or made by both oneself and another, or they have arisen anomalously, not made by oneself or another. This is the only truth, anything else is futile.’

³⁵ Regarding this, I go up to the ascetics and brahmins whose view is that the self and the cosmos are eternal, and say, ‘Reverends, is this what you say, “The self and the cosmos are eternal”?’ But when they say, ‘Yes! This is the only truth, anything else is futile,’ I don’t grant that. Why is that? Because there are beings who have different opinions on this topic. I don’t see any such expositions that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition.

³⁶ Regarding this, I go up to the ascetics and brahmins who assert all the other views as described above. And in each case, I don’t grant that. Why is that? Because there are beings who have different opinions on this topic. I don’t see any such expositions that are equal to my own, still less superior.

Rather, I am the one who is superior when it comes to the higher exposition. These are the views that some rely on regarding the first beginning.

³⁷ 16. Views of the Final End What are the views that some rely on regarding the final end? There are some ascetics and brahmins who have this doctrine and view: ‘The self is healthy after death, and formed ... or formless ... or both formed and formless ... or neither formed nor formless ... or percipient ... or non-percipient ... or neither percipient nor non-percipient ... or the self is annihilated and destroyed when the body breaks up, and doesn’t exist after death. This is the only truth, anything else is futile.’

³⁸ Regarding this, I go up to the ascetics and brahmins whose view is that, ‘The self is formed and healthy after death,’ and say, ‘Reverends, is this what you say, “The self is formed and healthy after death”?’ But when they say, ‘Yes! This is the only truth, anything else is futile,’ I don’t grant that. Why is that? Because there are beings who have different opinions on this topic. I don’t see any such expositions that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition.

³⁹ Regarding this, I go up to the ascetics and brahmins who assert all the other views as described above. And in each case, I don’t grant that. Why is that? Because there are beings who have different opinions on this topic. I don’t see any such expositions that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition. These are the views that some rely on regarding the final end, which I have explained to you as they should be explained. Shall I explain them to you in the wrong way?

⁴⁰ I have taught and pointed out the four kinds of mindfulness meditation for giving up and going beyond all these views of the first beginning and the final end. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. These are the four kinds of mindfulness meditation that I have taught for giving up and going beyond all these views of the first beginning and the final end.”

⁴¹ Now at that time Venerable Upavāṇa was standing behind the Buddha fanning him. He said to the Buddha, “It’s incredible, sir, it’s amazing! This exposition of the teaching is impressive, sir, it is very impressive. Sir, what is the name of this exposition of the teaching?” “Well then, Upavāṇa, you may remember this exposition of the teaching as ‘The Impressive Discourse’.” That is what the Buddha said. Satisfied, Venerable Upavāṇa approved what the Buddha said.

DN 30: The Marks of a Great Man

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!" "Venerable sir," they replied. The Buddha said this: "There are thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who has cast off the world's veil.

² And what are the thirty-two marks? He has well-planted feet. On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail. He has stretched heels. He has long fingers. His hands and feet are soft and tender. He has serried hands and feet. The tops of his feet are arched. His calves are like those of an antelope. When standing upright and not bending over, the palms of both hands touch the knees. His private parts are sheathed in a foreskin. He is golden colored; his skin shines like lustrous gold. He has delicate skin, so delicate that dust and dirt don't stick to his body. His hairs grow one per pore. His hairs stand up; they're blue-black and curl clockwise. His body is tall and straight-limbed. He has bulging muscles in seven places. His chest is like that of a lion. He is filled out between the shoulders. He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body. His torso is cylindrical. He has ridged taste buds. His jaw is like that of a lion. He has forty teeth. His teeth are even. His teeth have no gaps. His teeth are perfectly white. He has a large tongue. He has the voice of the Divinity, like a cuckoo's call. His eyes are indigo. He has eyelashes like a cow's. Between his eyebrows there grows a tuft, soft and white like cotton-wool. The crown of his head is like a turban.

³ These are the thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other. Seers who are outsiders remember these marks, but they do not know the specific deeds performed in the past to obtain each mark.

⁴ 1. Well-Planted Feet In some past lives, past existences, past abodes the Realized One was reborn as a human being. He firmly and persistently undertook skillful behaviors such as good conduct by way of body, speech, and mind, giving and sharing, taking precepts, observing the sabbath, paying due respect to mother and father, ascetics and brahmins, honoring the elders in the family, and various other things pertaining to skillful behaviors. Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke up, after death, he was reborn in a good place, a

heavenly realm. There he surpassed the other gods in ten respects: heavenly lifespan, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches. When he passed away from there and came back to this place he obtained this mark of a great man: he has well-planted feet. He places his foot on the ground evenly, raises it evenly, and touches the ground evenly with the whole sole of his foot.

⁵ Possessing this mark, if he stays at home he becomes a wheel-turning monarch. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, free of pests—he reigns by principle, without rod or sword. And what does he obtain as king? He can't be stopped by any human foe or enemy. That's what he obtains as king. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who has cast off the world's veil. And what does he obtain as Buddha? He can't be stopped by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. That's what he obtains as Buddha." The Buddha spoke this matter.

⁶ On this it is said: "Truth, principle, self-control, and restraint; purity, precepts, and observing the sabbath; giving, harmlessness, delighting in non-violence— firmly undertaking these things, he lived accordingly. By means of these deeds he went to heaven, where he enjoyed happiness and merriment. After passing away from there to here, he steps evenly on this rich earth. The gathered soothsayers predicted that there is no stopping one of such even tread, as householder or renunciate. That's the meaning shown by this mark. While living at home he cannot be stopped, he defeats his foes, and cannot be beaten. Due to the fruit of that deed, he cannot be stopped by any human. But if one such chooses the life gone forth, seeing clearly, loving renunciation, not even the best can ever stop him; this is the nature of the supreme man."

⁷ 2. Wheels on the Feet "Mendicants, in some past lives the Realized One was reborn as a human being. He conveyed happiness to many people, casting out threats, terror, and danger, providing just protection and security, and giving gifts with all the trimmings. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: on the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail and well divided inside.

⁸ Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has a large following of brahmins and householders, people of town and country, treasurers and chief ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king. But if he goes forth from the lay life to homelessness, he becomes a fully awakened Buddha. And what does he obtain as Buddha? He has a large following of monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

⁹ On this it is said: "In olden days, in past lives, he brought happiness to many people, ridding them of fear, terror, and danger, eagerly guarding and protecting them. By means of these deeds he went to heaven, where he enjoyed happiness and merriment. After passing away from there to here, wheels on his two feet are found, all rimmed around and thousand-spoked. The gathered soothsayers

predicted, seeing the prince <j>with the hundred-fold mark of merits, that he'd have a following, subduing foes, which is why he has wheels all rimmed around. If one such doesn't choose the life gone forth, he'll roll the wheel and rule the land. The aristocrats will be his vassals, flocking to his glory. But if one such chooses the life gone forth, seeing clearly, loving renunciation, the gods, humans, titans, Sakka, and monsters; centaurs and dragons, birds and beasts, will flock to his glory, the supreme, honored by gods and humans."

¹⁰ 3–5. Stretched Heels, Etc. "Mendicants, in some past lives the Realized One was reborn as a human being. He gave up killing living creatures, renouncing the rod and the sword. He was scrupulous and kind, living full of sympathy for all living beings. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these three marks: he has stretched heels, long fingers, and his body is tall and straight-limbed.

¹¹ Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He's long-lived, preserving his life for a long time. No human foe or enemy is able to take his life before his time. That's what he obtains as king. And what does he obtain as Buddha? He's long-lived, preserving his life for a long time. No foes or enemies—nor any ascetic or brahmin or god or Māra or divinity or anyone in the world—is able to take his life before his time. That's what he obtains as Buddha." The Buddha spoke this matter.

¹² On this it is said: "Realizing for himself the horrors of death, he refrained from killing other creatures. By that good conduct he went to heaven, where he enjoyed the fruit of deeds well done. Passing away, on his return to here, he obtained these three marks: his stretched heels are abundant and long, and like the Divinity, he's straight and beautiful, <j>with well-formed limbs. Fair of arm, youthful, of good posture and breeding, his fingers are soft and tender and long. By these three marks of an excellent man, they indicated that the prince's life would be long: 'As a householder he will live long; longer still if he goes forth, due to mastery in the development of psychic power. Thus this is the sign of long life.'"

¹³ 6. Seven Bulging Places "Mendicants, in some past lives the Realized One was reborn as a human being. He was a donor of delicious and tasty cooked and fresh foods, and drinks that were sweet and succulent. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: he has bulging muscles in seven places. Both hands, both feet, both shoulders, and his chest are all bulging.

¹⁴ Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He gets delicious and tasty cooked and fresh foods, and drinks that are sweet and succulent. That's what he obtains as king. And what does he obtain as Buddha? He gets delicious and tasty cooked and fresh foods, and drinks that are sweet and succulent. That's what he obtains as Buddha." The Buddha spoke this matter.

¹⁵ On this it is said: "He used to give the very best of flavors— scrumptious foods of every kind. Because of that good deed, he rejoiced long in the Garden of Delight. On returning to here, he is rounded in seven places, and tender hands and feet are found. The soothsayers expert in signs declared: 'He'll get tasty foods of all sorts as a householder, that's what that means. But even if he goes forth he'll get the same, supreme in gaining tasty foods of all sorts, cutting all bonds of the lay life.'"

¹⁶ 7–8. Tender and Serried Hands “Mendicants, in some past lives the Realized One was reborn as a human being. He brought people together using the four ways of being inclusive: giving, kindly words, taking care, and equality. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: his hands and feet are soft and tender, and they are serried.

¹⁷ Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? His retinue is inclusive, cohesive, and well-managed. This includes brahmins and householders, people of town and country, treasurers and chief ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That’s what he obtains as king. And what does he obtain as Buddha? His retinue is inclusive and well-managed. This includes monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That’s what he obtains as Buddha.” The Buddha spoke this matter.

¹⁸ On this it is said: “By giving and helping others, kindly speech, and equal treatment, such action and conduct as brought people together, he went to heaven due to his esteemed virtue. Passing away, on his return to here, the young baby prince obtained hands and feet so tender and serried, lovely, graceful, and good-looking. His retinue is loyal and manageable, staying agreeably all over this broad land. Speaking kindly, seeking happiness, he implements agreeable qualities. But if he gives up all sensual enjoyments, as victor he speaks Dhamma to the people. Devoted, they respond to his words; after listening, they practice in line with the teaching.”

¹⁹ 9–10. Arched Feet and Upright Hair “Mendicants, in some past lives the Realized One was reborn as a human being. His speech was meaningful and principled. He educated many people, bringing welfare and happiness, offering the teaching. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: the tops of his feet are arched and his hairs stand up.

²⁰ Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He is the foremost, best, chief, highest, and finest of those who enjoy sensual pleasures. That’s what he obtains as king. And what does he obtain as Buddha? He is the foremost, best, chief, highest, and finest of all sentient beings. That’s what he obtains as Buddha.” The Buddha spoke this matter.

²¹ On this it is said: “His word was meaningful and principled, moving the people with his explanations. He brought welfare and happiness to creatures, unstintingly offering up teaching. Because of that good deed, he advanced to heaven and there rejoiced. On return to here two marks are found, of excellence and supremacy. His hairs stand upright, and his ankles well-shaped. Swollen with flesh and blood, encased in skin, gracing above the feet. If that sort lives in the home, he becomes the best of those who enjoy sensual pleasures. There’ll be none better than him; he’ll proceed <j>having mastered all the Black Plum Tree Land. But going forth the peerless renunciate turns into the best of all creatures. There’ll be none better than him, he’ll live having mastered the whole world.”

²² 11. Antelope Calves “Mendicants, in some past lives the Realized One was reborn as a human being. He was a thorough teacher of a profession, a branch of knowledge, conduct, or action, thinking: ‘How might they quickly learn and practice, without getting exhausted?’ Due to performing

those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: his calves are like those of an antelope.

²³ Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He quickly obtains the things worthy of a king, the factors, supports, and things befitting a king. That's what he obtains as king. And what does he obtain as Buddha? He quickly obtains the things worthy of an ascetic, the factors, supports, and things befitting an ascetic. That's what he obtains as Buddha." The Buddha spoke this matter.

²⁴ On this it is said: "In professions, knowledge, conduct, and deeds, he thought of how they might easily learn. Quickly, without tiresome delays, he taught them things that harm no one at all. Having done that skillful deed <j>whose outcome is happiness, he gains prominent and elegant calves. Well-formed in graceful spirals, he's covered in delicate rising hairs. They say that individual has antelope calves, and that this is the mark of swift success. If he desires the things fitting the household life, not going forth, they'll quickly be his. But if one such chooses the life gone forth, seeing clearly, loving renunciation, the peerless renunciate will quickly find what is fitting and suitable."

²⁵ 12. Delicate Skin "Mendicants, in some past lives the Realized One was reborn as a human being. He approached an ascetic or brahmin and asked: 'Sirs, what is skillful? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? Doing what leads to my lasting harm and suffering? Doing what leads to my lasting welfare and happiness?' Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: he has delicate skin, so delicate that dust and dirt don't stick to his body.

²⁶ Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has great wisdom. Of those who enjoy sensual pleasures, none is his equal or better in wisdom. That's what he obtains as king. And what does he obtain as Buddha? He has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. No sentient being is his equal or better in wisdom. That's what he obtains as Buddha." The Buddha spoke this matter.

²⁷ On this it is said: "In olden days, in past lives, eager to understand, he asked questions. Keen to learn, he waited on renunciates, heeding their explanation with pure intent. Due to that deed of acquiring wisdom, as a human being his skin is delicate. At his birth <j>the soothsayers expert in signs prophesied: 'He'll discern delicate matters.' If one such doesn't choose the life gone forth, he'll roll the wheel and rule the land. Among those with material things <j>who have been educated, none equal or better than him is found. But if one such chooses the life gone forth, seeing clearly, loving renunciation, gaining wisdom that's supreme and distinguished, the one of superb, vast intelligence <j>attains awakening."

²⁸ 13. Golden Skin "Mendicants, in some past lives the Realized One was reborn as a human being. He wasn't irritable or bad-tempered. Even when heavily criticized he didn't lose his temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. He donated soft and delicate mats and blankets, and cloaks of delicate linen, cotton, silk, and wool. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: he is golden colored; his skin shines like lustrous gold.

²⁹ Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He obtains soft and delicate mats and blankets, and delicate cloaks of linen, cotton,

silk, and wool. That's what he obtains as king. And what does he obtain as Buddha? He obtains soft and delicate mats and blankets, and cloaks of delicate linen, cotton, silk, and wool. That's what he obtains as Buddha." The Buddha spoke this matter.

³⁰ On this it is said: "Fixated on good will, he gave gifts. In an earlier life he poured forth cloth fine and soft to touch, like a god pouring rain on this broad earth. So doing he passed from here to heaven, where he enjoyed the fruits of deeds well done. Here he wins a figure <j>shining like honey-yellow gold, like Indra, the finest of gods. If that man stays in the house, not wishing to go forth, he conquers and rules this vast, broad earth, together with the seven treasures here. He gets immaculate, delicate, pure skin, receiving clothing, cloth, and the finest cloaks if he chooses the life gone forth. For he still partakes of past deed's fruit; what's been done is never lost."

³¹ 14. Privates in Foreskin "Mendicants, in some past lives the Realized One was reborn as a human being. He reunited long-lost and long-separated relatives, friends, loved ones, and comrades. He reunited mother with child and child with mother; father with child and child with father; brother with brother, brother with sister, sister with brother, and sister with sister, bringing them together with rejoicing. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: his private parts are sheathed in a foreskin.

³² Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has many sons, over a thousand sons who are valiant and heroic, crushing the armies of his enemies. That's what he obtains as king. And what does he obtain as Buddha? He has many sons, many thousands of sons who are valiant and heroic, crushing the armies of his enemies. That's what he obtains as Buddha." The Buddha spoke this matter.

³³ On this it is said: "In olden days, in past lives, he reunited long-lost and long-separated comrades and family, bringing them together with joy. By means of these deeds he went to heaven, where he enjoyed happiness and merriment. After passing away from there to here, his private parts are sheathed in a foreskin. That sort has many sons, over a thousand descendants, valiant and heroic, devastating foes, a layman's joy, speaking kindly. But if he lives the renunciate life he has even more sons following his word. As householder or renunciate, that's the meaning shown by this mark." The first recitation section is complete.

³⁴ 15–16. Equal Proportions and Touching the Knees "Mendicants, in some past lives the Realized One was reborn as a human being. Examining the gathered population, he knew what they had in common and what was their own; he knew each person, and he knew the distinctions between people. In each case, he made appropriate distinctions between people: 'This one deserves that; that one deserves this.' Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: he has the proportional circumference of a banyan tree; and when standing upright and not bending over, the palms of both hands touch the knees.

³⁵ Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He is rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses. That's what he obtains as king. And what does he obtain as Buddha? He is rich, affluent, and wealthy. He has these kinds of wealth: the wealth of faith, ethics, conscience, prudence, learning, generosity, and wisdom. That's what he obtains as Buddha." The Buddha spoke this matter.

³⁶ On this it is said: “Examining the many people in a community, he weighed, evaluated, and judged each case: ‘This one deserves that.’ That’s how he used to draw distinctions between people. Now standing without bending he can touch his knees with both hands. With the remaining ripening of the fruit of good deeds, his circumference was that of a great tree. Learned experts in the many different signs and marks prophesied: ‘The young prince will obtain many different things that householders deserve. Here there are many suitable pleasures for the ruler of the land to enjoy as householder. But if he gives up all sensual enjoyments, he will gain the supreme, highest peak of wealth.’”

³⁷ 17–19. A Lion’s Chest, Etc. “Mendicants, in some past lives the Realized One was reborn as a human being. He wanted what’s best, the welfare, the comfort, and sanctuary of the people, thinking: ‘How might they flourish in faith, ethics, learning, generosity, teachings, and wisdom; in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin?’ Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these three marks: his chest is like that of a lion; he is filled out between the shoulders; and his torso is cylindrical.

³⁸ Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He’s not liable to decline. He doesn’t decline in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin. He doesn’t decline in any of his accomplishments. That’s what he obtains as king. And what does he obtain as Buddha? He’s not liable to decline. He doesn’t decline in faith, ethics, learning, generosity, and wisdom. He doesn’t decline in any of his accomplishments. That’s what he obtains as Buddha.” The Buddha spoke this matter.

³⁹ On this it is said: “His wish was this: ‘How may others not decline in faith, ethics, learning, and intelligence, in generosity, teachings, and much good else, in coin and grain, fields and lands, in children, partners, and livestock, in family, friends, and kin, in strength, and both beauty and happiness?’ And so he ever desired their success. His chest was shaped like that of a lion, filled out between the shoulders, and torso cylindrical. Due to the well-done deeds of the past, he had that portent of non-decline. Even as layman he grows in coin and grain, in wives, children, and livestock. But once gone forth, owning nothing, he attains the supreme awakening which may never decline.”

⁴⁰ 20. Ridged Taste Buds “Mendicants, in some past lives the Realized One was reborn as a human being. He would never hurt any sentient being with fists, stones, rods, or swords. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: he has ridged taste buds. His raised taste receptors, originating in the throat, disperse evenly.

⁴¹ Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold. That’s what he obtains as king. And what does he obtain as Buddha? He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. That’s what he obtains as Buddha.” The Buddha spoke this matter.

⁴² On this it is said: “Not with fist or rod or stone, or sword or beating to death, or by bondage or threats did he ever harm anyone. For that very reason he rejoiced in heaven after passing away, finding happiness as a fruit of happy deeds. With taste receptors prominent and evenly spreading

nutrition, on his return here he has ridged taste buds. That's why the clever prophets said: 'This man will have much happiness as householder or renunciate. That's the meaning shown by this mark.'"

⁴³ 21–22. Indigo Eyes "Mendicants, in some past lives the Realized One was reborn as a human being. When looking at others he didn't glare, look askance, or avert his eyes. Being straightforward, he reached out to others with straightforward intentions, looking at people with kindly eyes. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: his eyes are indigo, and he has eyelashes like a cow's.

⁴⁴ Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? The people look on him with kindly eyes. He is dear and beloved to the brahmins and householders, people of town and country, treasurers and chief ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? The people look on him with kindly eyes. He is dear and beloved to the monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

⁴⁵ On this it is said: "With not a glare or glance askance, nor averting of the eyes; straightforward, he reached out straightforwardly, looking at people with kindly eyes. In good rebirths he enjoyed the fruit and result, rejoicing there. But here he has a cow's eyelashes, and indigo eyes so fair to see. Many soothsayers, men clever and learned in prognostic texts, expert in cow-like lashes, indicated he'd be looked upon with kindly eyes. Even as a householder he'd be regarded kindly, beloved of the people. But if he becomes an ascetic, not lay, as destroyer of sorrow he'll be loved by many."

⁴⁶ 23. Crown Like a Turban "Mendicants, in some past lives the Realized One was reborn as a human being. He was the leader and forerunner of people in skillful behaviors such as good conduct by way of body, speech, and mind, giving and sharing, taking precepts, observing the sabbath, paying due respect to mother and father, ascetics and brahmins, honoring the elders in the family, and various other things pertaining to skillful behaviors. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: the crown of his head is like a turban.

⁴⁷ Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has a large following of brahmins and householders, people of town and country, treasurers and chief ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? He has a large following of monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

⁴⁸ On this it is said: "Among people of good conduct, he was the leader, devoted to a life of principle among the principled. The people followed him, and he experienced the fruit of good deeds in heaven. Having experienced that fruit, he gains a head crowned like a turban. The experts in omens and signs prophesied: 'He will be leader of the people. Assistants serve him here among men, as they did for him then in the past. If he becomes an aristocrat, ruler of the land, he'll gain the service of the people. But if that man goes forth, he'll be sophisticated, proficient in the teachings. Devoted to the virtues of his instruction, the people will become his followers.'"

⁴⁹ 24–25. One Hair Per Pore, and a Tuft "Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from lying. He spoke the truth and stuck to the truth. He was

honest and dependable, and didn't trick the world with his words. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: his hairs grow one per pore, and between his eyebrows there grows a tuft, soft and white like cotton-wool.

⁵⁰ Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has many close adherents among the brahmins and householders, people of town and country, treasurers and chief ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? He has many close adherents among the monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

⁵¹ On this it is said: "In past lives he was true to his promise, with no forked tongue, he shunned lies. He never broke his word to anyone, but spoke what was true, real, and factual. A tuft so very white like cotton-wool grew prettily between his eyebrows. And never two, but only one, hair grew in each of his pores. Many soothsayers learned in marks and expert in signs gathered and prophesied: 'One like this, with tuft and hair so prominent, will have many as his close adherents. Even as householder many people will follow him, due to the power of deeds in the past. But once gone forth, owning nothing, as Buddha the people will follow him.'"

⁵² 26–27. Forty Gapless Teeth "Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from backbiting. He didn't repeat in one place what he heard in another so as to divide people against each other. Instead, he reconciled those who were divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: he has forty teeth, and his teeth have no gaps.

⁵³ Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? His retinue cannot be divided. This includes brahmins and householders, people of town and country, treasurers and chief ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? His retinue cannot be divided. This includes monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

⁵⁴ On this it is said: "He spoke no divisive words splitting the united, creating disputes that foster division, acting improperly by fostering quarrels, sowing division in those who are united. He spoke kind words to foster harmony, uniting those who are divided. He cast aside quarrels among the people, rejoicing together with the united. In good rebirths he enjoyed the fruit and result, rejoicing there. Here his teeth are gapless, close-set, forty standing prominent in his mouth. If he becomes an aristocrat, ruler of the land, his assembly will be indivisible. And as an ascetic, stainless, immaculate, his assembly will follow him, unshakable."

⁵⁵ 28–29. A Large Tongue and the Voice of the Divinity "Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from harsh speech. He spoke in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: he has a large tongue, and the voice of the Divinity, like a cuckoo's call.

⁵⁶ Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has a compelling voice. His words are compelling to brahmins and householders, people of town and country, treasurers and chief ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? He has a compelling voice. His words are compelling to monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

⁵⁷ On this it is said: "He never spoke a loud harsh word, insulting, quarrelsome, causing harm, rude, crushing the people. His speech was sweet, helpful, and courteous. He uttered words dear to the mind, going to the heart, pleasing to the ear. He enjoyed the fruit of his good verbal conduct, experiencing the fruit of good deeds in heaven. Having experienced that fruit, on his return to here <j>he acquired the voice of the Divinity. His tongue was long and wide, and his speech was compelling. Even as householder his speech brings prosperity. But if that man goes forth, speaking often to the people, they'll be compelled by his fair words."

⁵⁸ 30. A Lion-Like Jaw "Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from talking nonsense. His words were timely, true, and meaningful, in line with the teaching and training. He said things at the right time which were valuable, reasonable, succinct, and beneficial. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: his jaw is like that of a lion.

⁵⁹ Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He can't be destroyed by any human foe or enemy. That's what he obtains as king. And what does he obtain as Buddha? He can't be destroyed by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. That's what he obtains as Buddha." The Buddha spoke this matter.

⁶⁰ On this it is said: "Neither nonsensical nor silly, his way of speaking was never loose. He cast aside what was unbeneficial, and spoke for the welfare <j>and happiness of the people. So doing he passed from here to be reborn in heaven, where he enjoyed the fruit of deeds well done. Passing away, on his return to here, he gained a jaw like the finest of beasts. He became a king so very hard to defeat, a mighty lord and ruler of mankind. He was equal to the best in the city of the Third Heaven, like Indra, the finest of gods. One such as that is not easily beaten by centaurs, titans, spirits, monsters, or gods. If he becomes of that sort, he illuminates the quarters and in-between."

⁶¹ 31–32. Even and White Teeth "Mendicants, in some past lives the Realized One was reborn as a human being. He gave up wrong livelihood and earned a living by right livelihood. He refrained from falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence. Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke up, after death, he was reborn in a good place, a heavenly realm. There he surpassed the other gods in ten respects: heavenly lifespan, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches. When he came back to this place he obtained these two marks: his teeth are even and perfectly white.

⁶² Possessing these marks, if he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the

horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, free of pests—he reigns by principle, without rod or sword. And what does he obtain as king? His retinue is pure. This includes brahmins and householders, people of town and country, treasurers and chief ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That’s what he obtains as king.

⁶³ But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who has cast off the world’s veil. And what does he obtain as Buddha? His retinue is pure. This includes monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That’s what he obtains as Buddha.” The Buddha spoke this matter.

⁶⁴ On this it is said: “He abandoned wrong livelihood, and created a way of life that’s fair, pure, and just. He cast aside what was unbeneficial, and lived for the welfare and happiness of the people. Having done what’s praised <j>by the clever, the wise, and the good, that man experienced the fruit in heaven. Equal to the best in the Third Heaven, he enjoyed himself with pleasure and play. From there he passed back to a human life. With the remaining ripening <j>of the fruit of good deeds, he obtained teeth that are even, gleaming, bright, and white. Many soothsayers regarded as wise men gathered and predicted of him: ‘With twice-born teeth <j>so even, so white, so clean and bright his retinue will be so pure. As king, his people will also be pure, when he rules having conquered this earth so broad. They won’t harm the country, but will live for the welfare <j>and happiness of the people. But if he goes forth he’ll be an ascetic free of ill, his passions quelled, the veil cast off. Rid of stress and weariness, he sees this world and the next. Those who do his bidding, both lay and renunciate, shake off wickedness, impure and blameworthy. He’s surrounded by pure people, who cast aside stains, callousness, sin, and corruptions.’” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

DN 31: Advice to Sigālaka

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time the householder's son Sigālaka rose early and left Rājagaha. With his clothes and hair all wet, he raised his cupped palms to revere the various quarters — east, south, west, north, below, and above.

² Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. He saw Sigālaka revering the various quarters and said to him, "Householder's son, why are you revering the various quarters in this way?" "Sir, on his deathbed my father said to me: 'My dear, please revere the quarters.' Honoring, respecting, and venerating my father's words, I rose early and left Rājagaha and, with my clothes and hair all wet, raised my cupped palms to revere the various quarters— east, south, west, north, below, and above." "Householder's son, that's not how the six directions should be revered in the training of the Noble One." "But sir, how should the six directions be revered in the training of the Noble One? Sir, please teach me this." "Well then, householder's son, listen and apply your mind well, I will speak." "Yes, sir," replied Sigālaka. The Buddha said this:

³ 1. The Six Directions

⁴ "Householder's son, a noble disciple gives up four corrupt deeds, doesn't do bad deeds on four grounds, and avoids six drains on wealth. When they've left these fourteen bad things behind they have the six directions covered. They're practicing to win in both worlds, and they succeed in this world and the next. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. What four corrupt deeds have they given up? Killing living creatures, stealing, sexual misconduct, and lying: these are corrupt deeds. These are the four corrupt deeds they've given up." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

⁵ 2. Four Corrupt Deeds

⁶ "Killing, stealing, telling lies, and committing adultery: astute people don't praise these things."

⁷ 3. Four Grounds "On what four grounds do they not do bad deeds? One does bad deeds prejudiced by favoritism, hostility, stupidity, and cowardice. When a noble disciple is not prejudiced by favoritism, hostility, stupidity, and cowardice, they don't do bad deeds on these four grounds." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

⁸ "If you act against the teaching out of favoritism, hostility, cowardice, or stupidity, your fame shrinks, like the moon in the waning fortnight. If you don't act against the teaching out of favoritism, hostility, cowardice, and stupidity, your fame swells, like the moon in the waxing fortnight."

⁹ 4. Six Drains on Wealth “What six drains on wealth do they avoid? Habitually engaging in the following things is a drain on wealth: beer, wine, and liquor intoxicants; roaming the street markets at night; frequenting festivals; gambling; bad friends; laziness.

¹⁰ 5. Six Drawbacks of Drinking There are these six drawbacks of habitually consuming intoxicants of beer, wine, and liquor. Immediate loss of wealth, promotion of quarrels, susceptibility to illness, disrepute, indecent exposure; and weakened wisdom is the sixth thing. These are the six drawbacks of habitually consuming intoxicants of beer, wine, and liquor.

¹¹ 6. Six Drawbacks of Roaming the Street Markets at Night There are these six drawbacks of roaming the street markets at night. Yourself, your partners and children, and your property are all left unguarded. You’re suspected of bad deeds. Untrue rumors spread about you. You’re at the forefront of many things that entail suffering. These are the six drawbacks of roaming the street markets at night.

¹² 7. Six Drawbacks of Festivals There are these six drawbacks of frequenting festivals. You’re always thinking: ‘Where’s the dancing? Where’s the singing? Where’s the music? Where are the stories? Where’s the applause? Where are the kettledrums?’ These are the six drawbacks of frequenting festivals.

¹³ 8. Six Drawbacks of Gambling There are these six drawbacks of habitually gambling. Victory breeds enmity. The loser mourns their money. There is immediate loss of wealth. A gambler’s word carries no weight in public assembly. Friends and colleagues treat them with contempt. And no one wants to marry a gambler, for they think: ‘This individual is a gambler—they’re not able to support a partner.’ These are the six drawbacks of habitually gambling.

¹⁴ 9. Six Drawbacks of Bad Friends There are these six drawbacks of bad friends. You become friends and companions with those who are addicts, carousers, drunkards, frauds, swindlers, and thugs. These are the six drawbacks of bad friends.

¹⁵ 10. Six Drawbacks of Laziness There are these six drawbacks of habitual laziness. You don’t get your work done because you think: ‘It’s too cold! It’s too hot. It’s too late! It’s too early! I’m too hungry! I’m too full!’ By dwelling on so many excuses for not working, you don’t make any more money, and the money you already have runs out. These are the six drawbacks of habitual laziness.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

¹⁶ “Some are just drinking buddies, some call you their dear, dear friend; but a friend in times of need is a comrade indeed. Sleeping late, adultery, making enemies, harmfulness, bad friends, and avarice: these six grounds ruin a person. With bad friends, bad comrades, bad behavior and alms-resort, a man falls to ruin in both this world and the next. Dice, women, toddy, song and dance; sleeping by day and roaming at night; bad friends, and avarice: these six grounds ruin a person. They play dice and drink beer, and consort with women loved by others. Associating with the worse, not the better, they diminish like the waning moon. One who is broke and destitute due to toddy, thirsty, drinking in the bar, drowning in debt, will quickly lose their way. When you’re in the habit of sleeping late, seeing night as time to rise, and always getting drunk, you can’t keep up the household life. ‘Too cold, too hot, too late,’ they say. When the young neglect their work like this, riches pass them by. But one who considers heat and cold as no more than blades of grass— he does his duties as a man, and happiness never fails.”

¹⁷ 11. Fake Friends “Householder’s son, you should recognize these four enemies disguised as friends: the taker, the talker, the flatterer, the spender.

¹⁸ You can recognize a fake friend who’s all take on four grounds. Your possessions end up theirs. Giving little, they expect a lot. They do their duty out of fear. They associate for their own advantage. You can recognize a fake friend who’s all take on these four grounds.

¹⁹ You can recognize a fake friend who’s all talk on four grounds. They’re hospitable in the past. They’re hospitable in the future. They’re full of meaningless pleasantries. When something needs doing in the present they point to their own misfortune. You can recognize a fake friend who’s all talk on these four grounds.

²⁰ You can recognize a fake friend who’s a flatterer on four grounds. They support you equally in doing bad and doing good. They praise you to your face, and put you down behind your back. You can recognize a fake friend who’s a flatterer on these four grounds.

²¹ You can recognize a fake friend who’s a spender on four grounds. They accompany you when drinking, roaming the street markets at night, frequenting festivals, and gambling. You can recognize a fake friend who’s a spender on these four grounds.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

²² “One friend is all take, another all talk; one’s just a flatterer, and one’s a comrade who spends. An astute person understands these four enemies for what they are and keeps them at a distance, as they’d shun a risky road.”

²³ 12. Good-Hearted Friends “Householder’s son, you should recognize these four good-hearted friends: the helper, the friend in good times and bad, the counselor, and the one who’s sympathetic.

²⁴ You can recognize a good-hearted friend who’s a helper on four grounds. They guard you when you’re negligent. They guard your property when you’re negligent. They keep you safe in times of danger. When something needs doing, they provide you with twice the money you need. You can recognize a good-hearted friend who’s a helper on these four grounds.

²⁵ You can recognize a good-hearted friend who’s the same in good times and bad on four grounds. They tell you secrets. They keep your secrets. They don’t abandon you in times of trouble. They’d even give their life for your welfare. You can recognize a good-hearted friend who’s the same in good times and bad on these four grounds.

²⁶ You can recognize a good-hearted friend who’s a counselor on four grounds. They keep you from doing bad. They support you in doing good. They teach you what you do not know. They explain the path to heaven. You can recognize a good-hearted friend who’s a counselor on these four grounds.

²⁷ You can recognize a good-hearted friend who’s sympathetic on four grounds. They don’t delight in your misfortune. They delight in your good fortune. They keep others from criticizing you. They encourage praise of you. You can recognize a good-hearted friend who’s sympathetic on these four grounds.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

²⁸ “A friend who’s a helper, one the same in both pleasure and pain, a friend of good counsel, and one of sympathy; an astute person understands these four friends for what they are and carefully looks after them, like a mother the child at her breast. The astute and virtuous shine like a burning flame. They pick up riches as bees roaming round pick up pollen. And their riches proceed to grow, like a termite mound piling up. In gathering wealth like this, a householder does enough for their

family. And they'd hold on to friends by dividing their wealth in four. One portion is to enjoy. Two parts invest in work. And the fourth should be kept for times of trouble."

²⁹ 13. Covering the Six Directions "And how, householder's son, does a noble disciple cover the six directions? These six directions should be recognized: parents as the east, tutors as the south, partner and children as the west, friends and colleagues as the north, bondservants and workers as beneath, and ascetics and brahmins as above.

³⁰ A child should serve their parents as the eastern quarter in five ways, thinking: 'I will support those who supported me. I'll do my duty for them. I'll maintain the family lineage. I'll take care of the inheritance. When they have passed away, I'll make an offering on their behalf.' Parents served by the children in these five ways show sympathy to them in five ways. They keep them from doing bad. They support them in doing good. They train them in a profession. They connect them with a suitable partner. They transfer the inheritance in due time. Parents served by their children in these five ways show sympathy to them in these five ways. And that's how the eastern quarter is covered, kept safe and free of peril.

³¹ A pupil should serve their tutor as the southern quarter in five ways: by rising for them, by serving them, by listening well, by looking after them, and by carefully learning their profession. Tutors served by their pupils in these five ways show sympathy to them in five ways. They make sure they're well educated and well drilled in memorization. They clearly explain all the knowledge of the profession. They introduce them to their friends and colleagues. They provide protection in every region. Tutors served by their pupils in these five ways show sympathy to them in these five ways. And that's how the southern quarter is covered, kept safe and free of peril.

³² A husband should serve his wife as the western quarter in five ways: by treating her with honor, by not looking down on her, by not being unfaithful, by relinquishing authority to her, and by presenting her with adornments. A wife served by her husband in these five ways shows sympathy to him in five ways. She's well-organized in her work. She manages the domestic help. She's not unfaithful. She preserves his earnings. She's deft and tireless in all her duties. A wife served by her husband in these five ways shows sympathy to him in these five ways. And that's how the western quarter is covered, kept safe and free of peril.

³³ A gentleman should serve his friends and colleagues as the northern quarter in five ways: giving, kindly words, taking care, equality, and not using tricky words. Friends and colleagues served by a gentleman in these five ways show sympathy to him in five ways. They guard him when they're negligent. They guard his property when they're negligent. They keep him safe in times of danger. They don't abandon him in times of trouble. They honor his descendants. Friends and colleagues served by a gentleman in these five ways show sympathy to him in these five ways. And that's how the northern quarter is covered, kept safe and free of peril.

³⁴ A master should serve their bondservants and workers as the lower quarter in five ways: by organizing work according to ability, by paying food and wages, by nursing them when sick, by sharing special treats, and by giving time off work. Bondservants and workers served by a master in these five ways show sympathy to him in five ways. They get up first, and go to bed last. They don't steal. They do their work well. And they promote a good reputation. Bondservants and workers served by a master in these five ways show sympathy to him in these five ways. And that's how the lower quarter is covered, kept safe and free of peril.

³⁵ A gentleman should serve ascetics and brahmins as the upper quarter in five ways: by loving deeds of body, speech, and mind, by not turning them away at the gate, and by providing them with material needs. Ascetics and brahmins served by a gentleman in these five ways show sympathy to him in six ways. They keep him from doing bad. They support him in doing good. They think of him with kindly thoughts. They teach him what he does not know. They clarify what he's already learned. They explain the path to heaven. Ascetics and brahmins served by a gentleman in these five ways show sympathy to him in these six ways. And that's how the upper quarter is covered, kept safe and free of peril." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

³⁶ "Parents are the east, tutors the south, wives and child the west, friends and colleagues the north, servants and workers below, and ascetics and brahmins above. By honoring these quarters a householder does enough for their family. The astute and the virtuous, the gentle and the articulate, the placid in manner and the amenable: they're the kind who win glory. The diligent, not lazy, those not disturbed by troubles, those consistent in conduct, the intelligent: they're the kind who win glory. The inclusive, the makers of friends, the bountiful, those rid of stinginess, those who lead, train, and persuade: they're the kind who win glory. Giving and kindly words, taking care here, and treating equally in worldly conditions, as they deserve in each case; these ways of being inclusive in the world are like a moving chariot's linchpin. If there were no such ways of being inclusive, neither mother nor father would be respected and honored for what they've done for their children. But since these ways of being inclusive do exist, the astute do regard them well, so they achieve greatness and are praised."

³⁷ When this was said, Sigālaka the householder's son said to the Buddha, "Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

DN 32: The Āṭānāṭiya Protection

Chapter 1

¹ 1. The First Recitation Section So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain. Then, late at night, the four great kings—with large armies of spirits, centaurs, gnomes, and dragons—set guards, troops, and wards at the four quarters and then, lighting up the entire Vulture’s Peak with their beauty, went up to the Buddha, bowed, and sat down to one side. Before sitting down to one side, some spirits bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent.

² Seated to one side, the Great King Vessavaṇa said to the Buddha, “Sir, some high spirits have confidence in the Buddha, some do not. Some middling spirits have confidence in the Buddha, some do not. Some low spirits have confidence in the Buddha, some do not. But mostly the spirits don’t have confidence in the Buddha. Why is that? Because the Buddha teaches them to refrain from killing living creatures, stealing, lying, sexual misconduct, and consuming intoxicants of beer, wine, and liquor. But mostly they don’t refrain from such things. They don’t like that or approve of it. Sir, there are disciples of the Buddha who frequent remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat. There dwell high spirits who have no confidence in the Buddha’s dispensation. To give them confidence, may the Buddha please learn the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.” The Buddha consented with silence.

³ Then, knowing that the Buddha had consented, on that occasion Great King Vessavaṇa recited the Āṭānāṭiya protection. “Hail Vipassī, the glorious Clear-eyed One! Hail Sikhī, sympathetic for all beings! Hail Vessabhū, cleansed and fervent! Hail Kakusandha, crusher of Māra’s army! Hail Koṇāgamana, the brahmin who has lived the life! Hail Kassapa, everywhere free! Hail Aṅgīrasa, the glorious Sakyan! He taught this Dhamma that casts aside all suffering. Those in the world who are quenched, truly discerning, not backbiters; such people being great of heart and intrepid, revere that Gotama; he who is helpful to gods and humans, accomplished in knowledge and conduct, great of heart and intrepid.

⁴ Where rises the sun— Aditi’s child, the great orb— with whose rising night’s umbra also ends, and of whom, when sun has risen, it is said to be the day— there is a deep lake, an ocean of flowing waters. That’s how they understand that lake there, as an ocean of flowing waters. From here that is the eastern quarter, so the people say. That quarter is warded by a great king, glorious, the lord of the centaurs; his name is Dhataratṭha. He delights in song and dance, honored by the centaurs. And he has many mighty sons all of one name, so I’ve heard. Eighty, and ten, and one— all of them named Indra. After seeing the Awakened One, the Buddha, Kinsman of the Sun, they revere him from afar,

the one great of heart and intrepid. Homage to you, O thoroughbred! Homage to you, supreme among men! You examine us skillfully; the non-humans bow to you. We've been asked many a time, 'Do you bow to Gotama the victor?' And so we ought to declare: 'We bow to Gotama the victor, accomplished in knowledge and conduct! We bow to Gotama the awakened!'

⁵ It's where the departed go, they say, who are backbiters and calumniators, killers and hunters, bandits and cheats. From here that is the southern quarter, so the people say. That quarter is warded by a great king, glorious, the lord of the gnomes; his name is Virūḷha. He delights in song and dance, honored by the gnomes. And he has many mighty sons all of one name, so I've heard. Eighty, and ten, and one— all of them named Indra. After seeing the Awakened One, the Buddha, Kinsman of the Sun, they revere him from afar, the one great of heart and intrepid. Homage to you, O thoroughbred! Homage to you, supreme among men! You examine us skillfully; the non-humans bow to you. We've been asked many a time, 'Do you bow to Gotama the victor?' And so we ought to declare: 'We bow to Gotama the victor, accomplished in knowledge and conduct! We bow to Gotama the awakened!'

⁶ Where sets the sun— Aditi's child, the great orb— with whose setting the day also ends; and of whom, when sun has set, it is said to be night's umbra— there is a deep lake in that place, an ocean of flowing waters. That's how they understand that lake there, as an ocean of flowing waters. From here that is the western quarter, so the people say. That quarter is warded by a great king, glorious, the lord of the dragons; his name is Virūpakka. He delights in song and dance, honored by the dragons. And he has many mighty sons all of one name, so I've heard. Eighty, and ten, and one— all of them named Indra. After seeing the Awakened One, the Buddha, Kinsman of the Sun, they revere him from afar, the one great of heart and intrepid. Homage to you, O thoroughbred! Homage to you, supreme among men! You examine us skillfully; the non-humans bow to you. We've been asked many a time, 'Do you bow to Gotama the victor?' And so we ought to declare: 'We bow to Gotama the victor, accomplished in knowledge and conduct! We bow to Gotama the awakened!'

⁷ Where the lovely land north of Kuru is, and the beautiful Mount Meru, humans born there are unselfish, without possessions. They do not sow the seed, nor do they draw the plough. The rice eaten by people ripens in untilled soil, free of powder or husk, pure, fragrant, with only the rice-grain. After cooking in a tandoor oven, they enjoy eating that food. Having prepared a cow with hooves uncloven, they're drawn about from place to place. Having prepared a beast with hooves uncloven, they're drawn about from place to place. Having prepared a woman-drawn carriage, they're drawn about from place to place. Having prepared a man-drawn carriage, they're drawn about from place to place. Having prepared a girl-drawn carriage, they're drawn about from place to place. Having prepared a boy-drawn carriage, they're drawn about from place to place. Having ascended their vehicle, that king's servants tour about in every quarter, provided with heavenly vehicles of elephant and of horse. And there are palaces and palanquins for that great and glorious king. And he has cities, too, well-built in the sky: Āṭānāṭā, Kusināṭā, Parakusināṭā, Nāṭapuriyā, and Parakusiṭānāṭā. To the north is Kapīvanta, and Janogha lies beyond. And there's Navanavutiya, Ambara-ambaravatiya, and the royal capital named Āḷakamandā. The Great King Kuvera, dear sir, has a capital named Visāṇā, which is why the great king is called 'Vessavaṇa'. Searching, they shine: Tatolā, Tattalā, Tatotalā, Ojasi, Tejasi, Tatojasi, Sūra, Rājā, Ariṭṭha, and Nemi. There is a lake there too named Dharaṇī, whence the clouds rain forth, and the rains disperse. There is a hall there too named Sālavatī, where the spirits frequent. There the trees are ever in fruit, with many different

flocks of birds. Peacocks and herons call out there, and the sweet cuckoos too. One bird cries out ‘Live, live!’, another ‘Lift up your heart!’ There are cocks and kookaburras, and in the wood the woodpeckers. The parrots and mynah cry out there, and the ‘little stick-boy’ birds. Kuvera’s pond of rushes is lovely all the time. From here that is the northern quarter, so the people say. That quarter is warded by a great king, glorious, the lord of spirits; his name is Kuvera. He delights in song and dance, honored by the spirits. And he has many mighty sons all of one name, so I’ve heard. Eighty, and ten, and one— all of them named Indra. After seeing the Awakened One, the Buddha, Kinsman of the Sun, they revere him from afar, the one great of heart and intrepid. Homage to you, O thoroughbred! Homage to you, supreme among men! You examine us skillfully; the non-humans bow to you. We’ve been asked many a time, ‘Do you bow to Gotama the victor?’ And so we ought to declare: ‘We bow to Gotama the victor, accomplished in knowledge and conduct! We bow to Gotama the awakened!’

⁸ This, good fellow, is the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen. The monks, nuns, laymen, and laywomen should learn this Āṭānāṭiya protection well and completely memorize it. If anyone who does so is approached while walking, standing, sitting, or lying down by any non-human being with malicious intent—including males, females, boys, girls, chief ministers, councillors, and servants among the spirits, centaurs, gnomes, and dragons— that non-human will receive no homage or respect in any village or town. And they will receive no ground or dwelling in my capital of Ālakamandā. Nor will they get to go to the conference of the spirits. In addition, the non-humans would not give or take them in marriage. They’d heap personal abuse on them, drop an empty bowl on their head, and even split their head into seven pieces!

⁹ For there are, good fellow, non-humans who are fierce, cruel, and violent. They don’t obey the Great Kings or their men or their men’s men. They’re said to be rebelling against the Great Kings. They’re just like the bandits in the king of Magadha’s realm who don’t obey the king, his men, or his men’s men, and are said to be rebelling against the king. If any non-human being with malicious intent—including males, females, boys, girls, ministers, councillors, and servants among the spirits, centaurs, gnomes, and dragons—approaches a monk, nun, layman, or laywoman while walking, standing, sitting, or lying down, one ought to yell, cry, and scream to the spirits, great spirits, generals, great generals: ‘This spirit’s got me! This spirit’s entered me! This spirit’s annoying me! This spirit’s harassing me! This spirit’s hurting me! This spirit’s harming me! This spirit won’t let me go!’

¹⁰ To what spirits, great spirits, generals, great generals? ‘Indra, Soma, and Varuṇa, Bhāradvāja, the Progenitor, Candana and Kāmasaṭṭha, Kinnughaṇḍu and Nighaṇḍu, Panāda and Opamañña, and Mātali, the god’s equerry. Cittasena the centaur, and the kings Nala and Janesabha, Sātāgira, Hemavata, Puṇṇaka, Karatiya, and Guḷa; Sivaka and Mucalinda, Vessāmitta, Yugandhara, Gopāla, Suppagedha, Hiri, Netti, and Mandiya; Pañcālacaṇḍa, Ālavaka, Pajjunna, Sumana, Sumukha, Dadhimukha, Maṇi, Māṇivara, Dīgha, together with Serīsaka.’

¹¹ This, good fellow, is the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen. Well, now, good fellow, I must go. I have many duties, and much to do.” “Please, Great Kings, go at your convenience.” Then the four great kings got up from their seats, bowed and respectfully circled the Buddha, keeping him on their right side, before

vanishing right there. And before the other spirits present vanished, some bowed and respectfully circled the Buddha, keeping him on their right side, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent. The first recitation section is complete.

¹² 2. The Second Recitation Section Then, when the night had passed, the Buddha told the mendicants all that had happened, repeating all the verses spoken. Then he added:

¹³ “Mendicants, learn the Āṭānāṭiya protection! Memorize the Āṭānāṭiya protection! Remember the Āṭānāṭiya protection! The Āṭānāṭiya protection is beneficial, and is for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

DN 33: Reciting in Concert

Chapter 1

¹ So I have heard. At one time the Buddha was wandering in the land of the Mallas together with a large Saṅgha of five hundred mendicants when he arrived at a Mallian town named Pāvā. There he stayed in Cunda the smith's mango grove.

² Now at that time a new town hall named Ubbhataka had recently been constructed for the Mallas of Pāvā. It had not yet been occupied by an ascetic or brahmin or any human at all. The Mallas of Pāvā also heard that the Buddha had arrived and was staying in Cunda's mango grove. Then they went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, a new town hall named Ubbhataka has recently been constructed for the Mallas of Pāvā. It has not yet been occupied by an ascetic or brahmin or any human at all. May the Buddha be the first to use it, and only then will the Mallas of Pāvā use it. That would be for the lasting welfare and happiness of the Mallas of Pāvā." The Buddha consented in silence.

³ Then, knowing that the Buddha had consented, the Mallas got up from their seat, bowed and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed an oil lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying, "Please, sir, come at your convenience."

⁴ Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet, he entered the town hall and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them. The Mallas of Pāvā also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them. The Buddha spent much of the night educating, encouraging, firing up, and inspiring the Mallas with a Dhamma talk. Then he sent them off, "The night is getting late, Vāseṭṭhas. Please go at your convenience." "Yes, sir," replied the Mallas. They got up from their seat, bowed and respectfully circled the Buddha, keeping him on their right, before leaving.

⁵ Soon after they left, the Buddha looked around the Saṅgha of mendicants, who were so very silent. He addressed Venerable Sāriputta, "Sāriputta, the Saṅgha of mendicants is rid of dullness and drowsiness. Give them some Dhamma talk as you feel inspired. My back is sore, I'll stretch it." "Yes, sir," Sāriputta replied. And then the Buddha spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

⁶ Now at that time the Jain ascetic of the Ñātika clan had recently passed away at Pāvā. With his passing the Jain ascetics split, dividing into two factions, fighting, quarreling, and disputing, continually wounding each other with barbed words: "You don't understand this teaching and

training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!" You'd think there was nothing but slaughter going on among the Jain ascetics. And the Jain Ājīvika's white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

⁷ Then Sāriputta told the mendicants about these things. He went on to say, "That's what happens, reverends, when a teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. But this teaching is well explained and well propounded to us by the Blessed One, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. You should all recite this in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. And what is that teaching? There are teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.

⁸ 1. Ones

⁹ What are the teachings grouped by one? All sentient beings are sustained by food. All sentient beings are sustained by conditions. These are the teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.

¹⁰ 2. Twos There are teachings grouped by two that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by two? Name and form. Ignorance and craving for continued existence. Views favoring existence and views favoring nonexistence. Lack of conscience and prudence. Conscience and prudence. Being hard to admonish and having bad friends. Being easy to admonish and having good friends. Skill in offenses and skill in resolving offenses. Skill in meditative attainments and skill in emerging from those attainments. Skill in the elements and skill in application of mind. Skill in the sense fields and skill in dependent origination. Skill in what is possible and skill in what is impossible. Integrity and scrupulousness. Patience and gentleness. Camaraderie and hospitality. Harmlessness and purity. Lack of mindfulness and lack of situational awareness. Mindfulness and situational awareness. Not guarding the sense doors and eating too much. Guarding the sense doors and moderation in eating. The power of reflection and the power of development. The power of mindfulness and the power of immersion. Serenity and discernment. The basis of serenity and the basis of exertion. Exertion, and not being scattered. Failure in ethics and failure in view. Accomplishment in ethics and accomplishment in view.

Purification of ethics and purification of view. Purification of view and making an effort in line with that view. Inspiration, and making a suitable effort when inspired by inspiring places. To never be content with skillful qualities, and to never stop trying. Knowledge and freedom. Knowledge of ending and knowledge of non-arising. These are the teachings grouped by two that have been rightly explained by the Buddha. You should all recite these in concert.

¹¹ 3. Threes There are teachings grouped by three that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by three? **Three unskillful roots:** greed, hate, and delusion. **Three skillful roots:** contentment, love, and understanding. **Three ways of performing bad conduct:** by body, speech, and mind. **Three ways of performing good conduct:** by body, speech, and mind. **Three unskillful thoughts:** sensuality, malice, and cruelty. **Three skillful thoughts:** renunciation, good will, and harmlessness. **Three unskillful intentions:** sensuality, malice, and cruelty. **Three skillful intentions:** renunciation, good will, and harmlessness. **Three unskillful perceptions:** sensuality, malice, and cruelty. **Three skillful perceptions:** renunciation, good will, and harmlessness. **Three unskillful elements:** sensuality, malice, and cruelty. **Three skillful elements:** renunciation, good will, and harmlessness. **Another three elements:** the sensual realm, the realm of luminous form, and the formless realm. **Another three elements:** the realm of luminous form, the formless realm, and cessation. **Another three elements:** lower, middle, and higher. **Three cravings:** for sensual pleasures, for continued existence, and for nonexistence. **Another three cravings:** for the sensual realm, the realm of luminous form, and the formless realm. **Another three cravings:** for the realm of luminous form, and the formless realm, and cessation. **Three fetters:** substantialist view, doubt, and misapprehension of precepts and observances. **Three defilements:** sensuality, desire for continued existence, and ignorance. **Three realms of existence:** sensual, luminous form, and formless. **Three searches:** for sensual pleasures, for continued existence, and for a spiritual path. **Three kinds of discrimination:** ‘I’m better’, ‘I’m equal’, and ‘I’m worse’. **Three periods:** past, future, and present. **Three extremes:** substantial reality, the origin of substantial reality, and the cessation of substantial reality. **Three feelings:** pleasure, pain, and neutral. **Three forms of suffering:** the suffering inherent in painful feeling, the suffering inherent in conditions, and the suffering inherent in perishing. **Three heaps:** the heap of surety in the wrong way, the heap of surety in the right way, and the heap of lack of surety. **Three darknesses:** one is doubtful, uncertain, undecided, and lacking confidence about the past, future, and present. **Three things a Realized One need not hide:** The Realized One’s behavior by way of body, speech, and mind is pure. He has no misconduct in these three ways that need be hidden, thinking: ‘Don’t let others find this out about me!’ **Three possessions:** greed, hate, and delusion. **Three fires:** greed, hate, and delusion. **Another three fires:** a fire for those worthy of offerings dedicated to the gods, a fire for householders, and a fire for those worthy of a religious donation. **Threefold classification of the physical:** visible and resistant, invisible and resistant, and invisible and non-resistant. **Three choices:** good choices, bad choices, and imperturbable choices. **Three individuals:** a trainee, an adept, and one who is neither a trainee nor an adept. **Three seniors:** a senior by birth, a senior in the teaching, and a senior by convention. **Three grounds for making merit:** giving, ethical conduct, and meditation. **Three grounds for accusations:** what is seen, heard, and suspected. **Three**

kinds of sensual rebirth:

There are sentient beings who desire what is present. They fall under the sway of presently arisen sensual pleasures. Namely, humans, some gods, and some beings in the underworld. This is the first kind of sensual rebirth. There are sentient beings who desire to create. Having repeatedly created, they fall under the sway of sensual pleasures. Namely, the gods who love to create. This is the second kind of sensual rebirth. There are sentient beings who desire what is created by others. They fall under the sway of sensual pleasures created by others. Namely, the gods who control what is created by others. This is the third kind of sensual rebirth.

Three kinds of pleasant rebirth:

There are sentient beings who, having repeatedly given rise to it, dwell in pleasure. Namely, the gods of the Divinity's host. This is the first pleasant rebirth. There are sentient beings who are drenched, steeped, filled, and soaked with pleasure. Every so often they feel inspired to exclaim: 'Oh, what bliss! Oh, what bliss!' Namely, the gods of sublime luminosity. This is the second pleasant rebirth. There are sentient beings who are drenched, steeped, filled, and soaked with pleasure. Since they're truly content, they experience pleasure. Namely, the gods of universal beauty. This is the third pleasant rebirth.

Three kinds of wisdom:

the wisdom of a trainee, the wisdom of an adept, and the wisdom of one who is neither a trainee nor an adept.

Another three kinds of wisdom:

wisdom produced by thought, learning, and meditation.

Three weapons:

learning, seclusion, and wisdom.

Three faculties:

the faculty of understanding that enlightenment is imminent, the faculty of enlightenment, and the faculty of one who is enlightened.

Three eyes:

the eye of the flesh, the eye of clairvoyance, and the eye of wisdom.

Three trainings:

in higher ethics, higher mind, and higher wisdom.

Three kinds of development:

the development of physical endurance, the development of the mind, and the development of wisdom.

Three unsurpassable qualities:

unsurpassable seeing, practice, and freedom.

Three kinds of immersion:

Immersion with placing the mind and keeping it connected. Immersion without placing the mind, merely keeping it connected. Immersion without placing the mind or keeping it connected.

Another three kinds of immersion:

emptiness, signless, and undirected.

Three purities:

purity of body, speech, and mind.

Three kinds of sagacity:

sagacity of body, speech, and mind.

Three skills:

skill in progress, skill in regress, and skill in means.

Three vanities:

the vanity of health, the vanity of youth, and the vanity of life.

Three ways of putting something in charge:

putting oneself, the world, or the teaching in charge.

Three topics of discussion:

You might discuss the past: 'That is how it was in the past.' You might discuss the future: 'That is how it will be in the future.' Or you might discuss the present: 'This is how it is at present.'

Three knowledges:

recollection of past lives, knowledge of the death and rebirth of sentient beings, and knowledge of the ending of defilements.

Three meditative abidings:

the heavenly meditation, the divine meditation, and the noble meditation.

Three demonstrations:

The demonstration of psychic power, the demonstration of revealing, and the demonstration of instruction. These are the teachings grouped by three that have been rightly explained by the Buddha. You should all recite these in concert.

¹² 4. Fours There are teachings grouped by four that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by four?

Four kinds of mindfulness meditation:

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Four right efforts:

A mendicant generates

enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed.

Four bases of psychic power: A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort.

Four absorptions: A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Four ways of developing immersion further: There is a way of developing immersion further that leads to blissful meditation in this life. There is a way of developing immersion further that leads to gaining knowledge and vision. There is a way of developing immersion further that leads to mindfulness and awareness. There is a way of developing immersion further that leads to the ending of defilements. And what is the way of developing immersion further that leads to blissful meditation in this life? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... fourth absorption. This is the way of developing immersion further that leads to blissful meditation in this life. And what is the way of developing immersion further that leads to gaining knowledge and vision? A mendicant applies their mind to the perception of light, focusing on the perception of day regardless of whether it's night or day. And so, with an open and unenveloped heart, they develop a mind that's full of radiance. This is the way of developing immersion further that leads to gaining knowledge and vision. And what is the way of developing immersion further that leads to mindfulness and awareness? A mendicant knows feelings as they arise, as they remain, and as they go away. They know perceptions as they arise, as they remain, and as they go away. They know thoughts as they arise, as they remain, and as they go away. This is the way of developing immersion further that leads to mindfulness and awareness. And what is the way of developing immersion further that leads to the ending of defilements? A mendicant meditates observing rise and fall in the five grasping aggregates. 'Such is form, such is the origin of form, such is the disappearance of form. Such are feelings ... perceptions ... choices ... consciousness, such is the origin of consciousness, such is the disappearance of consciousness.' This is the way of developing immersion further that leads to the ending of defilements.

Four limitless states: A mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around,

they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. Four formless states: A mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. Four supports: After appraisal, a mendicant uses some things, endures some things, avoids some things, and dispels some things. Four noble customs: A mendicant is content with any kind of robe, and praises such contentment. They don’t employ improper solicitation for the sake of a robe. They don’t worry if they don’t get a robe. And if they do get a robe, they use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape. And on account of that they don’t glorify themselves or put others down. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, primordial noble custom. Furthermore, a mendicant is content with any kind of almsfood ... Furthermore, a mendicant is content with any kind of lodgings ... Furthermore, a mendicant enjoys giving up and loves to give up. They enjoy meditation and love to meditate. But they don’t glorify themselves or put down others on account of their love for giving up and meditation. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, primordial noble custom. Four efforts: The efforts to restrain, to give up, to develop, and to preserve. And what is the effort to restrain? When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, they don’t get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. This is called the effort to restrain. And what is the effort to give up? It’s when a mendicant doesn’t tolerate a sensual, malicious, or cruel thought that’s arisen, but gives it up, dispels it, eliminates it, and obliterates it. They don’t tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, eliminate them, and obliterate them. This is called the effort to give up. And what is the effort to develop? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is called the effort to develop. And what is the effort to preserve? It’s when a mendicant preserves a meditation subject that’s a fine basis of immersion: the perception of a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, or a bloated corpse. This is called the effort to preserve. Four knowledges: knowledge of the

teaching, inferential knowledge, knowledge of encompassing, and conventional knowledge.

Another four knowledges: knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Four factors for stream-entry: associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching. Four factors of a stream-enterer: A noble disciple has experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ They have experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ They have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.’ And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. Four fruits of the ascetic life: stream-entry, once-return, non-return, and perfection. Four elements: earth, water, fire, and air. Four foods: edible food, whether solid or subtle; contact is the second, mental intention the third, and consciousness the fourth. Four establishing of consciousness: As long as consciousness continues, it gets involved with form, supported by form, established on form. And with a sprinkle of relishing, it grows, increases, and matures. Or consciousness gets involved with feeling ... Or consciousness gets involved with perception ... Or as long as consciousness continues, it gets involved with choices, supported by choices, established on choices. And with a sprinkle of relishing, it grows, increases, and matures. Four prejudices: making decisions prejudiced by favoritism, hostility, stupidity, and cowardice. Four things that give rise to craving: Craving arises in a mendicant for the sake of robes, almsfood, lodgings, or rebirth in this or that state. Four ways of practice: painful practice with slow insight, painful practice with swift insight, pleasant practice with slow insight, and pleasant practice with swift insight. Another four ways of practice: impatient practice, patient practice, taming practice, and calming practice. Four footprints of the Dhamma: contentment, good will, right mindfulness, and right immersion. Four ways of taking up practices: There is a way of taking up practices that is painful now and results in future pain. There is a way of taking up practices that is painful now but results in future pleasure. There is a way of taking up practices that is pleasant now but results in future pain. There is a way of taking up practices that is pleasant now and results in future pleasure. Four spectrums of the teaching: ethics, immersion, wisdom, and freedom. Four powers: energy, mindfulness, immersion, and wisdom. Four foundations: the foundations of wisdom, truth, generosity, and peace. Four ways of answering questions: There is a question that should be answered categorically. There is a question that should be answered analytically. There is a question that should be answered with a counter-question. There is a question that should be set aside. Four deeds: There are deeds that are dark with dark result. There are deeds that are bright with bright result. There are deeds that are dark and bright with dark and bright result. There are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of

deeds. **Four things to be realized:** Past lives are to be realized with recollection. The passing away and rebirth of sentient beings is to be realized with vision. The eight liberations are to be realized with direct meditative experience. The ending of defilements is to be realized with wisdom.

Four floods: the floods of sensuality, desire for rebirth, views, and ignorance. **Four yokes:** the yokes of sensuality, desire for rebirth, views, and ignorance. **Four unyokings:** unyoking from the yokes of sensuality, desire for rebirth, views, and ignorance. **Four ties:** the personal ties to covetousness, ill will, misapprehension of precepts and observances, and the insistence that this is the only truth. **Four kinds of grasping:** grasping at sensual pleasures, views, precepts and observances, and theories of a self. **Four kinds of reproduction:** reproduction for creatures born from an egg, from a womb, from moisture, or spontaneously.

Four kinds of conception: Someone is unaware when conceived in their mother's womb, unaware as they remain there, and unaware as they emerge. This is the first kind of conception. Furthermore, someone is aware when conceived in their mother's womb, but unaware as they remain there, and unaware as they emerge. This is the second kind of conception. Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, but unaware as they emerge. This is the third kind of conception. Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, and aware as they emerge. This is the fourth kind of conception. **Four kinds of incarnation:** There is an incarnation where only one's own intention is effective, not that of others. There is an incarnation where only the intention of others is effective, not one's own. There is an incarnation where both one's own and others' intentions are effective. There is an incarnation where neither one's own nor others' intentions are effective.

Four ways of purifying a religious donation: There's a religious donation that's purified by the giver, not the recipient. There's a religious donation that's purified by the recipient, not the giver. There's a religious donation that's purified by neither the giver nor the recipient. There's a religious donation that's purified by both the giver and the recipient. **Four ways of being inclusive:** giving, kindly words, taking care, and equality. **Four ignoble expressions:** speech that's false, backbiting, harsh, or nonsensical. **Four noble expressions:** refraining from speech that's false, backbiting, harsh, or nonsensical. **Another four ignoble expressions:** saying you've seen, heard, thought, or known something, but you haven't. **Another four noble expressions:** saying you haven't seen, heard, thought, or known something, and you haven't. **Another four ignoble expressions:** saying you haven't seen, heard, thought, or known something, and you have. **Another four noble expressions:** saying you've seen, heard, thought, or known something, and you have. **Four individuals:** One individual mortifies themselves, committed to the practice of mortifying themselves. One individual mortifies others, committed to the practice of mortifying others. One individual mortifies themselves and others, committed to the practice of mortifying themselves and others. One individual doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine.

Another four individuals: One individual practices to benefit themselves, but not others. One individual practices to benefit others, but not themselves. One individual practices to benefit neither themselves nor others. One individual practices to benefit both themselves and others. **Another four individuals:** the dark bound for darkness, the dark bound for light, the light bound for darkness, and the light bound for light. **Another four individuals:** the confirmed ascetic, the

white lotus ascetic, the pink lotus ascetic, and the delicate ascetic of ascetics. These are the teachings grouped by four that have been rightly explained by the Buddha. You should all recite these in concert. The first recitation section is complete.

¹³ 5. Fives There are teachings grouped by five that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by five? **Five aggregates:** form, feeling, perception, choices, and consciousness. **Five grasping aggregates:** form, feeling, perception, choices, and consciousness. **Five kinds of sensual stimulation:** Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. **Five destinations:** hell, the animal realm, the ghost realm, humanity, and the gods. **Five kinds of stinginess:** stinginess with dwellings, families, material things, praise, and the teachings. **Five hindrances:** sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. **Five lower fetters:** substantialist view, doubt, misapprehension of precepts and observances, sensual desire, and ill will. **Five higher fetters:** desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. **Five precepts:** refraining from killing living creatures, stealing, sexual misconduct, lying, and intoxicants of beer, wine, and liquor. **Five things that can't be done:** A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they used to as a layperson. **Five losses:** loss of relatives, wealth, health, ethics, and view. It is not because of loss of relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. It is because of loss of ethics or view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. **Five endowments:** endowment with relatives, wealth, health, ethics, and view. It is not because of endowment with family, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It is because of endowment with ethics or view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. **Five drawbacks for an unethical person because of their failure in ethics:** Firstly, an unethical person loses great wealth on account of negligence. This is the first drawback. Furthermore, an unethical person gets a bad reputation. This is the second drawback. Furthermore, an unethical person enters any kind of assembly unconfident and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback. Furthermore, an unethical person feels lost when they die. This is the fourth drawback. Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the fifth drawback. **Five benefits for an ethical person because of their accomplishment in ethics:** Firstly, an ethical person gains great wealth on account of diligence. This is the first benefit. Furthermore, an ethical person gets a good reputation. This is the second benefit. Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third benefit. Furthermore, an ethical person dies not feeling lost. This is the fourth benefit. Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm. This is the fifth benefit. **A mendicant who wants to accuse another**

should first establish five things in themselves: I will speak at the right time, not at the wrong time. I will speak truthfully, not falsely. I will speak gently, not harshly. I will speak beneficially, not harmfully. I will speak lovingly, not from secret hate. A mendicant who wants to accuse another should first establish these five things in themselves.

Five factors that support meditation: A mendicant has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Five pure abodes: Aviha, Atappa, the gods fair to see, the fair seeing gods, and Akaniṭṭha.

Five non-returners: one who is extinguished between one life and the next, one who is extinguished upon landing, one who is extinguished without extra effort, one who is extinguished with extra effort, and one who heads upstream, going to the Akaniṭṭha realm.

Five kinds of hard-heartedness: Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of hard-heartedness. Furthermore, a mendicant has doubts about the teaching ... the Saṅgha ... the training ... A mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness.

Five shackles of the heart: Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first shackle of the heart. Furthermore, a mendicant isn't free of greed for the body ... They're not free of greed for form ... They eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying down, and drowsing ... They lead the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or fervent austerity or spiritual practice, may I become one of the gods!' This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth shackle of the heart.

Five faculties: eye, ear, nose, tongue, and body. **Another five faculties:** pleasure, pain, happiness, sadness, and equanimity. **Another five faculties:** faith, energy, mindfulness, immersion, and wisdom.

Five elements of escape: Take a case where a mendicant focuses on sensual pleasures, but on that their mind does not leap forth, gain confidence, settle down, and become decided. But when they focus on renunciation, on that their mind leaps forth, gains confidence, settles down, and becomes decided. Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures. They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling. This is how the escape from sensual pleasures is explained. Take another case where a mendicant focuses on ill will, but their mind does not leap forth ... But when they focus on good will, their mind leaps forth ... Their mind is in a good state ... well detached from ill will. They're freed from the distressing and feverish defilements that arise because of ill will, so they don't

experience that kind of feeling. This is how the escape from ill will is explained. Take another case where a mendicant focuses on harming, but their mind does not leap forth ... But when they focus on compassion, their mind leaps forth ... Their mind is in a good state ... well detached from harming. They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling. This is how the escape from harming is explained. Take another case where a mendicant focuses on form, but their mind does not leap forth ... But when they focus on the formless, their mind leaps forth ... Their mind is in a good state ... well detached from forms. They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling. This is how the escape from forms is explained. Take a case where a mendicant focuses on substantial reality, but their mind does not leap forth, gain confidence, settle down, and become decided. But when they focus on the cessation of substantial reality, their mind leaps forth, gains confidence, settles down, and becomes decided. Their mind is in a good state, well developed, well risen, well freed, and well detached from substantial reality. They're freed from the distressing and feverish defilements that arise because of substantial reality, so they don't experience that kind of feeling. This is how the escape from substantial reality is explained. Five opportunities for freedom: Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the first opportunity for freedom. Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. ... Or the mendicant rehearses the teaching in detail as they learned and memorized it. ... Or the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. ... Or a meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and penetrated with wisdom. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and penetrated with wisdom. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the fifth opportunity for freedom. Five perceptions that ripen in freedom: the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away. These are the teachings grouped by five that have been rightly explained by the Buddha. You should all recite these in concert.

¹⁴ 6. Sixes There are teachings grouped by six that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by six? Six interior sense fields: eye, ear, nose, tongue, body, and mind. Six exterior sense fields: sights, sounds, smells, tastes, touches, and ideas. Six classes of consciousness: eye, ear, nose, tongue, body, and mind consciousness. Six classes of contact: contact through the eye, ear, nose, tongue, body, and mind. Six classes of feeling: feeling born of contact through the eye, ear, nose, tongue, body, and mind. Six classes of perception: perceptions of sights, sounds, smells, tastes, touches, and ideas. Six bodies of intention: intention regarding sights, sounds, smells,

tastes, touches, and ideas. **Six classes of craving:** craving for sights, sounds, smells, tastes, touches, and ideas. **Six kinds of disrespect:** A mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality. **Six kinds of respect:** A mendicant has respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality. **Six preoccupations with happiness:** Seeing a sight with their eyes, one is preoccupied with a sight that's a basis for happiness. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ... Encountering a touch with their body ... Knowing an idea with their mind, one is preoccupied with an idea that's a basis for happiness. **Six preoccupations with sadness:** Seeing a sight with their eyes, one is preoccupied with a sight that's a basis for sadness. ... Knowing an idea with their mind, one is preoccupied with an idea that's a basis for sadness. **Six preoccupations with equanimity:** Seeing a sight with their eyes, one is preoccupied with a sight that's a basis for equanimity. ... Knowing an idea with their mind, one is preoccupied with an idea that's a basis for equanimity. **Six warm-hearted qualities:** Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness, both in public and in private. This too is a warm-hearted quality. Furthermore, a mendicant consistently treats their spiritual companions with mental kindness, both in public and in private. This too is a warm-hearted quality. Furthermore, a mendicant shares without reservation any material things they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality. Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality. They live according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and delivers one who applies it to the complete ending of suffering. This warm-hearted quality too makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. **Six roots of dispute:** Firstly, a mendicant is irritable and acrimonious. Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don't fulfill the training. They create a dispute in the Saṅgha, which is for the detriment and unhappiness of the people, for the harm, detriment, and suffering of gods and humans. If you see such a root of dispute in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come up in the future. That's how to give up this bad root of dispute, so it doesn't come up in the future. Furthermore, a mendicant is offensive and contemptuous ... They're jealous and stingy ... They're devious and deceitful ... They have corrupt wishes and wrong view ... They're attached to their own views, holding them tight, and refusing to let go. If you see such a root of dispute in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come up in the future. That's how to give up this bad root of dispute, so it doesn't come up in the future. **Six elements:** earth, water, fire, air, space, and consciousness. **Six elements of escape:** Take a mendicant who says: 'I've developed the heart's release by love. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow ill will still occupies my mind.' They should be told, 'Not

so, venerable! Don't say that. Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It's impossible, reverend, it cannot happen that the heart's release by love has been developed and properly implemented, yet somehow ill will still occupies the mind. For it is the heart's release by love that is the escape from ill will.' Take another mendicant who says: 'I've developed the heart's release by compassion. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow the thought of harming still occupies my mind.' They should be told, 'Not so, venerable! ... For it is the heart's release by compassion that is the escape from thoughts of harming.' Take another mendicant who says: 'I've developed the heart's release by rejoicing. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow discontent still occupies my mind.' They should be told, 'Not so, venerable! ... For it is the heart's release by rejoicing that is the escape from discontent.' Take another mendicant who says: 'I've developed the heart's release by equanimity. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow desire still occupies my mind.' They should be told, 'Not so, venerable! ... For it is the heart's release by equanimity that is the escape from desire.' Take another mendicant who says: 'I've developed the signless release of the heart. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow my consciousness still follows after signs.' They should be told, 'Not so, venerable! ... For it is the signless release of the heart that is the escape from all signs.' Take another mendicant who says: 'I'm rid of the conceit "I am". And I don't regard anything as "I am this". Yet somehow the dart of doubt and indecision still occupies my mind.' They should be told, 'Not so, venerable! Don't say that. Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It's impossible, reverend, it cannot happen that the conceit "I am" has been done away with, and nothing is regarded as "I am this", yet somehow the dart of doubt and indecision still occupy the mind. For it is the uprooting of the conceit "I am" that is the escape from the dart of doubt and indecision.'

Six unsurpassable things: the unsurpassable seeing, listening, acquisition, training, service, and recollection. **Six topics for recollection:** the recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities. **Six consistent responses:** A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ... Encountering a touch with their body ... Knowing an idea with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware. **Six classes of rebirth:** Someone born into a dark class gives rise to a dark result. Someone born into a dark class gives rise to a bright result. Someone born into a dark class gives rise to extinguishment, which is neither dark nor bright. Someone born into a bright class gives rise to a bright result. Someone born into a bright class gives rise to a dark result. Someone born into a bright class gives rise to extinguishment, which is neither dark nor bright. **Six perceptions that help penetration:** the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation. These are the teachings grouped by six that have been rightly explained by the Buddha. You should all recite these in concert.

¹⁵ 7. Sevens There are teachings grouped by seven that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by seven? **Seven riches of**

the noble ones:

- the riches of faith, ethics, conscience, prudence, learning, generosity, and wisdom.
- Seven awakening factors: mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.
- Seven prerequisites for immersion: right view, right purpose, right speech, right action, right livelihood, right effort, and right mindfulness.
- Seven bad qualities: a mendicant is faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless.
- Seven good qualities: a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise.
- Seven aspects of the teachings of the true persons: a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows individuals.
- Seven qualifications for graduation: A mendicant has a keen enthusiasm to undertake the training ... to examine the teachings ... to get rid of desires ... for retreat ... to rouse up energy ... for mindfulness and alertness ... to penetrate theoretically. And they don't lose these desires in the future.
- Seven perceptions: the perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation.
- Seven powers: faith, energy, conscience, prudence, mindfulness, immersion, and wisdom.
- Seven planes of consciousness: There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness. There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the Divinity's host through the first absorption. This is the second plane of consciousness. There are sentient beings that are unified in body and diverse in perception, such as the gods of sublime luminosity. This is the third plane of consciousness. There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth plane of consciousness. There are sentient beings that have gone totally beyond perceptions of form. With the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness. There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness. There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that 'there is nothing at all', they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.
- Seven individuals worthy of a religious donation: one freed both ways, one freed by wisdom, a direct witness, one attained to view, one freed by faith, a follower of teachings, and a follower by faith.
- Seven underlying tendencies: sensual desire, aversion, views, doubt, conceit, desire for continued existence, and ignorance.
- Seven fetters: attraction, aversion, views, doubt, conceit, desire for continued existence, and ignorance.
- Seven means of settling any disciplinary issues that might arise: Resolution face-to-face to be applied. Resolution through recollection to be granted. Resolution because of past insanity to be granted. Acting according to what has been admitted. Majority decision. Further penalty. Covering over as if with grass. These are the teachings grouped by seven that have been rightly explained by the Buddha. You should all recite these in concert. The second recitation section is complete.

¹⁶ 8. Eights There are teachings grouped by eight that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by eight? Eight wrong ways: wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort,

wrong mindfulness, and wrong immersion. Eight right ways: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. Eight individuals worthy of a religious donation: The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection. Eight grounds for laziness: Firstly, a mendicant has some work to do. They think: 'I have some work to do. But while doing it my body will get tired. I'd better have a lie down.' They lie down, and don't rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for laziness. Furthermore, a mendicant has done some work. They think: 'I've done some work. But while working my body got tired. I'd better have a lie down.' They lie down, and don't rouse energy ... This is the second ground for laziness. Furthermore, a mendicant has to go on a journey. They think: 'I have to go on a journey. But while walking my body will get tired. I'd better have a lie down.' They lie down, and don't rouse energy ... This is the third ground for laziness. Furthermore, a mendicant has gone on a journey. They think: 'I've gone on a journey. But while walking my body got tired. I'd better have a lie down.' They lie down, and don't rouse energy ... This is the fourth ground for laziness. Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, coarse or fine. My body is tired and unfit for work. I'd better have a lie down.' They lie down, and don't rouse energy ... This is the fifth ground for laziness. Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is heavy and unfit for work, like I've just eaten a load of beans. I'd better have a lie down.' They lie down, and don't rouse energy ... This is the sixth ground for laziness. Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. Lying down would be good for me. I'd better have a lie down.' They lie down, and don't rouse energy ... This is the seventh ground for laziness. Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. My body is weak and unfit for work. I'd better have a lie down.' They lie down, and don't rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for laziness. Eight grounds for arousing energy: Firstly, a mendicant has some work to do. They think: 'I have some work to do. While working it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for arousing energy. Furthermore, a mendicant has done some work. They think: 'I've done some work. While I was working I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.' They rouse up energy ... This is the second ground for arousing energy. Furthermore, a mendicant has to go on a journey. They think: 'I have to go on a journey. While walking it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.' They rouse up energy ... This is the third ground for arousing energy. Furthermore, a mendicant has gone on a journey. They think: 'I've gone on a journey. While I was walking I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.' They rouse up energy ... This is the fourth ground for arousing energy. Furthermore, a mendicant has wandered

for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, coarse or fine. My body is light and fit for work. I'd better preemptively rouse up energy.' They rouse up energy ... This is the fifth ground for arousing energy. Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is strong and fit for work. I'd better preemptively rouse up energy.' They rouse up energy ... This is the sixth ground for arousing energy. Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. It's possible this illness will worsen. I'd better preemptively rouse up energy.' They rouse up energy ... This is the seventh ground for arousing energy. Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. It's possible the illness will come back. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for arousing energy. Eight reasons to give: Someone might give a gift after insulting the recipient. Or they give out of fear. Or they give thinking, 'They gave to me.' Or they give thinking, 'They'll give to me.' Or they give thinking, 'It's good to give.' Or they give thinking, 'I cook, they don't. It wouldn't be right for me to not give to them.' Or they give thinking, 'By giving this gift I'll get a good reputation.' Or they give thinking, 'This is an adornment and requisite for the mind.' Eight rebirths by giving: First, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give they expect back. They see an affluent aristocrat or brahmin or householder amusing themselves, supplied and provided with the five kinds of sensual stimulation. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats or brahmins or householders!' They settle on that thought, stabilize it, and develop it. As they've settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity. Next, someone gives to ascetics or brahmins. Whatever they give they expect back. And they've heard: 'The gods of the four great kings are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods of the four great kings!' They settle on that thought, stabilize it, and develop it. As they've settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity. Next, someone gives to ascetics or brahmins. Whatever they give they expect back. And they've heard: 'The gods of the thirty-three ... the gods of Yama ... the joyful gods ... the gods who love to create ... the gods who control what is created by others are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods who control what is created by others!' They settle on that thought, stabilize it, and develop it. As they've settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity. Next, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give they expect back. And they've heard: 'The gods of the Divinity's host are long-lived, beautiful, and very happy.' They think:

‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of the Divinity’s host!’ They settle on that thought, stabilize it, and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. And for those free of desire, not those with desire. The heart’s wish of an ethical person succeeds because of their freedom from desire. Eight assemblies: the assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods of the four great kings. An assembly of the gods of the thirty-three. An assembly of Māras. An assembly of divinities. Eight worldly conditions: gain and loss, fame and disgrace, blame and praise, pleasure and pain. Eight dimensions of mastery: Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the first dimension of mastery. Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the second dimension of mastery. Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the third dimension of mastery. Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the fourth dimension of mastery. Not perceiving form internally, someone sees forms externally that are blue, with blue color and blue appearance. They’re like a flax flower that’s blue, with blue color and blue appearance. Or a cloth from Varanasi that’s smoothed on both sides, blue, with blue color and blue appearance. Mastering them, they perceive: ‘I know and see.’ This is the fifth dimension of mastery. Not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. They’re like a champak flower that’s yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that’s smoothed on both sides, yellow, with yellow color and yellow appearance. Mastering them, they perceive: ‘I know and see.’ This is the sixth dimension of mastery. Not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. They’re like a scarlet mallow flower that’s red, with red color and red appearance. Or a cloth from Varanasi that’s smoothed on both sides, red, with red color and red appearance. Mastering them, they perceive: ‘I know and see.’ This is the seventh dimension of mastery. Not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. They’re like the morning star that’s white, with white color and white appearance. Or a cloth from Varanasi that’s smoothed on both sides, white, with white color and white appearance. Mastering them, they perceive: ‘I know and see.’ This is the eighth dimension of mastery. Eight liberations: Having physical form, they see forms. This is the first liberation. Not perceiving physical form internally, they see forms externally. This is the second liberation. They’re focused only on beauty. This is the third liberation. Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space. This is the fourth liberation. Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. This is the fifth liberation. Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. This is the sixth liberation. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation. Going totally beyond the dimension of neither

perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation. These are the teachings grouped by eight that have been rightly explained by the Buddha. You should all recite these in concert.

¹⁷ 9. Nines There are teachings grouped by nine that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by nine? **Nine grounds for resentment:** Thinking: ‘They did wrong to me,’ you harbor resentment. Thinking: ‘They are doing wrong to me’ ... ‘They will do wrong to me’ ... ‘They did wrong by someone I love’ ... ‘They are doing wrong by someone I love’ ... ‘They will do wrong by someone I love’ ... ‘They helped someone I dislike’ ... ‘They are helping someone I dislike’ ... Thinking: ‘They will help someone I dislike,’ you harbor resentment. **Nine ways to get rid of resentment:** Thinking: ‘They did wrong to me, but what can I possibly do?’ you get rid of resentment. Thinking: ‘They are doing wrong to me ...’ ... ‘They will do wrong to me ...’ ... ‘They did wrong by someone I love ...’ ... ‘They are doing wrong by someone I love ...’ ... ‘They will do wrong by someone I love ...’ ... ‘They helped someone I dislike ...’ ... ‘They are helping someone I dislike ...’ ... Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment. **Nine abodes of sentient beings:** There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first abode of sentient beings. There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the Divinity’s host through the first absorption. This is the second abode of sentient beings. There are sentient beings that are unified in body and diverse in perception, such as the gods of sublime luminosity. This is the third abode of sentient beings. There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth abode of sentient beings. There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings. This is the fifth abode of sentient beings. There are sentient beings that have gone totally beyond perceptions of form. With the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space. This is the sixth abode of sentient beings. There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the seventh abode of sentient beings. There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the eighth abode of sentient beings. There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception. This is the ninth abode of sentient beings. **Nine lost opportunities for spiritual practice:** Firstly, a Realized One has arisen in the world. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But that individual has been reborn in hell. This is the first lost opportunity for spiritual practice. Furthermore, a Realized One has arisen in the world ... But that individual has been reborn in the animal realm. This is the second lost opportunity for spiritual practice. Furthermore, a Realized One has arisen in the world ... But an individual has been reborn in the ghost realm. This is the third lost opportunity for spiritual practice. Furthermore, a Realized One has arisen in the world ... But that individual has been reborn among the titans. This is the fourth lost opportunity for spiritual practice. Furthermore, a Realized One has arisen in the world ... But that individual has been reborn

in one of the long-lived orders of gods. This is the fifth lost opportunity for spiritual practice. Furthermore, a Realized One has arisen in the world ... But that individual has been reborn in the borderlands, among uneducated foreigners, where monks, nuns, laymen, and laywomen do not go. This is the sixth lost opportunity for spiritual practice. Furthermore, a Realized One has arisen in the world ... And an individual is reborn in a central country. But they have wrong view and distorted perspective: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comporting and rightly practicing, and who describes the afterlife after realizing it with their own insight.' This is the seventh lost opportunity for spiritual practice. Furthermore, a Realized One has arisen in the world ... And an individual is reborn in a central country. But they're witless, dull, idiotic, and unable to distinguish what is well said from what is poorly said. This is the eighth lost opportunity for spiritual practice. Furthermore, no Realized One has arisen in the world, so there is no teaching of the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But an individual is reborn in a central country. And they're wise, bright, clever, and able to distinguish what is well said from what is poorly said. This is the ninth lost opportunity for spiritual practice.

Nine progressive meditations: A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

Nine progressive cessations: For someone who has attained the first absorption, sensual perceptions have ceased. For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased. For someone who has attained the third absorption, rapture has ceased. For someone who has attained the fourth absorption, breathing has ceased. For someone who has attained the dimension of infinite space, the perception of form has ceased. For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness

has ceased. For someone who has attained the cessation of perception and feeling, perception and feeling have ceased. These are the teachings grouped by nine that have been rightly explained by the Buddha. You should all recite these in concert.

¹⁸ 10. Tens There are teachings grouped by ten that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by ten? Ten qualities that serve as protector: Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is a quality that serves as protector. Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. This too is a quality that serves as protector. Furthermore, a mendicant has good friends, companions, and associates. This too is a quality that serves as protector. Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. This too is a quality that serves as protector. Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. This too is a quality that serves as protector. Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. This too is a quality that serves as protector. Furthermore, a mendicant is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. This too is a quality that serves as protector. Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This too is a quality that serves as protector. Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This too is a quality that serves as protector. Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This too is a quality that serves as protector. Ten universal dimensions of meditation: Someone perceives the meditation on universal earth above, below, across, undivided and limitless. They perceive the meditation on universal water ... the meditation on universal fire ... the meditation on universal air ... the meditation on universal blue ... the meditation on universal yellow ... the meditation on universal red ... the meditation on universal white ... the meditation on universal space ... They perceive the meditation on universal consciousness above, below, across, undivided and limitless. Ten ways of doing unskillful deeds: killing living creatures, stealing, and sexual misconduct; speech that's false, backbiting, harsh, or nonsensical; covetousness, ill will, and wrong view. Ten ways of doing skillful deeds: refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, backbiting, harsh, or nonsensical; contentment, good will, and right view. Ten abodes of the noble ones: A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has cast aside idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom. And how has a mendicant given up five factors? It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and

remorse, and doubt. That's how a mendicant has given up five factors. And how does a mendicant possess six factors? A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ... Encountering a touch with their body ... Knowing an idea with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware. That's how a mendicant possesses six factors. And how does a mendicant have a single guard? It's when a mendicant's heart is guarded by mindfulness. That's how a mendicant has a single guard. And how does a mendicant have four supports? After appraisal, a mendicant uses some things, endures some things, avoids some things, and dispels some things. That's how a mendicant has four supports. And how has a mendicant cast aside idiosyncratic interpretations of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has cast out, cast aside, thrown out, discarded, let go of, given up, and relinquished all these. That's how a mendicant has cast aside idiosyncratic interpretations of the truth. And how has a mendicant totally given up searching? It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path. That's how a mendicant has totally given up searching. And how does a mendicant have unsullied intentions? It's when they've given up sensual, malicious, and cruel intentions. That's how a mendicant has unsullied intentions. And how has a mendicant stilled the physical process? It's when, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how a mendicant has stilled the physical process. And how is a mendicant well freed in mind? It's when a mendicant's mind is freed from greed, hate, and delusion. That's how a mendicant is well freed in mind. And how is a mendicant well freed by wisdom? It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.' That's how a mendicant's mind is well freed by wisdom. Ten qualities of an adept: an adept's right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. Reverends, these are the teachings grouped by ten that have been rightly explained by the Buddha. You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans."

¹⁹ Then the Buddha got up and said to Venerable Sāriputta, "Good, good, Sāriputta! It's good that you've taught this exposition of the reciting in concert." That is what Venerable Sāriputta said, and the Teacher concurred. Satisfied, the mendicants approved what Sāriputta said.

DN 34: Up to Ten

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Campā on the banks of the Gaggara Lotus Pond together with a large Saṅgha of five hundred mendicants. There Sāriputta addressed the mendicants: “Reverends, mendicants!” “Reverend,” they replied. Sāriputta said this: “I will relate the teachings up to ten for attaining extinguishment, for making an end of suffering, the release from all ties.

² 1. Groups of One Reverends, one thing is helpful, one thing should be developed, one thing should be completely understood, one thing should be given up, one thing makes things worse, one thing leads to distinction, one thing is hard to comprehend, one thing should be produced, one thing should be directly known, one thing should be realized. **What one thing is helpful?** Diligence in skillful qualities. **What one thing should be developed?** Mindfulness of the body that is full of pleasure. **What one thing should be completely understood?** Contact, which is accompanied by defilements and fuels grasping. **What one thing should be given up?** The conceit ‘I am’. **What one thing makes things worse?** Irrational application of mind. **What one thing leads to distinction?** Rational application of mind. **What one thing is hard to comprehend?** The heart’s immersion of immediate result. **What one thing should be produced?** Unshakable knowledge. **What one thing should be directly known?** All sentient beings are sustained by food. **What one thing should be realized?** The unshakable release of the heart. So these ten things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

³ 2. Groups of Two Two things are helpful, two things should be developed, two things should be completely understood, two things should be given up, two things make things worse, two things lead to distinction, two things are hard to comprehend, two things should be produced, two things should be directly known, two things should be realized. **What two things are helpful?** Mindfulness and situational awareness. **What two things should be developed?** Serenity and discernment. **What two things should be completely understood?** Name and form. **What two things should be given up?** Ignorance and craving for continued existence. **What two things make things worse?** Being hard to admonish and having bad friends. **What two things lead to distinction?** Being easy to admonish and having good friends. **What two things are hard to comprehend?** The causes and reasons for the corruption of sentient beings, and the causes and reasons for the purification of sentient beings. **What two things should be produced?** Two knowledges: knowledge of ending, and knowledge of non-arising. **What two things should be directly known?** Two elements: the conditioned element and the unconditioned element. **What two things should be realized?** Knowledge and freedom. So these twenty things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

⁴ 3. Groups of Three Three things are helpful, etc. What three things are helpful? Associating with true persons, listening to the true teaching, and practicing in line with the teaching. What three things should be developed? Three kinds of immersion. Immersion with placing the mind and keeping it connected. Immersion without placing the mind, merely keeping it connected. Immersion without placing the mind or keeping it connected. What three things should be completely understood? Three feelings: pleasant, painful, and neutral. What three things should be given up? Three cravings: craving for sensual pleasures, craving for continued existence, and craving for nonexistence. What three things make things worse? Three unskillful roots: greed, hate, and delusion. What three things lead to distinction? Three skillful roots: contentment, love, and understanding. What three things are hard to comprehend? Three elements of escape. Renunciation is the escape from sensual pleasures. The formless is the escape from form. Cessation is the escape from whatever is created, conditioned, and dependently originated. What three things should be produced? Three knowledges: knowledge regarding the past portion, the future portion, and the present portion. What three things should be directly known? Three elements: the sensual realm, the realm of luminous form, and the formless realm. What three things should be realized? Three knowledges: recollection of past lives, knowledge of the death and rebirth of sentient beings, and knowledge of the ending of defilements. So these thirty things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

⁵ 4. Groups of Four Four things are helpful, etc. What four things are helpful? Four situations: living in a suitable region, relying on true persons, being rightly resolved in oneself, and past merit. What four things should be developed? The four kinds of mindfulness meditation. A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. What four things should be completely understood? Four foods: edible food, whether solid or subtle; contact is the second, mental intention the third, and consciousness the fourth. What four things should be given up? Four floods: sensuality, desire for rebirth, views, and ignorance. What four things make things worse? Four yokes: the yokes of sensuality, desire for rebirth, views, and ignorance. What four things lead to distinction? Four kinds of unyoking: unyoking from the yokes of sensuality, desire for rebirth, views, and ignorance. What four things are hard to comprehend? Four kinds of immersion: immersion liable to decline, stable immersion, immersion that leads to distinction, and immersion that leads to penetration. What four things should be produced? Four knowledges: knowledge of the teaching, inferential knowledge, knowledge of encompassing, and conventional knowledge. What four things should be directly known? The four noble truths: suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. What four things should be realized? Four fruits of the ascetic life: stream-entry, once-return, non-return, and perfection. So these forty things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

⁶ 5. Groups of Five Five things are helpful, etc. What five things are helpful? Five factors that support meditation. A mendicant has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the

world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They’re not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They’re wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. **What five things should be developed?** Right immersion with five factors: pervasion with rapture, pervasion with pleasure, pervasion with mind, pervasion with light, and the basis for reviewing. **What five things should be completely understood?** Five grasping aggregates: form, feeling, perception, choices, and consciousness. **What five things should be given up?** Five hindrances: sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. **What five things make things worse?** Five kinds of hard-heartedness. Firstly, a mendicant has doubts about the Teacher. They’re uncertain, undecided, and lacking confidence. This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the first kind of hard-heartedness. Furthermore, a mendicant has doubts about the teaching ... the Saṅgha ... the training ... A mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness. **What five things lead to distinction?** Five faculties: faith, energy, mindfulness, immersion, and wisdom. **What five things are hard to comprehend?** Five elements of escape. A mendicant focuses on sensual pleasures, but on that their mind does not leap forth, gain confidence, settle down, and become decided. But when they focus on renunciation, on that their mind leaps forth, gains confidence, settles down, and becomes decided. Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures. They’re freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don’t experience that kind of feeling. This is how the escape from sensual pleasures is explained. Take another case where a mendicant focuses on ill will, but their mind does not leap forth ... But when they focus on good will, their mind leaps forth ... Their mind is in a good state ... well detached from ill will. They’re freed from the distressing and feverish defilements that arise because of ill will, so they don’t experience that kind of feeling. This is how the escape from ill will is explained. Take another case where a mendicant focuses on harming, but their mind does not leap forth ... But when they focus on compassion, their mind leaps forth ... Their mind is in a good state ... well detached from harming. They’re freed from the distressing and feverish defilements that arise because of harming, so they don’t experience that kind of feeling. This is how the escape from harming is explained. Take another case where a mendicant focuses on form, but their mind does not leap forth ... But when they focus on the formless, their mind leaps forth ... Their mind is in a good state ... well detached from forms. They’re freed from the distressing and feverish defilements that arise because of form, so they don’t experience that kind of feeling. This is how the escape from forms is explained. Take a case where a mendicant focuses on substantial reality, but their mind does not leap forth, gain confidence, settle down, and become decided. But when they focus on the cessation of substantial reality, their mind leaps forth, gains confidence, settles down, and becomes decided. Their mind is in a good state, well developed, well risen, well freed, and well detached from substantial reality. They’re freed from the distressing and feverish defilements that arise because of

substantial reality, so they don't experience that kind of feeling. This is how the escape from substantial reality is explained. What five things should be produced? Right immersion with five knowledges. The following knowledges arise for you personally: 'This immersion is blissful now, and results in bliss in the future.' 'This immersion is noble and not of the flesh.' 'This immersion is not cultivated by reprobates.' 'This immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression.' 'I mindfully enter into and emerge from this immersion.' What five things should be directly known? Five opportunities for freedom. Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the first opportunity for freedom. Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they teach it in detail to others as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the second opportunity for freedom. Furthermore, it may be that neither the Teacher nor ... the mendicant teaches Dhamma. But the mendicant rehearses the teaching in detail as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they rehearse it in detail as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the third opportunity for freedom. Furthermore, it may be that neither the Teacher nor ... the mendicant teaches Dhamma ... nor does the mendicant rehearse the teaching. But the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they think about and consider it in their heart, examining it with the mind as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the fourth opportunity for freedom. Furthermore, it may be that neither the Teacher nor ... the mendicant teaches Dhamma ... nor does the mendicant rehearse the teaching ... or think about it. But a meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and penetrated with wisdom. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and penetrated with wisdom. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the fifth opportunity for freedom. What five things should be realized? Five spectrums of the teaching: ethics, immersion, wisdom, freedom, and knowledge and vision of freedom. So these fifty things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

⁷ 6. Groups of Six Six things are helpful, etc. **What six things are helpful?** Six warm-hearted qualities. Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness. Furthermore, a mendicant consistently treats their spiritual companions with mental kindness. Furthermore, a mendicant shares without reservation any material things they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and delivers one who applies it to the complete ending of suffering. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. **What six things should be developed?** Six topics for recollection: the recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities. **What six things should be completely understood?** Six interior sense fields: eye, ear, nose, tongue, body, and mind. **What six things should be given up?** Six classes of craving: craving for sights, sounds, smells, tastes, touches, and ideas. **What six things make things worse?** Six kinds of disrespect. A mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality. **What six things lead to distinction?** Six kinds of respect. A mendicant has respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality. **What six things are hard to comprehend?** Six elements of escape. Take a mendicant who says: 'I've developed the heart's release by love. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow ill will still occupies my mind.' They should be told, 'Not so, venerable! Don't say that. Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It's impossible, reverend, it cannot happen that the heart's release by love has been developed and properly implemented, yet somehow ill will still occupies the mind. For it is the heart's release by love that is the escape from ill will.' Take another mendicant who says: 'I've developed the heart's release by compassion. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow the thought of harming still occupies my mind.' They should be told, 'Not so, venerable! ... For it is the heart's release by compassion that is the escape from thoughts of harming.' Take another mendicant who says: 'I've developed the heart's release by rejoicing. ... Yet somehow discontent still occupies my mind.' They should be told, 'Not so, venerable! ... For it is the heart's release by rejoicing that is the escape from discontent.' Take another mendicant who says: 'I've developed the heart's release by equanimity. ... Yet somehow desire still occupies my mind.' They should be told, 'Not so, venerable! ... For it is the heart's release by equanimity that is the escape from desire.' Take another mendicant who says: 'I've developed the signless release of the heart. ... Yet somehow my consciousness still follows after signs.' They should be told, 'Not so, venerable! ... For it is the signless release of the heart that is the escape from all signs.' Take another mendicant who says: 'I'm rid of the conceit "I am". And I don't regard anything as "I am this". Yet somehow the dart of doubt and indecision still occupies my mind.' They

should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It’s impossible, reverend, it cannot happen that the conceit “I am” has been done away with, and nothing is regarded as “I am this”, yet somehow the dart of doubt and indecision still occupy the mind. For it is the uprooting of the conceit “I am” that is the escape from the dart of doubt and indecision.’

What six things should be produced? Six consistent responses. A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ... Encountering a touch with their body ... Knowing an idea with their mind, they’re neither happy nor sad. They remain equanimous, mindful and aware.

What six things should be directly known? Six unsurpassable things: the unsurpassable seeing, listening, acquisition, training, service, and recollection.

What six things should be realized? Six direct knowledges. A mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of divinity. With clairsaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far. They understand the minds of other beings and individuals, having encompassed them with their own mind. They recollect many kinds of past lives, with features and details. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds. They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. So these sixty things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

⁸ 7. Groups of Seven Seven things are helpful, etc. **What seven things are helpful?** Seven riches of the noble ones: the riches of faith, ethics, conscience, prudence, learning, generosity, and wisdom. **What seven things should be developed?** Seven awakening factors: mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. **What seven things should be completely understood?** Seven planes of consciousness. There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness. There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the Divinity’s host through the first absorption. This is the second plane of consciousness. There are sentient beings that are unified in body and diverse in perception, such as the gods of sublime luminosity. This is the third plane of consciousness. There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth plane of consciousness. There are sentient beings that have gone totally beyond perceptions of form. With the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness. There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the sixth plane of

consciousness. There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness. **What seven things should be given up?**

** Seven underlying tendencies: sensual desire, aversion, views, doubt, conceit, desire for continued existence, and ignorance. **What seven things make things worse?****

** Seven bad qualities: a mendicant is faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless. **What seven things lead to distinction?****

** Seven good qualities: a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise. **What seven things are hard to comprehend?****

** Seven aspects of the teachings of the true persons: a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows individuals. **What seven things should be produced?****

** Seven perceptions: the perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation. **What seven things should be directly known?****

** Seven qualifications for graduation. A mendicant has a keen enthusiasm to undertake the training ... to examine the teachings ... to get rid of desires ... for retreat ... to rouse up energy ... for mindfulness and alertness ... to penetrate theoretically. And they don’t lose these desires in the future. **What seven things should be realized?****

** Seven powers of one who has ended the defilements. Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions as truly impermanent. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’ Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that sensual pleasures are truly like a pit of glowing coals. ... Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to seclusion. They’re withdrawn, loving renunciation, and have totally eliminated defiling influences. ... Furthermore, a mendicant with defilements ended has well developed the four kinds of mindfulness meditation. ... Furthermore, a mendicant with defilements ended has well developed the five faculties. ... Furthermore, a mendicant with defilements ended has well developed the seven awakening factors. ... Furthermore, a mendicant with defilements ended has well developed the noble eightfold path. ... This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’ So these seventy things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One. The first recitation section is complete.**

⁹ 8. Groups of Eight Eight things are helpful, etc. **What eight things are helpful?**

** There are eight causes and reasons that lead to acquiring the wisdom fundamental to the spiritual life, and to its increase, growth, development, and fulfillment once it has been acquired. What eight? It’s when a mendicant lives relying on the Teacher or a spiritual companion in a teacher’s role. And they set up a keen sense of conscience and prudence for them, with warmth and respect. This is the first cause. When a mendicant lives relying on the Teacher or a spiritual companion in a teacher’s role—with a keen sense of conscience and prudence for them, with warmth and respect—from time to time they go and ask them questions: ‘Why, sir, does it say this? What does that mean?’ Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. This is the second cause. After hearing that teaching they perfect withdrawal of both body and mind. This is the third cause. Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest**

fault, they keep the rules they've undertaken. This is the fourth cause. Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. This is the fifth cause. Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the sixth cause. Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This is the seventh cause. Furthermore, a mendicant meditates observing rise and fall in the five grasping aggregates. 'Such is form, such is the origin of form, such is the disappearance of form. Such is feeling, such is the origin of feeling, such is the disappearance of feeling. Such is perception, such is the origin of perception, such is the disappearance of perception. Such are choices, such is the origin of choices, such is the disappearance of choices. Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.' This is the eighth cause. **What eight things should be developed?** The noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. **What eight things should be completely understood?** Eight worldly conditions: gain and loss, fame and disgrace, blame and praise, pleasure and pain. **What eight things should be given up?** Eight wrong ways: wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. **What eight things make things worse?** **Eight grounds for laziness.** Firstly, a mendicant has some work to do. They think: 'I have some work to do. But while doing it my body will get tired. I'd better have a lie down.' They lie down, and don't rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for laziness. Furthermore, a mendicant has done some work. They think: 'I've done some work. But while working my body got tired. I'd better have a lie down.' They lie down, and don't rouse energy ... This is the second ground for laziness. Furthermore, a mendicant has to go on a journey. They think: 'I have to go on a journey. But while walking my body will get tired. I'd better have a lie down.' They lie down, and don't rouse energy ... This is the third ground for laziness. Furthermore, a mendicant has gone on a journey. They think: 'I've gone on a journey. But while walking my body got tired. I'd better have a lie down.' They lie down, and don't rouse energy ... This is the fourth ground for laziness. Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, coarse or fine. My body is tired and unfit for work. I'd better have a lie down.' ... This is the fifth ground for laziness. Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is heavy, unfit for work, like I've just eaten a load of beans. I'd better have a lie down.' ... They lie down, and don't rouse energy ... This is the sixth ground for laziness. Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. Lying down would be good for me. I'd better have a lie down.' They lie down, and don't rouse energy ... This is the seventh ground for laziness. Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. My body is weak and unfit for work. I'd better have a lie down.' They lie down, and

don't rouse energy ... This is the eighth ground for laziness. What eight things lead to distinction? Eight grounds for arousing energy. Firstly, a mendicant has some work to do. They think: 'I have some work to do. While working it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for arousing energy. Furthermore, a mendicant has done some work. They think: 'I've done some work. While I was working I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.' ... This is the second ground for arousing energy. Furthermore, a mendicant has to go on a journey. They think: 'I have to go on a journey. While walking it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.' ... This is the third ground for arousing energy. Furthermore, a mendicant has gone on a journey. They think: 'I've gone on a journey. While I was walking I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.' ... This is the fourth ground for arousing energy. Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, coarse or fine. My body is light and fit for work. I'd better preemptively rouse up energy.' ... This is the fifth ground for arousing energy. Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is strong and fit for work. I'd better preemptively rouse up energy.' ... This is the sixth ground for arousing energy. Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. It's possible this illness will worsen. I'd better preemptively rouse up energy.' ... This is the seventh ground for arousing energy. Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. It's possible the illness will come back. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for arousing energy. What eight things are hard to comprehend? Eight lost opportunities for spiritual practice. Firstly, a Realized One has arisen in the world. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But that individual has been reborn in hell. This is the first lost opportunity for spiritual practice. Furthermore, a Realized One has arisen in the world ... But that individual has been reborn in the animal realm. This is the second lost opportunity for spiritual practice. Furthermore, a Realized One has arisen in the world ... But that individual has been reborn in the ghost realm. This is the third lost opportunity for spiritual practice. Furthermore, a Realized One has arisen in the world ... But that individual has been reborn in one of the long-lived orders of gods. This is the fourth lost opportunity for spiritual practice. Furthermore, a Realized One has arisen in the world ... But that individual has been reborn in the borderlands, among uneducated foreigners, where monks, nuns, laymen, and laywomen do not go. This is the fifth lost opportunity for spiritual practice. Furthermore, a Realized One has arisen in the world ... And an individual is reborn in a central country. But they have wrong view and distorted perspective: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and

who describes the afterlife after realizing it with their own insight.’ This is the sixth lost opportunity for spiritual practice. Furthermore, a Realized One has arisen in the world ... And an individual is reborn in a central country. But they’re witless, dull, idiotic, and unable to distinguish what is well said from what is poorly said. This is the seventh lost opportunity for spiritual practice. Furthermore, a Realized One has not arisen in the world ... so there is no teaching of the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But an individual is reborn in a central country. And they’re wise, bright, clever, and able to distinguish what is well said from what is poorly said. This is the eighth lost opportunity for spiritual practice. What eight things should be produced? Eight thoughts of a great man. ‘This teaching is for those of few wishes, not those of many wishes. It’s for the contented, not those who lack contentment. It’s for the secluded, not those who enjoy company. It’s for the energetic, not the lazy. It’s for the mindful, not the unmindful. It’s for those with immersion, not those without immersion. It’s for the wise, not the witless. This teaching is for those who don’t enjoy proliferating, not for those who enjoy proliferating.’ What eight things should be directly known? Eight dimensions of mastery. Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the first dimension of mastery. Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the second dimension of mastery. Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the third dimension of mastery. Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the fourth dimension of mastery. Not perceiving form internally, someone sees forms externally that are blue, with blue color and blue appearance. They’re like a flax flower that’s blue, with blue color and blue appearance. Or a cloth from Varanasi that’s smoothed on both sides, blue, with blue color and blue appearance. Mastering them, they perceive: ‘I know and see.’ This is the fifth dimension of mastery. Not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. They’re like a champak flower that’s yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that’s smoothed on both sides, yellow, with yellow color and yellow appearance. Mastering them, they perceive: ‘I know and see.’ This is the sixth dimension of mastery. Not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. They’re like a scarlet mallow flower that’s red, with red color and red appearance. Or a cloth from Varanasi that’s smoothed on both sides, red, with red color and red appearance. Mastering them, they perceive: ‘I know and see.’ This is the seventh dimension of mastery. Not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. They’re like the morning star that’s white, with white color and white appearance. Or a cloth from Varanasi that’s smoothed on both sides, white, with white color and white appearance. Mastering them, they perceive: ‘I know and see.’ This is the eighth dimension of mastery. What eight things should be realized? Eight liberations. Having physical form, they see forms. This is the first liberation. Not perceiving physical form internally, someone see forms externally. This is the second liberation. They’re focused only on beauty. This is the third liberation. Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space. This is the fourth liberation. Going totally beyond the dimension of

infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. This is the fifth liberation. Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. This is the sixth liberation. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation. Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation. So these eighty things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

¹⁰ 9. Groups of Nine Nine things are helpful, etc. **What nine things are helpful?** Nine things rooted in rational application of mind. When you apply the mind rationally, joy springs up. When you’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, you feel bliss. And when you’re blissful, the mind becomes immersed. When your mind is immersed, you truly know and see. When you truly know and see, you grow disillusioned. Being disillusioned, desire fades away. When desire fades away you’re freed. **What nine things should be developed?** Nine factors of trying to be pure. The factors of trying to be pure in ethics, mind, view, overcoming doubt, knowledge and vision of what is the path and what is not the path, knowledge and vision of the practice, knowledge and vision, wisdom, and freedom. **What nine things should be completely understood?** Nine abodes of sentient beings. There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first abode of sentient beings. There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the Divinity’s host through the first absorption. This is the second abode of sentient beings. There are sentient beings that are unified in body and diverse in perception, such as the gods of sublime luminosity. This is the third abode of sentient beings. There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth abode of sentient beings. There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings. This is the fifth abode of sentient beings. There are sentient beings that have gone totally beyond perceptions of form. With the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space. This is the sixth abode of sentient beings. There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the seventh abode of sentient beings. There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the eighth abode of sentient beings. There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception. This is the ninth abode of sentient beings. **What nine things should be given up?** Nine things rooted in craving. Craving gives rise to searching. Searching gives rise to gaining material things. Gaining material things gives rise to evaluation. Evaluation gives rise to desire and lust. Desire and lust gives rise to attachment. Attachment gives rise to ownership. Ownership gives rise to stinginess. Stinginess gives rise to safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels,

arguments, disputes, accusations, backbiting, and lies. **What nine things make things worse?** Nine grounds for resentment. Thinking: 'They did wrong to me,' you harbor resentment. Thinking: 'They are doing wrong to me' ... 'They will do wrong to me' ... 'They did wrong by someone I love' ... 'They are doing wrong by someone I love' ... 'They will do wrong by someone I love' ... 'They helped someone I dislike' ... 'They are helping someone I dislike' ... Thinking: 'They will help someone I dislike,' you harbor resentment. **What nine things lead to distinction?** Nine ways to get rid of resentment. Thinking: 'They did wrong to me, but what can I possibly do?' you get rid of resentment. Thinking: 'They are doing wrong to me ...' ... 'They will do wrong to me ...' ... 'They did wrong by someone I love ...' ... 'They are doing wrong by someone I love ...' ... 'They will do wrong by someone I love ...' ... 'They helped someone I dislike ...' ... 'They are helping someone I dislike ...' ... Thinking: 'They will help someone I dislike, but what can I possibly do?' you get rid of resentment. **What nine things are hard to comprehend?** Nine kinds of diversity. Diversity of elements gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of thoughts. Diversity of thoughts gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches gives rise to diversity of gains. **What nine things should be produced?** Nine perceptions: the perceptions of ugliness, death, repulsiveness in food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away. **What nine things should be directly known?** Nine progressive meditations. A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. **What nine things should be realized?** Nine progressive cessations. For someone who has attained the first absorption, sensual perceptions have ceased. For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased. For someone who has attained the third absorption, rapture has ceased. For someone who has attained the fourth absorption, breathing has ceased. For someone who has attained the dimension of infinite space, the perception of form has ceased. For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. For someone who has attained the cessation of perception and feeling, perception and feeling have ceased. So these ninety things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One.

¹¹ 10. Groups of Ten Ten things are helpful, ten things should be developed, ten things should be completely understood, ten things should be given up, ten things make things worse, ten things lead to distinction, ten things are hard to comprehend, ten things should be produced, ten things should be directly known, ten things should be realized. What ten things are helpful? Ten qualities that serve as protector. First, a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is a quality that serves as protector. Furthermore, a mendicant is learned. This too is a quality that serves as protector. Furthermore, a mendicant has good friends, companions, and associates. This too is a quality that serves as protector. Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. This too is a quality that serves as protector. Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. This too is a quality that serves as protector. Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. This too is a quality that serves as protector. Furthermore, a mendicant is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. This too is a quality that serves as protector. Furthermore, a mendicant is energetic. This too is a quality that serves as protector. Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This too is a quality that serves as protector. Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This too is a quality that serves as protector. What ten things should be developed? Ten universal dimensions of meditation. Someone perceives the meditation on universal earth above, below, across, undivided and limitless. They perceive the meditation on universal water ... the meditation on universal fire ... the meditation on universal air ... the meditation on universal blue ... the meditation on universal yellow ... the meditation on universal red ... the meditation on universal white ... the meditation on universal space ... They perceive the meditation on universal consciousness above, below, across, undivided and limitless. What ten things should be completely understood? Ten sense fields: eye and sights, ear and sounds, nose and smells, tongue and tastes, body and touches. What ten things should be given up? Ten wrong ways: wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. What ten things make things worse? Ten ways of doing unskillful deeds: killing living creatures, stealing, and sexual misconduct; speech that's false, backbiting, harsh, or nonsensical; covetousness, ill will, and wrong view. What ten things lead to distinction? Ten ways of doing skillful deeds: refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view. What ten things are hard to comprehend? Ten abodes of the noble ones. A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has cast aside idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom. And how has a mendicant given up five factors? It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. That's how a mendicant has given up five factors. And how does a mendicant possess six factors? A mendicant, seeing a sight with their

eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ... Encountering a touch with their body ... Knowing an idea with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware. That's how a mendicant possesses six factors. And how does a mendicant have a single guard? It's when a mendicant's heart is guarded by mindfulness. That's how a mendicant has a single guard. And how does a mendicant have four supports? After appraisal, a mendicant uses some things, endures some things, avoids some things, and dispels some things. That's how a mendicant has four supports. And how has a mendicant cast aside idiosyncratic interpretations of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has cast out, cast aside, thrown out, discarded, let go of, given up, and relinquished all these. That's how a mendicant has cast aside idiosyncratic interpretations of the truth. And how has a mendicant totally given up searching? It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path. That's how a mendicant has totally given up searching. And how does a mendicant have unsullied intentions? It's when they've given up sensual, malicious, and cruel intentions. That's how a mendicant has unsullied intentions. And how has a mendicant stilled the physical process? With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how a mendicant has stilled the physical process. And how is a mendicant well freed in mind? It's when a mendicant's mind is freed from greed, hate, and delusion. That's how a mendicant is well freed in mind. And how is a mendicant well freed by wisdom? It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.' That's how a mendicant's mind is well freed by wisdom.

What ten things should be produced? Ten perceptions: the perceptions of ugliness, death, repulsiveness in food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, fading away, and cessation. **What ten things should be directly known?** Ten grounds for wearing away. For one of right view, wrong view is worn away. And the many bad, unskillful qualities that arise because of wrong view are worn away. For one of right intention, wrong intention is worn away. ... For one of right speech, wrong speech is worn away. ... For one of right action, wrong action is worn away. ... For one of right livelihood, wrong livelihood is worn away. ... For one of right effort, wrong effort is worn away. ... For one of right mindfulness, wrong mindfulness is worn away. ... For one of right immersion, wrong immersion is worn away. ... For one of right knowledge, wrong knowledge is worn away. ... For one of right freedom, wrong freedom is worn away. And the many bad, unskillful qualities that arise because of wrong freedom are worn away. **What ten things should be realized?** Ten qualities of an adept: an adept's right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. So these hundred things that are true, real, and accurate, not unreal, not otherwise were rightly understood by the Realized One." That is what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said.

¹² The Long Discourses are complete.

MN 1: The Root of All Things

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Ukkaṭṭhā in the Subhaga Forest at the root of a magnificent sal tree. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

² “Mendicants, I will teach you the explanation of the root of all things. Listen and apply your minds well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

³ “Take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They perceive earth as earth. Having perceived earth as earth, they conceive it to be earth, they conceive it in earth, they conceive it as earth, they conceive that ‘earth is mine’, they approve earth. Why is that? Because they haven’t completely understood it, I say.

⁴ They perceive water as water. Having perceived water as water, they conceive it to be water ... Why is that? Because they haven’t completely understood it, I say.

⁵ They perceive fire as fire. Having perceived fire as fire, they conceive it to be fire ... Why is that? Because they haven’t completely understood it, I say.

⁶ They perceive air as air. Having perceived air as air, they conceive it to be air ... Why is that? Because they haven’t completely understood it, I say.

⁷ They perceive creatures as creatures. Having perceived creatures as creatures, they conceive them to be creatures ... Why is that? Because they haven’t completely understood it, I say.

⁸ They perceive gods as gods. Having perceived gods as gods, they conceive them to be gods ... Why is that? Because they haven’t completely understood it, I say.

⁹ They perceive the Progenitor as the Progenitor. Having perceived the Progenitor as the Progenitor, they conceive him to be the Progenitor ... Why is that? Because they haven’t completely understood it, I say.

¹⁰ They perceive the Divinity as the Divinity. Having perceived the Divinity as the Divinity, they conceive him to be the Divinity ... Why is that? Because they haven’t completely understood it, I say.

¹¹ They perceive those of sublime luminosity as those of sublime luminosity. Having perceived those of sublime luminosity as those of sublime luminosity, they conceive them to be those of sublime luminosity ... Why is that? Because they haven’t completely understood it, I say.

¹² They perceive those of universal beauty as those of universal beauty. But then they conceive them to be those of universal beauty ... Why is that? Because they haven’t completely understood it, I say.

¹³ They perceive those of abundant fruit as those of abundant fruit. Having perceived those of abundant fruit as those of abundant fruit, they conceive them to be those of abundant fruit ... Why is that? Because they haven't completely understood it, I say.

¹⁴ They perceive the Vanquisher as the Vanquisher. Having perceived the Vanquisher as the Vanquisher, they conceive him to be the Vanquisher ... Why is that? Because they haven't completely understood it, I say.

¹⁵ They perceive the dimension of infinite space as the dimension of infinite space. Having perceived the dimension of infinite space as the dimension of infinite space, they conceive it to be the dimension of infinite space ... Why is that? Because they haven't completely understood it, I say.

¹⁶ They perceive the dimension of infinite consciousness as the dimension of infinite consciousness. Having perceived the dimension of infinite consciousness as the dimension of infinite consciousness, they conceive it to be the dimension of infinite consciousness ... Why is that? Because they haven't completely understood it, I say.

¹⁷ They perceive the dimension of nothingness as the dimension of nothingness. Having perceived the dimension of nothingness as the dimension of nothingness, they conceive it to be the dimension of nothingness ... Why is that? Because they haven't completely understood it, I say.

¹⁸ They perceive the dimension of neither perception nor non-perception as the dimension of neither perception nor non-perception. Having perceived the dimension of neither perception nor non-perception as the dimension of neither perception nor non-perception, they conceive it to be the dimension of neither perception nor non-perception ... Why is that? Because they haven't completely understood it, I say.

¹⁹ They perceive the seen as the seen. Having perceived the seen as the seen, they conceive it to be the seen ... Why is that? Because they haven't completely understood it, I say.

²⁰ They perceive the heard as the heard. Having perceived the heard as the heard, they conceive it to be the heard ... Why is that? Because they haven't completely understood it, I say.

²¹ They perceive the thought as the thought. Having perceived the thought as the thought, they conceive it to be the thought ... Why is that? Because they haven't completely understood it, I say.

²² They perceive the known as the known. Having perceived the known as the known, they conceive it to be the known ... Why is that? Because they haven't completely understood it, I say.

²³ They perceive oneness as oneness. Having perceived oneness as oneness, they conceive it to be oneness ... Why is that? Because they haven't completely understood it, I say.

²⁴ They perceive diversity as diversity. Having perceived diversity as diversity, they conceive it to be diversity ... Why is that? Because they haven't completely understood it, I say.

²⁵ They perceive all as all. Having perceived all as all, they conceive it to be all ... Why is that? Because they haven't completely understood it, I say.

²⁶ They perceive extinguishment as extinguishment. Having perceived extinguishment as extinguishment, they conceive it to be extinguishment, they conceive it in extinguishment, they conceive it as extinguishment, they conceive that 'extinguishment is mine', they approve extinguishment. Why is that? Because they haven't completely understood it, I say.

²⁷ A mendicant who is a trainee, who hasn't achieved their heart's desire, but lives aspiring to the supreme sanctuary from the yoke, directly knows earth as earth. Having directly known earth as earth, let them not conceive it to be earth, let them not conceive it in earth, let them not conceive it as earth, let them not conceive that 'earth is mine', let them not approve earth. Why is that? So that they may completely understand it, I say.

²⁸ They directly know water ...

²⁹ fire ...

³⁰ air ...

³¹ creatures ...

³² gods ...

³³ the Progenitor ...

³⁴ the Divinity ...

³⁵ those of sublime luminosity ...

³⁶ those replete with glory ...

³⁷ those of abundant fruit ...

³⁸ the Vanquisher ...

³⁹ the dimension of infinite space ...

⁴⁰ the dimension of infinite consciousness ...

⁴¹ the dimension of nothingness ...

⁴² the dimension of neither perception nor non-perception ...

⁴³ the seen ...

⁴⁴ the heard ...

⁴⁵ the thought ...

⁴⁶ the known ...

⁴⁷ oneness ...

⁴⁸ diversity ...

⁴⁹ all ...

⁵⁰ They directly know extinguishment as extinguishment. Having directly known extinguishment as extinguishment, let them not conceive it to be extinguishment, let them not conceive it in extinguishment, let them not conceive it as extinguishment, let them not conceive that 'extinguishment is mine', let them not approve extinguishment. Why is that? So that they may completely understand it, I say.

⁵¹ A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—directly knows earth as earth. Having directly known earth as earth, they do not conceive it to be earth, they do not conceive it in earth, they do not conceive it as earth, they do not conceive that 'earth is mine', they do not approve earth. Why is that? Because they have completely understood it, I say.

52 They directly know water ...

53 fire ...

54 air ...

55 creatures ...

56 gods ...

57 the Progenitor ...

58 the Divinity ...

59 those of sublime luminosity ...

60 those replete with glory ...

61 those of abundant fruit ...

62 the Vanquisher ...

63 the dimension of infinite space ...

64 the dimension of infinite consciousness ...

65 the dimension of nothingness ...

66 the dimension of neither perception nor non-perception ...

67 the seen ...

68 the heard ...

69 the thought ...

70 the known ...

71 oneness ...

72 diversity ...

73 all ...

74 They directly know extinguishment as extinguishment. Having directly known extinguishment as extinguishment, they do not conceive it to be extinguishment, they do not conceive it in extinguishment, they do not conceive it as extinguishment, they do not conceive that 'extinguishment is mine', they do not approve extinguishment. Why is that? Because they have completely understood it, I say.

75 A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—directly knows earth as earth. Having directly known earth as earth, they do not conceive it to be earth, they do not conceive it in earth, they do not conceive it as earth, they do not conceive that 'earth is mine', they do not approve earth. Why is that? Because they're free of greed due to the ending of greed.

76 They directly know water ...

77 fire ...

78 air ...

79 creatures ...

80 gods ...
81 the Progenitor ...
82 the Divinity ...
83 those of sublime luminosity ...
84 those replete with glory ...
85 those of abundant fruit ...
86 the Vanquisher ...
87 the dimension of infinite space ...
88 the dimension of infinite consciousness ...
89 the dimension of nothingness ...
90 the dimension of neither perception nor non-perception ...
91 the seen ...
92 the heard ...
93 the thought ...
94 the known ...
95 oneness ...
96 diversity ...
97 all ...

98 They directly know extinguishment as extinguishment. Having directly known extinguishment as extinguishment, they do not conceive it to be extinguishment, they do not conceive it in extinguishment, they do not conceive it as extinguishment, they do not conceive that 'extinguishment is mine', they do not approve extinguishment. Why is that? Because they're free of greed due to the ending of greed.

99 A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—directly knows earth as earth. Having directly known earth as earth, they do not conceive it to be earth, they do not conceive it in earth, they do not conceive it as earth, they do not conceive that 'earth is mine', they do not approve earth. Why is that? Because they're free of hate due to the ending of hate.

100 They directly know water ...
101 fire ...
102 air ...
103 creatures ...
104 gods ...
105 the Progenitor ...
106 the Divinity ...
107 those of sublime luminosity ...

108 those replete with glory ...

109 those of abundant fruit ...

110 the Vanquisher ...

111 the dimension of infinite space ...

112 the dimension of infinite consciousness ...

113 the dimension of nothingness ...

114 the dimension of neither perception nor non-perception ...

115 the seen ...

116 the heard ...

117 the thought ...

118 the known ...

119 oneness ...

120 diversity ...

121 all ...

122 They directly know extinguishment as extinguishment. Having directly known extinguishment as extinguishment, they do not conceive it to be extinguishment, they do not conceive it in extinguishment, they do not conceive it as extinguishment, they do not conceive that 'extinguishment is mine', they do not approve extinguishment. Why is that? Because they're free of hate due to the ending of hate.

123 A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—directly knows earth as earth. Having directly known earth as earth, they do not conceive it to be earth, they do not conceive it in earth, they do not conceive it as earth, they do not conceive that 'earth is mine', they do not approve earth. Why is that? Because they're free of delusion due to the ending of delusion.

124 They directly know water ...

125 fire ...

126 air ...

127 creatures ...

128 gods ...

129 the Progenitor ...

130 the Divinity ...

131 those of sublime luminosity ...

132 those replete with glory ...

133 those of abundant fruit ...

134 the Vanquisher ...

135 the dimension of infinite space ...

136 the dimension of infinite consciousness ...

137 the dimension of nothingness ...

138 the dimension of neither perception nor non-perception ...

139 the seen ...

140 the heard ...

141 the thought ...

142 the known ...

143 oneness ...

144 diversity ...

145 all ...

146 They directly know extinguishment as extinguishment. Having directly known extinguishment as extinguishment, they do not conceive it to be extinguishment, they do not conceive it in extinguishment, they do not conceive it as extinguishment, they do not conceive that 'extinguishment is mine', they do not approve extinguishment. Why is that? Because they're free of delusion due to the ending of delusion.

147 The Realized One, the perfected one, the fully awakened Buddha directly knows earth as earth. Having directly known earth as earth, he does not conceive it to be earth, he does not conceive it in earth, he does not conceive it as earth, he does not conceive that 'earth is mine', he does not approve earth. Why is that? Because the Realized One has completely understood it to the end, I say.

148 He directly knows water ...

149 fire ...

150 air ...

151 creatures ...

152 gods ...

153 the Progenitor ...

154 the Divinity ...

155 those of sublime luminosity ...

156 those replete with glory ...

157 those of abundant fruit ...

158 the Vanquisher ...

159 the dimension of infinite space ...

160 the dimension of infinite consciousness ...

161 the dimension of nothingness ...

162 the dimension of neither perception nor non-perception ...

163 the seen ...

164 the heard ...

165 the thought ...

166 the known ...

167 oneness ...

168 diversity ...

169 all ...

170 He directly knows extinguishment as extinguishment. Having directly known extinguishment as extinguishment, he does not conceive it to be extinguishment, he does not conceive it in extinguishment, he does not conceive it as extinguishment, he does not conceive that 'extinguishment is mine', he does not approve extinguishment. Why is that? Because the Realized One has completely understood it to the end, I say.

171 The Realized One, the perfected one, the fully awakened Buddha directly knows earth as earth. Having directly known earth as earth, he does not conceive it to be earth, he does not conceive it in earth, he does not conceive it as earth, he does not conceive that 'earth is mine', he does not approve earth. Why is that? Because he has understood that approval is the root of suffering, and that rebirth comes from continued existence; whoever has come to be gets old and dies. That's why the Realized One—with the ending, fading away, cessation, giving up, and letting go of all cravings—has awakened to the supreme perfect awakening, I say.

172 He directly knows water ...

173 fire ...

174 air ...

175 creatures ...

176 gods ...

177 the Progenitor ...

178 the Divinity ...

179 those of sublime luminosity ...

180 those replete with glory ...

181 those of abundant fruit ...

182 the Vanquisher ...

183 the dimension of infinite space ...

184 the dimension of infinite consciousness ...

185 the dimension of nothingness ...

186 the dimension of neither perception nor non-perception ...

187 the seen ...

188 the heard ...

189 the thought ...

190 the known ...

191 oneness ...

192 diversity ...

193 all ...

¹⁹⁴ He directly knows extinguishment as extinguishment. Having directly known extinguishment as extinguishment, he does not conceive it to be extinguishment, he does not conceive it in extinguishment, he does not conceive it as extinguishment, he does not conceive that ‘extinguishment is mine’, he does not approve extinguishment. Why is that? Because he has understood that approval is the root of suffering, and that rebirth comes from continued existence; whoever has come to be gets old and dies. That’s why the Realized One—with the ending, fading away, cessation, giving up, and letting go of all cravings—has awakened to the supreme perfect Awakening, I say.” That is what the Buddha said. But the mendicants did not approve what the Buddha said.

MN 2: All the Defilements

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, I will teach you the explanation of the restraint of all defilements. Listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

³ “Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? Rational application of mind and irrational application of mind. When you apply the mind irrationally, defilements arise, and once arisen they grow. When you apply the mind rationally, defilements don’t arise, and those that have already arisen are given up.

⁴ Some defilements should be given up by seeing, some by restraint, some by using, some by enduring, some by avoiding, some by dispelling, and some by developing.

⁵ 1. Defilements Given Up by Seeing And what are the defilements that should be given up by seeing? Take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They don’t understand to which things they should apply the mind and to which things they should not apply the mind. So they apply the mind to things they shouldn’t and don’t apply the mind to things they should.

⁶ And what are the things to which they apply the mind but should not? They are the things that, when the mind is applied to them, give rise to unarisen defilements and make arisen defilements grow: the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they apply the mind but should not. And what are the things to which they do not apply the mind but should? They are the things that, when the mind is applied to them, do not give rise to unarisen defilements and give up arisen defilements: the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they do not apply the mind but should.

⁷ Because of applying the mind to what they should not and not applying the mind to what they should, unarisen defilements arise and arisen defilements grow. This is how they apply the mind irrationally: ‘Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? After being what, what did I become in the past? Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? After being what, what will I become in the future?’ Or they are undecided about the present thus: ‘Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?’

⁸ When they apply the mind irrationally in this way, one of the following six views arises in them and is taken as a genuine fact. The view: ‘My self survives.’ The view: ‘My self does not survive.’

The view: 'I perceive the self with the self.' The view: 'I perceive what is not-self with the self.' The view: 'I perceive the self with what is not-self.' Or they have such a view: 'This self of mine is he, the one who speaks, the one who knows, who experiences the results of good and bad deeds in all the different realms. This self is permanent, everlasting, eternal, and imperishable, and will last forever and ever.' This is called a misconception, the thicket of views, the desert of views, the twist of views, the dodge of views, the fetter of views. An unlearned ordinary person who is fettered by views is not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

⁹ But take a learned noble disciple who has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They understand to which things they should apply the mind and to which things they should not apply the mind. So they apply the mind to things they should and don't apply the mind to things they shouldn't.

¹⁰ And what are the things to which they don't apply the mind and should not? They are the things that, when the mind is applied to them, give rise to unarisen defilements and make arisen defilements grow: the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they don't apply the mind and should not. And what are the things to which they do apply the mind and should? They are the things that, when the mind is applied to them, do not give rise to unarisen defilements and give up arisen defilements: the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they do apply the mind and should. Because of not applying the mind to what they should not and applying the mind to what they should, unarisen defilements don't arise and arisen defilements are given up.

¹¹ They rationally apply the mind: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. And as they do so, they give up three fetters: substantialist view, doubt, and misapprehension of precepts and observances. These are called the defilements that should be given up by seeing.

¹² 2. Defilements Given Up by Restraint And what are the defilements that should be given up by restraint? Take a mendicant who, reflecting rationally, lives restraining the eye faculty. For the distressing and feverish defilements that might arise in someone who lives without restraint of the eye faculty do not arise when there is such restraint. Reflecting rationally, they live restraining the ear faculty ... the nose faculty ... the tongue faculty ... the body faculty ... the mind faculty. For the distressing and feverish defilements that might arise in someone who lives without restraint of the mind faculty do not arise when there is such restraint. For the distressing and feverish defilements that might arise in someone who lives without restraint do not arise when there is such restraint. These are called the defilements that should be given up by restraint.

¹³ 3. Defilements Given Up by Using And what are the defilements that should be given up by using? Take a mendicant who, reflecting rationally, makes use of robes: 'Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts.'

¹⁴ Reflecting rationally, they make use of almsfood: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way,

I shall put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.’

¹⁵ Reflecting rationally, they make use of lodgings: ‘Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat.’

¹⁶ Reflecting rationally, they make use of medicines and supplies for the sick: ‘Only for the sake of warding off the pains of illness and to promote good health.’

¹⁷ For the distressing and feverish defilements that might arise in someone who lives without using these things do not arise when they are used. These are called the defilements that should be given up by using.

¹⁸ 4. Defilements Given Up by Enduring And what are the defilements that should be given up by enduring? Take a mendicant who, reflecting rationally, endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. For the distressing and feverish defilements that might arise in someone who lives without enduring these things do not arise when they are endured. These are called the defilements that should be given up by enduring.

¹⁹ 5. Defilements Given Up by Avoiding And what are the defilements that should be given up by avoiding? Take a mendicant who, reflecting rationally, avoids a wild elephant, a wild horse, a wild ox, a wild dog, a snake, a stump, thorny ground, a pit, a cliff, a swamp, and a sewer. Reflecting rationally, they avoid sitting on inappropriate seats, walking in inappropriate neighborhoods, and mixing with bad friends—whatever sensible spiritual companions would believe to be a bad setting. For the distressing and feverish defilements that might arise in someone who lives without avoiding these things do not arise when they are avoided. These are called the defilements that should be given up by avoiding.

²⁰ 6. Defilements Given Up by Dispelling And what are the defilements that should be given up by dispelling? Take a mendicant who, reflecting rationally, doesn’t tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, dispels it, eliminates it, and obliterates it. They don’t tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, eliminate them, and obliterate them. For the distressing and feverish defilements that might arise in someone who lives without dispelling these things do not arise when they are dispelled. These are called the defilements that should be given up by dispelling.

²¹ 7. Defilements Given Up by Developing And what are the defilements that should be given up by developing? Take a mendicant who, reflecting rationally, develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. For the distressing and feverish defilements that might arise in someone who lives without developing these things do not arise when they are developed. These are called the defilements that should be given up by developing.

²² Now, take a mendicant who, by seeing, has given up the defilements that should be given up by seeing. By restraint, they’ve given up the defilements that should be given up by restraint. By using,

they've given up the defilements that should be given up by using. By enduring, they've given up the defilements that should be given up by enduring. By avoiding, they've given up the defilements that should be given up by avoiding. By dispelling, they've given up the defilements that should be given up by dispelling. By developing, they've given up the defilements that should be given up by developing. They're called a mendicant who lives having restrained all defilements, who has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 3: Heirs in the Teaching

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, be my heirs in the teaching, not in things of the flesh. Out of sympathy for you, I think, ‘How can my disciples become heirs in the teaching, not in things of the flesh?’ If you become heirs in things of the flesh, not in the teaching, that will make you liable to the accusation: ‘The Teacher’s disciples live as heirs in things of the flesh, not in the teaching.’ And it will make me liable to the accusation: ‘The Teacher’s disciples live as heirs in things of the flesh, not in the teaching.’ If you become heirs in the teaching, not in things of the flesh, that will make you not liable to the accusation: ‘The Teacher’s disciples live as heirs in the teaching, not in things of the flesh.’ And it will make me not liable to the accusation: ‘The Teacher’s disciples live as heirs in the teaching, not in things of the flesh.’ So, mendicants, be my heirs in the teaching, not in things of the flesh. Out of sympathy for you, I think, ‘How can my disciples become heirs in the teaching, not in things of the flesh?’

³ Suppose that I had eaten and refused more food, being replete, and having had as much as I needed. And there was some extra almsfood that was going to be thrown away. Then two mendicants were to come who were weak with hunger. I’d say to them, ‘Mendicants, I have eaten and refused more food, being replete, and having had as much as I need. And there is this extra almsfood that’s going to be thrown away. Eat it if you like. Otherwise I’ll throw it out where there is little that grows, or drop it into water that has no living creatures.’ Then one of those mendicants thought, ‘The Buddha has eaten and refused more food. And he has some extra almsfood that’s going to be thrown away. If we don’t eat it he’ll throw it away. But the Buddha has also said: “Be my heirs in the teaching, not in things of the flesh.” And almsfood is one of the things of the flesh. Instead of eating this almsfood, why don’t I spend this day and night weak with hunger?’ And that’s what they did. Then the second of those mendicants thought, ‘The Buddha has eaten and refused more food. And he has some extra almsfood that’s going to be thrown away. If we don’t eat it he’ll throw it away. Why don’t I eat this almsfood, then spend the day and night having dispelled my hunger and weakness?’ And that’s what they did. Even though that mendicant, after eating the almsfood, spent the day and night having dispelled hunger and weakness, it is the former mendicant who is more worthy of respect and praise. Why is that? Because for a long time that will conduce to that mendicant being of few wishes, content, self-effacing, unburdensome, and energetic. So, mendicants, be my heirs in the teaching, not in things of the flesh. Out of sympathy for you, I think, ‘How can my disciples become heirs in the teaching, not in things of the flesh?’”

⁴ That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling. Then, not long after the Buddha left, Venerable Sāriputta said to the mendicants, “Reverends, mendicants!” “Reverend,” they replied. Sāriputta said this:

⁵ “Reverends, how do the disciples of a Teacher who lives in seclusion not train in seclusion? And how do they train in seclusion?” “Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this. The mendicants will listen and remember it.” “Well then, reverends, listen and apply your mind well, I will speak.” “Yes, reverend,” they replied. Sāriputta said this:

⁶ “Reverends, how do the disciples of a Teacher who lives in seclusion not train in seclusion? The disciples of a Teacher who lives in seclusion do not train in seclusion. They don’t give up what the Teacher tells them to give up. They’re indulgent and slack, leaders in backsliding, neglecting seclusion. In this case, the senior mendicants should be criticized on three grounds. ‘The disciples of a Teacher who lives in seclusion do not train in seclusion.’ This is the first ground. ‘They don’t give up what the Teacher tells them to give up.’ This is the second ground. ‘They’re indulgent and slack, leaders in backsliding, neglecting seclusion.’ This is the third ground. The senior mendicants should be criticized on these three grounds. In this case, the middle mendicants and the junior mendicants should be criticized on the same three grounds. This is how the disciples of a Teacher who lives in seclusion do not train in seclusion.

⁷ And how do the disciples of a Teacher who lives in seclusion train in seclusion? The disciples of a Teacher who lives in seclusion train in seclusion. They give up what the Teacher tells them to give up. They’re not indulgent and slack, leaders in backsliding, neglecting seclusion. In this case, the senior mendicants should be praised on three grounds. ‘The disciples of a Teacher who lives in seclusion train in seclusion.’ This is the first ground. ‘They give up what the Teacher tells them to give up.’ This is the second ground. ‘They’re not indulgent and slack, leaders in backsliding, neglecting seclusion.’ This is the third ground. The senior mendicants should be praised on these three grounds. In this case, the middle mendicants and the junior mendicants should be praised on the same three grounds. This is how the disciples of a Teacher who lives in seclusion train in seclusion.

⁸ The bad thing here is greed and hate. There is a middle way of practice for giving up greed and hate. It gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. And what is that middle way of practice? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is that middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

⁹ The bad thing here is anger and acrimony. ... disdain and contempt ... jealousy and stinginess ... deceit and deviousness ... obstinacy and aggression ... conceit and arrogance ... vanity and negligence. There is a middle way of practice for giving up vanity and negligence. It gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. And what is that middle way of practice? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is that middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.” That is what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said.

MN 4: Fear and Dread

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: “Worthy Gotama, those gentlemen who, out of faith in you, have gone forth from the lay life to homelessness have you to lead the way, help them out, and give them encouragement. And those people follow the worthy Gotama’s example.” “That’s so true, brahmin! Everything you say is true, brahmin!” “But worthy Gotama, remote lodgings in the wilderness and the forest are challenging. It’s hard to maintain seclusion and hard to find joy in solitude. The forests seem to rob the mind of a mendicant who isn’t immersed in samādhi.” “That’s so true, brahmin! Everything you say is true, brahmin!

³ Before my awakening—when I was still unawakened but intent on awakening—I too thought, ‘Remote lodgings in the wilderness and the forest are challenging. It’s hard to maintain seclusion and hard to find joy in solitude. The forests seem to rob the mind of a mendicant who isn’t immersed in samādhi.’

⁴ Then I thought, ‘There are ascetics and brahmins with unpurified conduct of body, speech, and mind who frequent remote lodgings in the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread because of these defects in their conduct. But I don’t frequent remote lodgings in the wilderness and the forest with unpurified conduct of body, speech, and mind. My conduct is purified. I am one of those noble ones who frequent remote lodgings in the wilderness and the forest with purified conduct of body, speech, and mind.’ Seeing this purity of conduct in myself I felt even more unruffled about staying in the forest.

⁵ Then I thought, ‘There are ascetics and brahmins with unpurified livelihood who frequent remote lodgings in the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread because of these defects in their livelihood.

⁶ But I don’t frequent remote lodgings in the wilderness and the forest with unpurified livelihood. My livelihood is purified.

⁷ I am one of those noble ones who frequent remote lodgings in the wilderness and the forest with purified livelihood.’ Seeing this purity of livelihood in myself I felt even more unruffled about staying in the forest.

⁸ Then I thought, ‘There are ascetics and brahmins full of desire for sensual pleasures, with acute lust ... I am not full of desire ...’

⁹ ‘There are ascetics and brahmins full of ill will, with malicious intentions ... I have a heart full of love ...’

¹⁰ ‘There are ascetics and brahmins overcome with dullness and drowsiness ... I am rid of dullness and drowsiness ...’

¹¹ ‘There are ascetics and brahmins who are restless, with minds unsettled ... My mind is settled ...’

¹² ‘There are ascetics and brahmins who are doubting and uncertain ... I’ve gone beyond doubt ...’

¹³ ‘There are ascetics and brahmins who glorify themselves and put others down ... I don’t glorify myself and put others down ...’

¹⁴ ‘There are ascetics and brahmins who are cowardly and craven ... I don’t get startled ...’

¹⁵ ‘There are ascetics and brahmins who enjoy possessions, honor, and popularity ... I have few wishes ...’

¹⁶ ‘There are ascetics and brahmins who are lazy and lack energy ... I am energetic ...’

¹⁷ ‘There are ascetics and brahmins who are unmindful and lack situational awareness ... I am mindful ...’

¹⁸ ‘There are ascetics and brahmins who lack immersion, with straying minds ... I am accomplished in immersion ...’

¹⁹ ‘There are ascetics and brahmins who are witless and idiotic who frequent remote lodgings in the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread because of the defects of witlessness and stupidity. But I don’t frequent remote lodgings in the wilderness and the forest witless and idiotic. I am accomplished in wisdom. I am one of those noble ones who frequent remote lodgings in the wilderness and the forest accomplished in wisdom.’ Seeing this accomplishment of wisdom in myself I felt even more unruffled about staying in the forest.

²⁰ Then I thought, ‘There are certain nights that are recognized as specially portentous: the fourteenth, fifteenth, and eighth of the fortnight. On such nights, why don’t I stay in awe-inspiring and hair-raising shrines in parks, forests, and trees? In such lodgings, hopefully I might see that fear and dread.’ Some time later, that’s what I did. As I was staying there a deer came by, or a peacock snapped a twig, or the wind rustled the leaves. Then I thought, ‘Is this that fear and dread coming?’ Then I thought, ‘Why do I always meditate expecting that fear to come? Why don’t I get rid of that fear and dread just as it comes, while remaining just as I am?’ Then that fear and dread came upon me as I was walking. I didn’t stand still or sit down or lie down until I had got rid of that fear and dread while walking. Then that fear and dread came upon me as I was standing. I didn’t walk or sit down or lie down until I had got rid of that fear and dread while standing. Then that fear and dread came upon me as I was sitting. I didn’t lie down or stand still or walk until I had got rid of that fear and dread while sitting. Then that fear and dread came upon me as I was lying down. I didn’t sit up or stand still or walk until I had got rid of that fear and dread while lying down.

²¹ There are some ascetics and brahmins who perceive that it’s day when in fact it’s night, or perceive that it’s night when in fact it’s day. This meditation of theirs is delusional, I say. I perceive that it’s night when in fact it is night, and perceive that it’s day when in fact it is day. And if there’s anyone of whom it may be rightly said that a being not liable to delusion has arisen in the world for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans, it’s of me that this should be said.

²² My energy was roused up and unflagging, my mindfulness was established and lucid, my body was tranquil and undisturbed, and my mind was immersed and unified in samādhi. Quite secluded

from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

²³ When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remembered: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so I recollected my many kinds of past lives, with features and details.

²⁴ This was the first knowledge, which I achieved in the first watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

²⁵ When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings pass on according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings pass on according to their deeds.

²⁶ This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

²⁷ When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. I truly understood: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

²⁸ Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed. I understood: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’

²⁹ This was the third knowledge, which I achieved in the final watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

³⁰ Brahmin, you might think: ‘Perhaps the ascetic Gotama is not free of greed, hate, and delusion even today, and that is why he still frequents remote lodgings in the wilderness and the forest.’ But you should not see it like this. I see two reasons to frequent remote lodgings in the wilderness and the forest. I see happiness for myself in this life, and I have sympathy for future generations.”

³¹ “Indeed, worthy Gotama has sympathy for future generations, since he is a perfected one, a fully awakened Buddha. Excellent, worthy Gotama! Excellent, worthy Gotama! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

MN 5: Unblemished

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvaththī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There Sāriputta addressed the mendicants: “Reverends, mendicants!” “Reverend,” they replied. Sāriputta said this:

² “Reverends, these four individuals are found in the world. What four? One individual with a blemish doesn’t truly understand: ‘There is a blemish in me.’ But another individual with a blemish does truly understand: ‘There is a blemish in me.’ One individual without a blemish doesn’t truly understand: ‘There is no blemish in me.’ But another individual without a blemish does truly understand: ‘There is no blemish in me.’ In this case, of the two individuals with a blemish, the one who doesn’t understand is said to be worse, while the one who does understand is better. And of the two individuals without a blemish, the one who doesn’t understand is said to be worse, while the one who does understand is better.”

³ When he said this, Venerable Mahāmoggallāna said to him: “What is the cause, Reverend Sāriputta, what is the reason why, of the two individuals with a blemish, one is said to be worse and one better? And what is the cause, what is the reason why, of the two individuals without a blemish, one is said to be worse and one better?”

⁴ “Reverends, take the case of the individual who has a blemish and does not understand it. You can expect that they won’t generate enthusiasm, make an effort, or rouse up energy to give up that blemish. And they will die with greed, hate, and delusion, blemished, with a corrupted mind. Suppose a bronze cup was brought from a shop or smithy enveloped with dirt or stains. And the owners neither used it or had it cleaned, but kept it in a dirty place. Over time, wouldn’t that bronze cup get even dirtier and more stained?” “Yes, reverend.” “In the same way, take the case of the individual who has a blemish and does not understand it. You can expect that ... they will die with a corrupted mind.

⁵ Take the case of the individual who has a blemish and does understand it. You can expect that they will generate enthusiasm, make an effort, and rouse up energy to give up that blemish. And they will die without greed, hate, and delusion, unblemished, with an uncorrupted mind. Suppose a bronze cup was brought from a shop or smithy enveloped with dirt or stains. But the owners used it and had it cleaned, and didn’t keep it in a dirty place. Over time, wouldn’t that bronze cup get cleaner and brighter?” “Yes, reverend.” “In the same way, take the case of the individual who has a blemish and does understand it. You can expect that ... they will die with an uncorrupted mind.

⁶ Take the case of the individual who doesn’t have a blemish but does not understand it. You can expect that they will focus on the feature of beauty, and because of that, lust will infect their mind. And they will die with greed, hate, and delusion, blemished, with a corrupted mind. Suppose a bronze cup was brought from a shop or smithy clean and bright. And the owners neither used it or

had it cleaned, but kept it in a dirty place. Over time, wouldn't that bronze cup get dirtier and more stained?" "Yes, reverend." "In the same way, take the case of the individual who has no blemish and does not understand it. You can expect that ... they will die with a corrupted mind.

⁷ Take the case of the individual who doesn't have a blemish and does understand it. You can expect that they won't focus on the feature of beauty, and because of that, lust won't infect their mind. And they will die without greed, hate, and delusion, unblemished, with an uncorrupted mind. Suppose a bronze cup was brought from a shop or smithy clean and bright. And the owners used it and had it cleaned, and didn't keep it in a dirty place. Over time, wouldn't that bronze cup get cleaner and brighter?" "Yes, reverend." "In the same way, take the case of the individual who doesn't have a blemish and does understand it. You can expect that ... they will die with an uncorrupted mind.

⁸ This is the cause, this is the reason why, of the two individuals with a blemish, one is said to be worse and one better. And this is the cause, this is the reason why, of the two individuals without a blemish, one is said to be worse and one better."

⁹ "Reverend, the word 'blemish' is spoken of. But what is 'blemish' a term for?" "Reverend, 'blemish' is a term for the spheres of bad, unskillful wishes.

¹⁰ It's possible that some mendicant might wish: 'If I commit an offense, I hope the mendicants don't find out!' But it's possible that the mendicants do find out that that mendicant has committed an offense. Thinking, 'The mendicants have found out about my offense,' they get angry and bitter. And that anger and that bitterness are both blemishes.

¹¹ It's possible that some mendicant might wish: 'If I commit an offense, I hope the mendicants accuse me in private, not in the middle of the Saṅgha.' But it's possible that the mendicants do accuse that mendicant in the middle of the Saṅgha ...

¹² It's possible that some mendicant might wish: 'If I commit an offense, I hope I'm accused by a peer, not by someone who is not a peer.' But it's possible that someone who is not a peer accuses that mendicant ...

¹³ It's possible that some mendicant might wish: 'Oh, I hope the Teacher will teach the mendicants by repeatedly questioning me alone, not some other mendicant.' But it's possible that the Teacher will teach the mendicants by repeatedly questioning some other mendicant ...

¹⁴ It's possible that some mendicant might wish: 'Oh, I hope the mendicants will enter the village for the meal putting me at the very front, not some other mendicant.' But it's possible that the mendicants will enter the village for the meal putting some other mendicant at the very front ...

¹⁵ It's possible that some mendicant might wish: 'Oh, I hope that I alone get the best seat, the best drink, and the best almsfood in the refectory, not some other mendicant.' But it's possible that some other mendicant gets the best seat, the best drink, and the best almsfood in the refectory ...

¹⁶ It's possible that some mendicant might wish: 'I hope that I alone give the verses of appreciation after eating in the refectory, not some other mendicant.' But it's possible that some other mendicant gives the verses of appreciation after eating in the refectory ...

¹⁷ It's possible that some mendicant might wish: 'Oh, I hope that I might teach the Dhamma to the monks, nuns, laymen, and laywomen in the monastery, not some other mendicant.'

¹⁸ But it's possible that some other mendicant teaches the Dhamma ...

¹⁹ It's possible that some mendicant might wish: 'Oh, I hope that the monks, nuns, laymen, and laywomen will honor, respect, revere, and venerate me alone, not some other mendicant.'

²⁰ But it's possible that some other mendicant is honored, respected, revered, and venerated ...

²¹ It's possible that some mendicant might wish: 'I hope I get the nicest robes, almsfood, lodgings, and medicines and supplies for the sick, not some other mendicant.' But it's possible that some other mendicant gets the nicest robes, almsfood, lodgings, and medicines and supplies for the sick ...

²² Thinking, 'Some other mendicant has got the nicest robes, almsfood, lodgings, and medicines and supplies for the sick', they get angry and bitter. And that anger and that bitterness are both blemishes.

²³ 'Blemish' is a term for these spheres of bad, unskillful wishes.

²⁴ Suppose these spheres of bad, unskillful wishes are seen and heard to be not given up by a mendicant. Even though they dwell in the wilderness, in remote lodgings, eat only almsfood, wander indiscriminately for almsfood, wear rag robes, and wear shabby robes, their spiritual companions don't honor, respect, revere, and venerate them. Why is that? It's because these spheres of bad, unskillful wishes are seen and heard to be not given up by that venerable. Suppose a bronze cup was brought from a shop or smithy clean and bright. The owners were to prepare it with the carcass of a snake, a dog, or a human, cover it with a bronze lid, and parade it through the market-place. When people saw it they'd say: 'Oh my, what is it that you're carrying like a precious treasure?' So they'd open up the lid for people to look inside. But as soon as they saw it they were filled with loathing, revulsion, and disgust. Not even those who were hungry wanted to eat it, let alone those who were replete. In the same way, when these spheres of bad, unskillful wishes are seen and heard to be not given up by a mendicant ... their spiritual companions don't honor, respect, revere, and venerate them. Why is that? It's because these spheres of bad, unskillful wishes are seen and heard to be not given up by that venerable.

²⁵ Suppose these spheres of bad, unskillful wishes are seen and heard to be given up by a mendicant. Even though they dwell within a village, accept invitations to a meal, and wear robes offered by householders, their spiritual companions honor, respect, revere, and venerate them. Why is that? It's because these spheres of bad, unskillful wishes are seen and heard to be given up by that venerable. Suppose a bronze cup was brought from a shop or smithy clean and bright. The owners were to prepare it with boiled fine rice with the dark grains picked out and served with many soups and sauces, cover it with a bronze lid, and parade it through the market-place. When people saw it they'd say: 'Oh my, what is it that you're carrying like a precious treasure?' So they'd open up the lid for people to look inside. And as soon as they saw it they were filled with liking, attraction, and relish. Even those who were replete wanted to eat it, let alone those who were hungry. In the same way, when these spheres of bad, unskillful wishes are seen and heard to be given up by a mendicant ... their spiritual companions honor, respect, revere, and venerate them. Why is that? It's because these spheres of bad, unskillful wishes are seen and heard to be given up by that venerable."

²⁶ When he said this, Venerable Mahāmoggallāna said to him, "Reverend Sāriputta, a simile strikes me." "Then speak as you feel inspired," said Sāriputta. "Reverend, this one time I was staying right here in Rājagaha, the Mountainfold. Then I robed up in the morning and, taking my bowl and robe, entered Rājagaha for alms. Now at that time Samīti of the wainwrights was planing the rim of a chariot wheel. The Ājīvaka ascetic Paṇḍuputta, who was formerly of the wainwrights, was standing by, and this thought came to his mind: 'Oh, I hope Samīti the wainwright planes out the crooks,

bends, and flaws in this rim. Then the rim will be rid of crooks, bends, and flaws, pure, and consolidated in the core.’ And Samīti planed out the flaws in the rim just as Paṇḍuputta thought. Then Paṇḍuputta expressed his gladness: ‘He planes like he knows my heart with his heart!’

²⁷ In the same way, there are those faithless individuals who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They’re devious, deceitful, and sneaky. They’re haughty, insolent, fickle, scurrilous, and loose-tongued. They do not guard their sense doors or eat in moderation, and they are not dedicated to wakefulness. They don’t care about the ascetic life, and don’t keenly respect the training. They’re indulgent and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy. They’re unmindful, lacking situational awareness and immersion, with straying minds, witless and idiotic. Venerable Sāriputta planes their faults with this exposition of the teaching as if he knows my heart with his heart! But there are those gentlemen who went forth from the lay life to homelessness out of faith. They’re not devious, deceitful, and sneaky. They’re not haughty, insolent, fickle, scurrilous, and loose-tongued. They guard their sense doors and eat in moderation, and they are dedicated to wakefulness. They care about the ascetic life, and keenly respect the training. They’re not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They’re energetic and determined. They’re mindful, with situational awareness, immersion, and unified minds; wise and clever. Hearing this exposition of the teaching from Venerable Sāriputta, they drink it up and devour it, as it were. And in speech and thought they say: ‘It’s good, sir, that he draws his spiritual companions away from the unskillful and establishes them in the skillful.’

²⁸ Suppose there was a woman or man who was young, youthful, and fond of adornments, and had bathed their head. Presented with a garland of lotuses, jasmine, or liana flowers, they would take them in both hands and place them on the crown of the head. In the same way, those gentlemen who went forth from the lay life to homelessness out of faith ... say: ‘It’s good, sir, that he draws his spiritual companions away from the unskillful and establishes them in the skillful.’” And so these two spiritual giants agreed with each other’s fine words.

MN 6: One Might Wish

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!" "Venerable sir," they replied. The Buddha said this:

² "Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.

³ A mendicant might wish: 'May I be liked and approved by my spiritual companions, respected and admired.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

⁴ A mendicant might wish: 'May I receive robes, almsfood, lodgings, and medicines and supplies for the sick.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

⁵ A mendicant might wish: 'May the services of those whose robes, almsfood, lodgings, and medicines and supplies for the sick I enjoy be very fruitful and beneficial for them.' So let them fulfill their precepts ...

⁶ A mendicant might wish: 'When deceased family and relatives who have passed away recollect me with a confident mind, may this be very fruitful and beneficial for them.' So let them fulfill their precepts ...

⁷ A mendicant might wish: 'May I prevail over desire and discontent, and may desire and discontent not prevail over me. May I live having mastered desire and discontent whenever they arose.' So let them fulfill their precepts ...

⁸ A mendicant might wish: 'May I prevail over fear and dread, and may fear and dread not prevail over me. May I live having mastered fear and dread whenever they arose.' So let them fulfill their precepts ...

⁹ A mendicant might wish: 'May I get the four absorptions—blissful meditations in this life that belong to the higher mind—when I want, without trouble or difficulty.' So let them fulfill their precepts ...

¹⁰ A mendicant might wish: 'May I have direct meditative experience of the peaceful liberations that are formless, transcending form.' So let them fulfill their precepts ...

¹¹ A mendicant might wish: 'May I, with the ending of three fetters, become a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.' So let them fulfill their precepts ...

¹² A mendicant might wish: ‘May I, with the ending of three fetters, and the weakening of greed, hate, and delusion, become a once-returner, coming back to this world once only, then making an end of suffering.’ So let them fulfill their precepts ...

¹³ A mendicant might wish: ‘May I, with the ending of the five lower fetters, be reborn spontaneously and become extinguished there, not liable to return from that world.’ So let them fulfill their precepts ...

¹⁴ A mendicant might wish: ‘May I wield the many kinds of psychic power: multiplying myself and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of divinity.’ So let them fulfill their precepts ...

¹⁵ A mendicant might wish: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and heavenly, whether near or far.’ So let them fulfill their precepts ...

¹⁶ A mendicant might wish: ‘May I understand the minds of other beings and individuals, having encompassed them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’ So let them fulfill their precepts ...

¹⁷ A mendicant might wish: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I thus recollect my many kinds of past lives, with features and details.’ So let them fulfill their precepts ...

¹⁸ A mendicant might wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings pass on according to their deeds: “These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.” And so, with clairvoyance that is purified and superhuman, may I

see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings pass on according to their deeds.’ So let them fulfill their precepts ...

¹⁹ A mendicant might wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.’ So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

²⁰ ‘Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.’ That’s what I said, and this is why I said it.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 7: The Simile of the Cloth

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Suppose, mendicants, there was a cloth that was dirty and soiled. No matter what dye the dyer applied—whether blue or yellow or red or magenta—it would look poorly dyed and impure in color. Why is that? Because of the impurity of the cloth. In the same way, when the mind is corrupt, a bad destiny is to be expected. Suppose there was a cloth that was pure and clean. No matter what dye the dyer applied—whether blue or yellow or red or magenta—it would look well dyed and pure in color. Why is that? Because of the purity of the cloth. In the same way, when the mind isn’t corrupt, a good destiny is to be expected.

³ And what are the corruptions of the mind? Covetousness and immoral greed, ill will, anger, acrimony, disdain, contempt, jealousy, stinginess, deceit, deviousness, obstinacy, aggression, conceit, arrogance, vanity, and negligence are corruptions of the mind.

⁴ A mendicant who understands that covetousness and immoral greed are corruptions of the mind gives them up. A mendicant who understands that ill will ... negligence is a corruption of the mind gives it up.

⁵ When they have understood these corruptions of the mind for what they are, and have given them up, they have experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’

⁶ They have experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

⁷ They have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.’

⁸ When a mendicant has discarded, eliminated, released, given up, and relinquished to this extent, thinking, ‘I have experiential confidence in the Buddha ...

⁹ the teaching ...

¹⁰ the Saṅgha,’ they find inspiration in the meaning and the teaching, and find joy connected with the teaching.

¹¹ Thinking: ‘I have discarded, eliminated, released, given up, and relinquished to this extent,’ they find inspiration in the meaning and the teaching, and find joy connected with the teaching. When they’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they’re blissful, the mind becomes immersed in samādhi.

¹² When a mendicant of such ethics, such qualities, and such wisdom eats boiled fine rice with the dark grains picked out and served with many soups and sauces, that is no obstacle for them. Compare with cloth that is dirty and soiled; it can be made pure and clean by pure water. Or native gold, which can be made pure and bright by a forge. In the same way, when a mendicant of such ethics, such qualities, and such wisdom eats boiled fine rice with the dark grains picked out and served with many soups and sauces, that is no obstacle for them.

¹³ They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

¹⁴ They meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.

¹⁵ They meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will.

¹⁶ They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

¹⁷ They understand: ‘There is this, there is what is worse than this, there is what is better than this, and there is an escape beyond the scope of perception.’

¹⁸ Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’ This is called a mendicant who is bathed with the inner bathing.”

¹⁹ Now at that time the brahmin Bhāradvāja of Sundarikā was sitting not far from the Buddha. He said to the Buddha, “But does Worthy Gotama go to the Bāhukā River to bathe?” “Brahmin, why go to the Bāhukā River? What can the Bāhukā River do?” “Many people deem that the Bāhukā River leads to a heavenly world and bestows merit. And many people rinse off their bad deeds in the Bāhukā River.”

²⁰ Then the Buddha addressed Bhāradvāja of Sundarikā in verse: “The Bāhukā and the Adhikakkā, at Gayā and the Sundarikā too, Sarasvatī and Payāga, and the Bāhumatī River: a fool can constantly plunge into them but it won’t purify their dark deeds. What can the Sundarikā do? What the Payāga or the Bāhukā? They can’t cleanse a cruel person, a sinner from their bad deeds. For the pure in heart it’s always the spring festival or the sabbath. For the pure in heart and clean of deed, their vows will

always be fulfilled. It's here alone that you should bathe, brahmin, making yourself a sanctuary for all creatures. And if you speak no lies, nor harm any living creature, nor steal anything not given, and you're faithful and not stingy: what's the point of going to Gayā? For any well may be your Gayā!"

²¹ When he had spoken, the brahmin Bhāradvāja of Sundarikā said to the Buddha, "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. May I receive the going forth, the ordination in the worthy Gotama's presence?"

²² And the brahmin Bhāradvāja of Sundarikā received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place." And Venerable Bhāradvāja became one of the perfected.

MN 8: Self-Effacement

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Then in the late afternoon, Venerable Mahācunda came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to the Buddha:

³ “Sir, there are many different views that arise in the world connected with theories of self or with theories of the cosmos. How does a mendicant who is focusing on the starting point give up and let go of these views?” “Cunda, there are many different views that arise in the world connected with theories of self or with theories of the cosmos. A mendicant gives up and lets go of these views by truly seeing with right wisdom where they arise, where they settle in, and where they operate as: ‘This is not mine, I am not this, this is not my self.’

⁴ It’s possible that a certain mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, might enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They might think they’re practicing self-effacement. But in the training of the Noble One these are not called ‘self-effacement’; they’re called ‘blissful meditations in this life’.

⁵ It’s possible that some mendicant, as the placing of the mind and keeping it connected are stilled, might enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They might think they’re practicing self-effacement. But in the training of the Noble One these are not called ‘self-effacement’; they’re called ‘blissful meditations in this life’.

⁶ It’s possible that some mendicant, with the fading away of rapture, might enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ They might think they’re practicing self-effacement. But in the training of the Noble One these are not called ‘self-effacement’; they’re called ‘blissful meditations in this life’.

⁷ It’s possible that some mendicant, with the giving up of pleasure and pain, and the disappearance of former happiness and sadness, might enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They might think they’re practicing self-effacement. But in the training of the Noble One these are not called ‘self-effacement’; they’re called ‘blissful meditations in this life’.

⁸ It’s possible that some mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, might enter and remain in the dimension of infinite space. They might think

they're practicing self-effacement. But in the training of the Noble One these are not called 'self-effacement'; they're called 'peaceful meditations'.

⁹ It's possible that some mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', might enter and remain in the dimension of infinite consciousness. They might think they're practicing self-effacement. But in the training of the Noble One these are not called 'self-effacement'; they're called 'peaceful meditations'.

¹⁰ It's possible that some mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', might enter and remain in the dimension of nothingness. They might think they're practicing self-effacement. But in the training of the Noble One these are not called 'self-effacement'; they're called 'peaceful meditations'.

¹¹ It's possible that some mendicant, going totally beyond the dimension of nothingness, might enter and remain in the dimension of neither perception nor non-perception. They might think they're practicing self-effacement. But in the training of the Noble One these are not called 'self-effacement'; they're called 'peaceful meditations'.

¹² 1. The Exposition of Self-Effacement Now in this regard, Cunda, you should work on self-effacement in each of the following ways. 'Others will be cruel, but here we will not be cruel.' 'Others will kill living creatures, but here we will not kill living creatures.' 'Others will steal, but here we will not steal.' 'Others will be unchaste, but here we will not be unchaste.' 'Others will lie, but here we will not lie.' 'Others will backbite, but here we will not backbite.' 'Others will speak harshly, but here we will not speak harshly.' 'Others will talk nonsense, but here we will not talk nonsense.' 'Others will be covetous, but here we will not be covetous.' 'Others will have ill will, but here we will not have ill will.' 'Others will have wrong view, but here we will have right view.' 'Others will have wrong purpose, but here we will have right purpose.' 'Others will have wrong speech, but here we will have right speech.' 'Others will have wrong action, but here we will have right action.' 'Others will have wrong livelihood, but here we will have right livelihood.' 'Others will have wrong effort, but here we will have right effort.' 'Others will have wrong mindfulness, but here we will have right mindfulness.' 'Others will have wrong immersion, but here we will have right immersion.' 'Others will have wrong knowledge, but here we will have right knowledge.' 'Others will have wrong freedom, but here we will have right freedom.' 'Others will be overcome with dullness and drowsiness, but here we will be rid of dullness and drowsiness.' 'Others will be restless, but here we will not be restless.' 'Others will have doubts, but here we will have gone beyond doubt.' 'Others will be irritable, but here we will be without anger.' 'Others will be acrimonious, but here we will be without acrimony.' 'Others will be offensive, but here we will be inoffensive.' 'Others will be contemptuous, but here we will be without contempt.' 'Others will be jealous, but here we will be without jealousy.' 'Others will be stingy, but here we will be without stinginess.' 'Others will be devious, but here we will not be devious.' 'Others will be deceitful, but here we will not be deceitful.' 'Others will be pompous, but here we will not be pompous.' 'Others will be arrogant, but here we will not be arrogant.' 'Others will be hard to admonish, but here we will not be hard to admonish.' 'Others will have bad friends, but here we will have good friends.' 'Others will be negligent, but here we will be diligent.' 'Others will be faithless, but here we will have faith.' 'Others will be conscienceless, but here we will have a sense of conscience.' 'Others will be imprudent, but here we will be prudent.' 'Others will be unlearned, but here we will be well learned.' 'Others will be lazy,

but here we will be energetic.’ ‘Others will be unmindful, but here we will be mindful.’ ‘Others will be witless, but here we will be accomplished in wisdom.’ ‘Others will be attached to their own views, holding them tight, and refusing to let go, but here we will not be attached to our own views, not holding them tight, but will let them go easily.’

¹³ 2. Giving Rise to the Thought Cunda, I say that even giving rise to the thought of skillful qualities is very helpful, let alone following that path in body and speech. That’s why you should give rise to the following thoughts. ‘Others will be cruel, but here we will not be cruel.’ ‘Others will kill living creatures, but here we will not kill living creatures.’ ... ‘Others will be attached to their own views, holding them tight, and refusing to let go, but here we will not be attached to our own views, not holding them tight, but will let them go easily.’

¹⁴ 3. Bypassing Cunda, suppose there was a rough path and another smooth path to get around it. Or suppose there was a rough ford and another smooth ford to get around it. In the same way, a cruel individual bypasses it by not being cruel. An individual who kills bypasses it by not killing. ... An individual who is attached to their own views, holding them tight, and refusing to let go, gets around it by not being attached to their own views, not holding them tight, but letting them go easily.

¹⁵ 4. Going Up Cunda, all unskillful qualities lead downwards, while all skillful qualities lead upwards. In the same way, a cruel individual is led upwards by not being cruel. An individual who kills is led upwards by not killing ... An individual who is attached to their own views, holding them tight, and refusing to let go, is led upwards by not being attached to their own views, not holding them tight, but letting them go easily.

¹⁶ 5. The Exposition by Extinguishment If you’re sinking in the mud yourself, Cunda, it is quite impossible for you to pull out someone else who is sinking in the mud. But if you’re not sinking in the mud yourself, it is quite possible for you to pull out someone else who is sinking in the mud. If you’re not tamed, trained, and quenched yourself, it is quite impossible for you to help tame, train, and extinguish someone else. But if you are tamed, trained, and quenched yourself, it is quite possible for you to help tame, train, and extinguish someone else. In the same way, a cruel individual extinguishes it by not being cruel. An individual who kills extinguishes it by not killing. ... An individual who is attached to their own views, holding them tight, and refusing to let go, extinguishes it by not being attached to their own views, not holding them tight, but letting them go easily.

¹⁷ So, Cunda, I’ve taught the expositions by way of self-effacement, arising of thought, bypassing, going up, and extinguishing. Out of sympathy, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, Cunda! Don’t be negligent! Don’t regret it later! This is my instruction.” That is what the Buddha said. Satisfied, Venerable Mahācunda approved what the Buddha said. Forty-four items have been stated, organized into five sections. “Effacement” is the name of this discourse, which is deep as the ocean.

MN 9: Right View

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There Sāriputta addressed the mendicants: “Reverends, mendicants!” “Reverend,” they replied. Sāriputta said this:

² “Reverends, they speak of this thing called ‘right view’. How do you define a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?” “Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this. The mendicants will listen and remember it.” “Well then, reverends, listen and apply your mind well, I will speak.” “Yes, reverend,” they replied. Sāriputta said this:

³ “A noble disciple understands the unskillful and its root, and the skillful and its root. When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

⁴ But what is the unskillful and what is its root? And what is the skillful and what is its root? Killing living creatures, stealing, and sexual misconduct; speech that’s false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view. This is called the unskillful.

⁵ And what is the root of the unskillful? Greed, hate, and delusion. This is called the root of the unskillful.

⁶ And what is the skillful? Refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that’s false, divisive, harsh, or nonsensical; contentment, good will, and right view. This is called the skillful.

⁷ And what is the root of the skillful? Contentment, love, and understanding. This is called the root of the skillful.

⁸ A noble disciple understands in this way the unskillful and its root, and the skillful and its root. They’ve completely given up the underlying tendency to greed, dispelled the underlying tendency to aversion, and eradicated the underlying tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.”

⁹ Saying “Good, reverend,” those mendicants approved and agreed with what Sāriputta said. Then they asked another question: “But reverend, might there be another way to describe a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?”

¹⁰ “There might, reverends. A noble disciple understands fuel, its origin, its cessation, and the practice that leads to its cessation. When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

¹¹ But what is fuel? What is its origin, its cessation, and the practice that leads to its cessation? These four fuels maintain sentient beings that have been born and help those about to be born. What four? Edible food, whether solid or subtle; contact is the second, mental intention the third, and consciousness the fourth. Fuel originates from craving. Fuel ceases when craving ceases. The practice that leads to the cessation of fuel is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

¹² A noble disciple understands in this way fuel, its origin, its cessation, and the practice that leads to its cessation. They’ve completely given up the underlying tendency to greed, dispelled the underlying tendency to aversion, and eradicated the underlying tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.”

¹³ Saying “Good, reverend,” those mendicants ... asked another question: “But reverend, might there be another way to describe a noble disciple who ... has come to the true teaching?”

¹⁴ “There might, reverends. A noble disciple understands suffering, its origin, its cessation, and the practice that leads to its cessation. When they’ve done this, they’re defined as a noble disciple who ... has come to the true teaching.

¹⁵ But what is suffering? What is its origin, its cessation, and the practice that leads to its cessation? Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; being coupled with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. This is called suffering.

¹⁶ And what is the origin of suffering? It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence. This is called the origin of suffering.

¹⁷ And what is the cessation of suffering? It’s the fading away and cessation of that very same craving with no residue left behind; giving it away, letting it go, releasing it, and not clinging to it. This is called the cessation of suffering.

¹⁸ And what is the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view ... right immersion. This is called the practice that leads to the cessation of suffering.

¹⁹ A noble disciple understands in this way suffering, its origin, its cessation, and the practice that leads to its cessation. They’ve completely given up the underlying tendency to greed, dispelled the underlying tendency to aversion, and eradicated the underlying tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this

very life. When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching."

²⁰ Saying "Good, reverend," those mendicants ... asked another question: "But reverend, might there be another way to describe a noble disciple who ... has come to the true teaching?"

²¹ "There might, reverends. A noble disciple understands old age and death, their origin, their cessation, and the practice that leads to their cessation ...

²² But what are old age and death? What is their origin, their cessation, and the practice that leads to their cessation? The old age, decrepitude, broken teeth, gray hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. And what is death? The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death. Old age and death originate from rebirth. Old age and death cease when rebirth ceases. The practice that leads to the cessation of old age and death is simply this noble eightfold path ..."

²³ "Might there be another way to describe a noble disciple?"

²⁴ "There might, reverends. A noble disciple understands rebirth, its origin, its cessation, and the practice that leads to its cessation ...

²⁵ But what is rebirth? What is its origin, its cessation, and the practice that leads to its cessation? The rebirth, inception, conception, regeneration, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth. Rebirth originates from continued existence. Rebirth ceases when continued existence ceases. The practice that leads to the cessation of rebirth is simply this noble eightfold path ..."

²⁶ "Might there be another way to describe a noble disciple?"

²⁷ "There might, reverends. A noble disciple understands continued existence, its origin, its cessation, and the practice that leads to its cessation.

²⁸ But what is continued existence? What is its origin, its cessation, and the practice that leads to its cessation? There are these three states of continued existence. Existence in the sensual realm, the realm of luminous form, and the formless realm. Continued existence originates from grasping. Continued existence ceases when grasping ceases. The practice that leads to the cessation of continued existence is simply this noble eightfold path ..."

²⁹ "Might there be another way to describe a noble disciple?"

³⁰ "There might, reverends. A noble disciple understands grasping, its origin, its cessation, and the practice that leads to its cessation ...

³¹ But what is grasping? What is its origin, its cessation, and the practice that leads to its cessation? There are these four kinds of grasping. Grasping at sensual pleasures, views, precepts and observances, and theories of a self. Grasping originates from craving. Grasping ceases when craving ceases. The practice that leads to the cessation of grasping is simply this noble eightfold path ..."

³² "Might there be another way to describe a noble disciple?"

³³ “There might, reverends. A noble disciple understands craving, its origin, its cessation, and the practice that leads to its cessation ...

³⁴ But what is craving? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of craving. Craving for sights, sounds, smells, tastes, touches, and ideas. Craving originates from feeling. Craving ceases when feeling ceases. The practice that leads to the cessation of craving is simply this noble eightfold path ...”

³⁵ “Might there be another way to describe a noble disciple?”

³⁶ “There might, reverends. A noble disciple understands feeling, its origin, its cessation, and the practice that leads to its cessation ...

³⁷ But what is feeling? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of feeling. Feeling born of contact through the eye, ear, nose, tongue, body, and mind. Feeling originates from contact. Feeling ceases when contact ceases. The practice that leads to the cessation of feeling is simply this noble eightfold path ...”

³⁸ “Might there be another way to describe a noble disciple?”

³⁹ “There might, reverends. A noble disciple understands contact, its origin, its cessation, and the practice that leads to its cessation ...

⁴⁰ But what is contact? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of contact. Contact through the eye, ear, nose, tongue, body, and mind. Contact originates from the six sense fields. Contact ceases when the six sense fields cease. The practice that leads to the cessation of contact is simply this noble eightfold path ...”

⁴¹ “Might there be another way to describe a noble disciple?”

⁴² “There might, reverends. A noble disciple understands the six sense fields, their origin, their cessation, and the practice that leads to their cessation ...

⁴³ But what are the six sense fields? What is their origin, their cessation, and the practice that leads to their cessation? There are these six sense fields. The sense fields of the eye, ear, nose, tongue, body, and mind. The six sense fields originate from name and form. The six sense fields cease when name and form cease. The practice that leads to the cessation of the six sense fields is simply this noble eightfold path ...”

⁴⁴ “Might there be another way to describe a noble disciple?”

⁴⁵ “There might, reverends. A noble disciple understands name and form, their origin, their cessation, and the practice that leads to their cessation ...

⁴⁶ But what are name and form? What is their origin, their cessation, and the practice that leads to their cessation? Feeling, perception, intention, contact, and application of mind— this is called name. The four principal states, and form derived from the four principal states— this is called form. Such is name and such is form. This is called name and form. Name and form originate from consciousness. Name and form cease when consciousness ceases. The practice that leads to the cessation of name and form is simply this noble eightfold path ...”

⁴⁷ “Might there be another way to describe a noble disciple?”

⁴⁸ “There might, reverends. A noble disciple understands consciousness, its origin, its cessation, and the practice that leads to its cessation ...

⁴⁹ But what is consciousness? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of consciousness. Eye, ear, nose, tongue, body, and mind consciousness. Consciousness originates from choices. Consciousness ceases when choices cease. The practice that leads to the cessation of consciousness is simply this noble eightfold path ...”

⁵⁰ “Might there be another way to describe a noble disciple?”

⁵¹ “There might, reverends. A noble disciple understands choices, their origin, their cessation, and the practice that leads to their cessation ...

⁵² But what are choices? What is their origin, their cessation, and the practice that leads to their cessation? There are these three kinds of choice. Choices by way of body, speech, and mind. Choices originate from ignorance. Choices cease when ignorance ceases. The practice that leads to the cessation of choices is simply this noble eightfold path ...”

⁵³ “Might there be another way to describe a noble disciple?” “There might, reverends.

⁵⁴ A noble disciple understands ignorance, its origin, its cessation, and the practice that leads to its cessation ... But what is ignorance? What is its origin, its cessation, and the practice that leads to its cessation? Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance.

⁵⁵ Ignorance originates from defilement. Ignorance ceases when defilement ceases. The practice that leads to the cessation of ignorance is simply this noble eightfold path ...”

⁵⁶ Saying “Good, reverend,” those mendicants approved and agreed with what Sāriputta said. Then they asked another question: “But reverend, might there be another way to describe a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?”

⁵⁷ “There might, reverends. A noble disciple understands defilement, its origin, its cessation, and the practice that leads to its cessation. When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

⁵⁸ But what is defilement? What is its origin, its cessation, and the practice that leads to its cessation? There are these three defilements. The defilements of sensuality, desire to be reborn, and ignorance. Defilement originates from ignorance. Defilement ceases when ignorance ceases. The practice that leads to the cessation of defilement is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

⁵⁹ A noble disciple understands in this way defilement, its origin, its cessation, and the practice that leads to its cessation. They’ve completely given up the underlying tendency to greed, dispelled the underlying tendency to aversion, and eradicated the underlying tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.” That is what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said.

MN 10: The Discourse on Mindfulness Meditation

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsaddhamma. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.

³ What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

⁴ 1. Observing the Body 1.1. Mindfulness of Breathing

⁵ And how does a mendicant meditate observing an aspect of the body? It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and brings mindfulness to the present. Just mindful, they breathe in. Mindful, they breathe out. Breathing in heavily they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ Breathing in lightly they know: ‘I’m breathing in lightly.’ Breathing out lightly they know: ‘I’m breathing out lightly.’ They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out experiencing the whole body.’ They practice like this: ‘I’ll breathe in stilling the physical process.’ They practice like this: ‘I’ll breathe out stilling the physical process.’ It’s like a deft lathe-turner or lathe-turner’s apprentice. When drawing a long pull they know: ‘I’m drawing a long pull,’ and when drawing a short pull they know: ‘I’m drawing a short pull.’

⁶ And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing, with respect to the body, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That’s how a mendicant meditates by observing an aspect of the body.

⁷ 1.2. The Postures Furthermore, when a mendicant is walking they know: ‘I am walking.’ When standing they know: ‘I am standing.’ When sitting they know: ‘I am sitting.’ And when lying down they know: ‘I am lying down.’ Whatever posture their body is in, they know it.

⁸ And so they meditate observing an aspect of the body internally, externally, and both internally and externally. With respect to the body, they meditate observing the liability to originate, to vanish, and

to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That too is how a mendicant meditates by observing an aspect of the body.

⁹ 1.3. Situational Awareness Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

¹⁰ And so they meditate observing an aspect of the body internally ... That too is how a mendicant meditates by observing an aspect of the body.

¹¹ 1.4. Focusing on the Repulsive Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.' It's as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And a person with clear eyes were to open it and examine the contents: 'These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.'

¹² And so they meditate observing an aspect of the body internally ... That too is how a mendicant meditates by observing an aspect of the body.

¹³ 1.5. Focusing on the Elements Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements: 'In this body there is the earth element, the water element, the fire element, and the air element.' It's as if a deft butcher or butcher's apprentice were to kill a cow and sit down at the crossroads with the meat cut into chops.

¹⁴ And so they meditate observing an aspect of the body internally ... That too is how a mendicant meditates by observing an aspect of the body.

¹⁵ 1.6. The Charnel Ground Contemplations Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

¹⁶ And so they meditate observing an aspect of the body internally ... That too is how a mendicant meditates by observing an aspect of the body.

¹⁷ Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, hounds, tigers, leopards, jackals, and many kinds of little creatures. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

¹⁸ And so they meditate observing an aspect of the body internally ... That too is how a mendicant meditates by observing an aspect of the body.

¹⁹ Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews ... A skeleton without flesh but smeared with blood, and held together by sinews ... A skeleton rid of flesh and blood, held together by sinews ...

²⁰ Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here an ankle bone, there a shin-bone, here a thigh-bone, there a hip-bone, here a rib-bone, there a back-bone, here an arm-bone, there a neck-bone, here a jaw-bone, there a tooth, here the skull. ...

²¹ White bones, the color of shells ...

²² Decrepit bones, heaped in a pile ...

²³ Bones rotted and crumbled to powder. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

²⁴ And so they meditate observing an aspect of the body internally, externally, and both internally and externally. With respect to the body, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That too is how a mendicant meditates by observing an aspect of the body.

²⁵ 2. Observing the Feelings And how does a mendicant meditate observing an aspect of feelings? It's when a mendicant who feels a pleasant feeling knows: 'I feel a pleasant feeling.' When they feel a painful feeling, they know: 'I feel a painful feeling.' When they feel a neutral feeling, they know: 'I feel a neutral feeling.' When they feel a pleasant feeling of the flesh, they know: 'I feel a pleasant feeling of the flesh.' When they feel a pleasant feeling not of the flesh, they know: 'I feel a pleasant feeling not of the flesh.' When they feel a painful feeling of the flesh, they know: 'I feel a painful feeling of the flesh.' When they feel a painful feeling not of the flesh, they know: 'I feel a painful feeling not of the flesh.' When they feel a neutral feeling of the flesh, they know: 'I feel a neutral feeling of the flesh.' When they feel a neutral feeling not of the flesh, they know: 'I feel a neutral feeling not of the flesh.'

²⁶ And so they meditate observing an aspect of feelings internally, externally, and both internally and externally. With respect to feelings, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that feelings exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That's how a mendicant meditates by observing an aspect of feelings.

²⁷ 3. Observing the Mind And how does a mendicant meditate observing an aspect of the mind? It's when a mendicant understands mind with greed as 'mind with greed,' and mind without greed as 'mind without greed.' They understand mind with hate as 'mind with hate,' and mind without hate as 'mind without hate.' They understand mind with delusion as 'mind with delusion,' and mind without delusion as 'mind without delusion.' They know constricted mind as 'constricted mind,' and scattered mind as 'scattered mind.' They know expansive mind as 'expansive mind,' and unexpansive mind as 'unexpansive mind.' They know mind that is not supreme as 'mind that is not supreme,' and mind that is supreme as 'mind that is supreme.' They know mind immersed in samādhi as 'mind immersed in samādhi,' and mind not immersed in samādhi as 'mind not immersed in samādhi.' They know freed mind as 'freed mind,' and unfreed mind as 'unfreed mind.'

²⁸ And so they meditate observing an aspect of the mind internally, externally, and both internally and externally. With respect to the mind, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the mind exists, to the extent

necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That's how a mendicant meditates by observing an aspect of the mind.

²⁹ 4. Observing Principles 4.1. The Hindrances

³⁰ And how does a mendicant meditate observing an aspect of principles? It's when a mendicant meditates by observing an aspect of principles with respect to the five hindrances. And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances? It's when a mendicant who has sensual desire in them understands: 'I have sensual desire in me.' When they don't have sensual desire in them, they understand: 'I don't have sensual desire in me.' They understand how sensual desire arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future. When they have ill will in them, they understand: 'I have ill will in me.' When they don't have ill will in them, they understand: 'I don't have ill will in me.' They understand how ill will arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future. When they have dullness and drowsiness in them, they understand: 'I have dullness and drowsiness in me.' When they don't have dullness and drowsiness in them, they understand: 'I don't have dullness and drowsiness in me.' They understand how dullness and drowsiness arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future. When they have restlessness and remorse in them, they understand: 'I have restlessness and remorse in me.' When they don't have restlessness and remorse in them, they understand: 'I don't have restlessness and remorse in me.' They understand how restlessness and remorse arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future. When they have doubt in them, they understand: 'I have doubt in me.' When they don't have doubt in them, they understand: 'I don't have doubt in me.' They understand how doubt arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

³¹ And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing, with respect to the principles, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That's how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

³² 4.2. The Aggregates Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates. And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates? It's when a mendicant contemplates: 'Such is form, such is the origin of form, such is the disappearance of form. Such is feeling, such is the origin of feeling, such is the disappearance of feeling. Such is perception, such is the origin of perception, such is the disappearance of perception. Such are choices, such is the origin of choices, such is the disappearance of choices. Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.'

³³ And so they meditate observing an aspect of principles internally ... That's how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

³⁴ 4.3. The Sense Fields Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields. And how does a mendicant meditate

observing an aspect of principles with respect to the six interior and exterior sense fields? It's when a mendicant understands the eye, sights, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future. They understand the ear, sounds, and the fetter ... They understand the nose, smells, and the fetter ... They understand the tongue, tastes, and the fetter ... They understand the body, touches, and the fetter ... They understand the mind, ideas, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

³⁵ And so they meditate observing an aspect of principles internally ... That's how a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields.

³⁶ 4.4. The Awakening Factors Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors. And how does a mendicant meditate observing an aspect of principles with respect to the seven awakening factors? It's when a mendicant who has the awakening factor of mindfulness in them understands: 'I have the awakening factor of mindfulness in me.' When they don't have the awakening factor of mindfulness in them, they understand: 'I don't have the awakening factor of mindfulness in me.' They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fully developed. When they have the awakening factor of investigation of principles ... energy ... rapture ... tranquility ... immersion ... equanimity in them, they understand: 'I have the awakening factor of equanimity in me.' When they don't have the awakening factor of equanimity in them, they understand: 'I don't have the awakening factor of equanimity in me.' They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fully developed.

³⁷ And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing, with respect to the principles, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That's how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

³⁸ 4.5. The Truths Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths. And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths? It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.'

³⁹ And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing, with respect to the principles, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world. That's how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

⁴⁰ Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results: enlightenment in this very life, or if there's residue left behind, non-return. Let alone seven years, anyone who develops these four kinds of mindfulness meditation in this way for six years ... five years ... four years ... three years ... two years ... one year ... seven months ... six months ... five months ... four months ... three months ... two months ... one month ... a fortnight ... Let alone a fortnight, anyone who develops these four kinds of mindfulness meditation in this way for seven days can expect one of two results: enlightenment in this very life, or if there's residue left behind, non-return.

⁴¹ 'The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.' That's what I said, and this is why I said it." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 11: The Shorter Discourse on the Lion's Roar

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!" "Venerable sir," they replied. The Buddha said this:

² "'Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.' This, mendicants, is how you should rightly roar your lion's roar.

³ It's possible that wanderers of other religions might say: 'But what is the source of the venerables' certainty and forcefulness that they say this?' You should say to them: 'There are four things explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. Seeing these things in ourselves we say that: "Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics." What four? We have confidence in the Teacher, we have confidence in the teaching, and we have fulfilled the precepts. And we have love and affection for those who share our path, both laypeople and renunciates. These are the four things.'

⁴ It's possible that wanderers of other religions might say: 'We too have confidence in the Teacher—our Teacher; we have confidence in the teaching—our teaching; and we have fulfilled the precepts—our precepts. And we have love and affection for those who share our path, both laypeople and renunciates. What, then, is the difference between you and us?'

⁵ You should say to them: 'Well, reverends, is the goal one or many?' Answering rightly, the wanderers would say: 'The goal is one, reverends, not many.' 'But is that goal for the greedy or for those free of greed?' Answering rightly, the wanderers would say: 'That goal is for those free of greed, not for the greedy.' 'Is it for the hateful or those free of hate?' 'It's for those free of hate.' 'Is it for the delusional or those free of delusion?' 'It's for those free of delusion.' 'Is it for those who crave or those rid of craving?' 'It's for those rid of craving.' 'Is it for those who have fuel for grasping or those who do not?' 'It's for those who do not have fuel for grasping.' 'Is it for the knowledgeable or the ignorant?' 'It's for the knowledgeable.' 'Is it for those who favor and oppose or for those who don't favor and oppose?' 'It's for those who don't favor and oppose.' 'But is that goal for those who enjoy proliferation or for those who enjoy non-proliferation?' Answering rightly, the wanderers would say: 'It's for those who enjoy non-proliferation, not for those who enjoy proliferation.'

⁶ Mendicants, there are these two views: views favoring existence and views favoring nonexistence. Any ascetics or brahmins who resort to, draw near to, and cling to a view favoring existence will oppose a view favoring nonexistence. Any ascetics or brahmins who resort to, draw near to, and cling to a view favoring nonexistence will oppose a view favoring existence.

⁷ There are some ascetics and brahmins who don't truly understand these two views' origin, disappearance, gratification, drawback, and escape. They're greedy, hateful, delusional, craving, grasping, and ignorant. They favor and oppose, and they enjoy proliferation. They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

⁸ There are some ascetics and brahmins who do truly understand these two views' origin, disappearance, gratification, drawback, and escape. They're rid of greed, hate, delusion, craving, grasping, and ignorance. They don't favor and oppose, and they enjoy non-proliferation. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say.

⁹ There are these four kinds of grasping. What four? Grasping at sensual pleasures, views, precepts and observances, and theories of a self.

¹⁰ There are some ascetics and brahmins who claim to propound the complete understanding of all kinds of grasping. But they don't correctly describe the complete understanding of all kinds of grasping. They describe the complete understanding of grasping at sensual pleasures, but not views, precepts and observances, and theories of a self. Why is that? Because those gentlemen don't truly understand these three things. That's why they claim to propound the complete understanding of all kinds of grasping, but they don't really.

¹¹ There are some other ascetics and brahmins who claim to propound the complete understanding of all kinds of grasping, but they don't really. They describe the complete understanding of grasping at sensual pleasures and views, but not precepts and observances, and theories of a self. Why is that? Because those gentlemen don't truly understand these two things. That's why they claim to propound the complete understanding of all kinds of grasping, but they don't really.

¹² There are some other ascetics and brahmins who claim to propound the complete understanding of all kinds of grasping, but they don't really. They describe the complete understanding of grasping at sensual pleasures, views, and precepts and observances, but not theories of a self. Why is that? Because those gentlemen don't truly understand this one thing. That's why they claim to propound the complete understanding of all kinds of grasping, but they don't really.

¹³ In such a teaching and training, confidence in the Teacher is said to be not rightly placed. Likewise, confidence in the teaching, fulfillment of the precepts, and love and affection for those sharing the same path are said to be not rightly placed. Why is that? It's because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

¹⁴ The Realized One, the perfected one, the fully awakened Buddha claims to propound the complete understanding of all kinds of grasping. He describes the complete understanding of grasping at sensual pleasures, views, precepts and observances, and theories of a self.

¹⁵ In such a teaching and training, confidence in the Teacher is said to be rightly placed. Likewise, confidence in the teaching, fulfillment of the precepts, and love and affection for those sharing the same path are said to be rightly placed. Why is that? It's because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by a fully awakened Buddha.

¹⁶ What is the source, origin, birthplace, and inception of these four kinds of grasping? Craving. And what is the source, origin, birthplace, and inception of craving? Feeling. And what is the source of feeling? Contact. And what is the source of contact? The six sense fields. And what is the source of the six sense fields? Name and form. And what is the source of name and form? Consciousness. And what is the source of consciousness? Choices. And what is the source of choices? Ignorance.

¹⁷ When that mendicant has given up ignorance and given rise to knowledge, with the fading away of ignorance and the arising of knowledge they don't grasp at sensual pleasures, views, precepts and observances, or theories of a self. Not grasping, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.' That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 12: The Longer Discourse on the Lion's Roar

Chapter 1

¹ So I have heard. At one time the Buddha was staying outside the city of Vesālī in a woodland grove west of the town.

² Now at that time Sunakkhatta the Licchavi had recently left this teaching and training. He was telling a crowd in Vesālī: “The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones. He teaches what he’s worked out by logic, following a line of inquiry, expressing his own perspective. Regardless of his goal in teaching the Dhamma, it delivers one who applies it to the complete ending of suffering.”

³ Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. He heard what Sunakkhatta was saying. Then he wandered for alms in Vesālī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

⁴ “Sāriputta, Sunakkhatta, that futile man, is angry. His words are spoken out of anger. Thinking he criticizes the Realized One, in fact he just praises him. For it is praise of the Realized One to say: ‘Regardless of his goal in teaching the Dhamma, it delivers one who applies it to the complete ending of suffering.’

⁵ But there’s no way Sunakkhatta will infer about me from the teaching: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’

⁶ And there’s no way Sunakkhatta will infer about me from the teaching: ‘That Blessed One wields the many kinds of psychic power: multiplying himself and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of divinity.’

⁷ And there’s no way Sunakkhatta will infer about me from the teaching: ‘That Blessed One, with clairaudience that is purified and superhuman, hears both kinds of sounds, human and heavenly, whether near or far.’

⁸ And there’s no way Sunakkhatta will infer about me from the teaching: ‘That Blessed One understands the minds of other beings and individuals, having encompassed them with his own mind. He understands mind with greed as “mind with greed,” and mind without greed as “mind without greed.” He understands mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is supreme ... mind that is not supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind as “freed mind,” and unfreed mind as “unfreed mind.”’

⁹ There are these ten powers of a Realized One that the Realized One possesses. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel. What ten?

¹⁰ Firstly, the Realized One truly understands the possible as possible, and the impossible as impossible. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

¹¹ Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of grounds and causes. Since he truly understands this, this is a power of the Realized One. ...

¹² Furthermore, the Realized One truly understands where all paths of practice lead. Since he truly understands this, this is a power of the Realized One. ...

¹³ Furthermore, the Realized One truly understands the world with its many and diverse elements. Since he truly understands this, this is a power of the Realized One. ...

¹⁴ Furthermore, the Realized One truly understands the diverse convictions of sentient beings. Since he truly understands this, this is a power of the Realized One. ...

¹⁵ Furthermore, the Realized One truly understands the faculties of other sentient beings and other individuals after encompassing them with his mind. Since he truly understands this, this is a power of the Realized One. ...

¹⁶ Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments. Since he truly understands this, this is a power of the Realized One. ...

¹⁷ Furthermore, the Realized One recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. He remembers: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so he recollects his many kinds of past lives, with features and details. Since he truly understands this, this is a power of the Realized One. ...

¹⁸ Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings pass on according to their deeds. 'These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, he sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a

good place or a bad place. He understands how sentient beings pass on according to their deeds. Since he truly understands this, this is a power of the Realized One. ...

¹⁹ Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom, and lives having realized it with his own insight in this very life due to the ending of defilements. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

²⁰ A Realized One possesses these ten powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

²¹ When I know and see in this way, suppose someone were to say this: 'The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones. He teaches what he's worked out by logic, following a line of inquiry, expressing his own perspective.' Unless they give up that speech and that thought, and let go of that view, they will be placed in hell as if delivered there. Just as a mendicant accomplished in ethics, immersion, and wisdom would reach enlightenment in this very life, such is the consequence, I say. Unless they give up that speech and that thought, and let go of that view, they will be placed in hell as if delivered there.

²² Sāriputta, a Realized One has four kinds of self-assurance. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel. What four?

²³ I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: 'You claim to be a fully awakened Buddha, but you don't understand these things.' Since I see no such reason, I live secure, fearless, and self-assured.

²⁴ I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: 'You claim to have ended all defilements, but you still have these defilements.' Since I see no such reason, I live secure, fearless, and self-assured.

²⁵ I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: 'The acts that you say are obstructions are not really obstructions for the one who performs them.' Since I see no such reason, I live secure, fearless, and self-assured.

²⁶ I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: 'Regardless of your goal in teaching the Dhamma, it does not deliver one who applies it to the complete ending of suffering.' Since I see no such reason, I live secure, fearless, and self-assured.

²⁷ A Realized One possesses these four kinds of self-assurance. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

²⁸ When I know and see in this way, suppose someone were to say this: 'The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones ...' Unless they give up that speech and that thought, and let go of that view, they will be placed in hell as if delivered there.

²⁹ Sāriputta, there are these eight assemblies. What eight? The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods of the four great kings. An assembly of the gods of the thirty-three. An assembly of Māras. An assembly of divinities. These are the eight assemblies. Possessing these four kinds of self-assurance, the Realized One approaches and enters right into these eight assemblies. I recall having approached an assembly of hundreds of aristocrats. There I

used to sit with them, converse, and engage in discussion. But I don't see any reason to feel afraid or insecure. Since I see no such reason, I live secure, fearless, and self-assured.

³⁰ I recall having approached an assembly of hundreds of brahmins ... householders ... ascetics ... the gods of the four great kings ... the gods of the thirty-three ... Māras ... divinities. There too I used to sit with them, converse, and engage in discussion. But I don't see any reason to feel afraid or insecure. Since I see no such reason, I live secure, fearless, and self-assured.

³¹ When I know and see in this way, suppose someone were to say this: 'The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones ...' Unless they give up that speech and that thought, and let go of that view, they will be placed in hell as if delivered there.

³² Sāriputta, there are these four kinds of reproduction. What four? Reproduction for creatures born from an egg, from a womb, from moisture, or spontaneously.

³³ And what is reproduction from an egg? There are beings who are born by breaking out of an eggshell. This is called reproduction from an egg. And what is reproduction from a womb? There are beings who are born by breaking out of the amniotic sac. This is called reproduction from a womb. And what is reproduction from moisture? There are beings who are born in a rotten fish, a rotten carcass, rotten porridge, a cesspool, or a sump. This is called reproduction from moisture. And what is spontaneous reproduction? Gods, hell-beings, certain humans, and certain beings in the lower realms. This is called spontaneous reproduction. These are the four kinds of reproduction.

³⁴ When I know and see in this way, suppose someone were to say this: 'The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones ...' Unless they give up that speech and that thought, and let go of that view, they will be placed in hell as if delivered there.

³⁵ There are these five destinations. What five? Hell, the animal realm, the ghost realm, humanity, and the gods.

³⁶ I understand hell, and the path and practice that leads to hell. And I understand how someone practicing that way, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. I understand the animal realm ... the ghost realm ... humanity ... gods, and the path and practice that leads to the world of the gods. And I understand how someone practicing that way, when their body breaks up, after death, is reborn in a good place, a heavenly realm. And I understand extinguishment, and the path and practice that leads to extinguishment. And I understand how someone practicing that way realizes the undefiled freedom of heart and freedom by wisdom, and lives having realized it with their own insight in this very life due to the ending of defilements.

³⁷ When I've comprehended the mind of a certain individual, I understand: 'This individual is practicing in such a way and is riding upon such a path that when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.' Some time later I see that they have indeed been reborn in hell, where they experience absolutely painful feelings, sharp and severe. Suppose there was a pit of glowing coals deeper than a man's height, full of glowing coals that neither flamed nor smoked. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same pit of coals. If a person with clear eyes saw them, they'd say: 'This person is proceeding in such a way and is riding upon such a path that they will arrive at that very pit of coals.' Some time later they see that they

have indeed fallen into that pit of coals, where they experience absolutely painful feelings, sharp and severe. ...

³⁸ When I've comprehended the mind of a certain individual, I understand: 'This individual ... will be reborn in the animal realm.' Some time later I see that they have indeed been reborn in the animal realm, where they suffer painful feelings, sharp and severe. Suppose there was a sewer deeper than a man's height, full to the brim with feces. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same sewer. If a person with clear eyes saw them, they'd say: 'This person is proceeding in such a way and is riding upon such a path that they will arrive at that very sewer.' Some time later they see that they have indeed fallen into that sewer, where they suffer painful feelings, sharp and severe. ...

³⁹ When I've comprehended the mind of a certain individual, I understand: 'This individual ... will be reborn in the ghost realm.' Some time later I see that they have indeed been reborn in the ghost realm, where they experience mostly painful feelings. Suppose there was a tree growing on rugged ground, with thin foliage casting dappled shade. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same tree. If a person with clear eyes saw them, they'd say: 'This person is proceeding in such a way and is riding upon such a path that they will arrive at that very tree.' Some time later they see them sitting or lying under that tree, where they experience mostly painful feelings. ...

⁴⁰ When I've comprehended the mind of a certain individual, I understand: 'This individual ... will be reborn among human beings.' Some time later I see that they have indeed been reborn among human beings, where they experience mostly pleasant feelings. Suppose there was a tree growing on smooth ground, with abundant foliage casting dense shade. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same tree. If a person with clear eyes saw them, they'd say: 'This person is proceeding in such a way and is riding upon such a path that they will arrive at that very tree.' Some time later they see them sitting or lying under that tree, where they experience mostly pleasant feelings. ...

⁴¹ When I've comprehended the mind of a certain individual, I understand: 'This individual ... will be reborn in a good place, a heavenly realm.' Some time later I see that they have indeed been reborn in a heavenly realm, where they experience feelings of absolute happiness. Suppose there was a stilt longhouse with a peaked roof, plastered inside and out, draft-free, with door fastened and window shuttered. And it had a couch spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same stilt longhouse. If a person with clear eyes saw them, they'd say: 'This person is proceeding in such a way and is riding upon such a path that they will arrive at that very stilt longhouse.' Some time later they see them sitting or lying in that stilt longhouse, where they experience feelings of absolute happiness. ...

⁴² When I've comprehended the mind of a certain individual, I understand: 'This individual is practicing in such a way and is riding upon such a path that they will realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements.' Some time later I see that they have indeed realized the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this

very life due to the ending of defilements, experiencing feelings of absolute happiness. Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful. Nearby was a dense forest grove. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same lotus pond. If a person with clear eyes saw them, they'd say: 'This person is proceeding in such a way and is riding upon such a path that they will arrive at that very lotus pond.' Some time later they would see that person after they had plunged into that lotus pond, bathed and drunk. When all their stress, weariness, and heat exhaustion had faded away, they emerged and sat or lay down in that woodland thicket, where they experienced feelings of absolute happiness. In the same way, when I've comprehended the mind of an individual, I understand: 'This individual is practicing in such a way and is riding upon such a path that they will realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements.' Some time later I see that they have indeed realized the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements, experiencing feelings of absolute happiness. These are the five destinations.

⁴³ When I know and see in this way, suppose someone were to say this: 'The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones. He teaches what he's worked out by logic, following a line of inquiry, expressing his own perspective.' Unless they give up that speech and that thought, and let go of that view, they will be placed in hell as if delivered there. Just as a mendicant accomplished in ethics, immersion, and wisdom would reach enlightenment in this very life, such is the consequence, I say. Unless they give up that speech and that thought, and let go of that view, they will be placed in hell as if delivered there.

⁴⁴ Sāriputta, I recall having practiced a spiritual path consisting of four factors. I used to be a fervent mortifier, the ultimate fervent mortifier. I used to live rough, the ultimate rough-liver. I used to live in disgust of sin, the ultimate one living in disgust of sin. I used to be secluded, in ultimate seclusion.

⁴⁵ And this is what my fervent mortification was like. I went naked, ignoring conventions. I licked my hands, and didn't come or stop when asked. I didn't consent to food brought to me, or food prepared specially for me, or an invitation for a meal. I didn't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who lives with a man; or where food for distribution is advertised; or where there's a hound waiting or flies buzzing. I accepted no fish or meat or beer or wine, and drank no fermented gruel. I went to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. I fed on one saucer a day, two saucers a day, up to seven saucers a day. I ate once a day, once every second day, up to once a week, and so on, even up to once a fortnight. I lived committed to the practice of eating food at set intervals. I ate herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. I survived on forest roots and fruits, or eating fallen fruit. I wore robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. I tore out hair and beard, committed to this practice. I constantly stood, turning down seats. I squatted, committed to the endeavor of squatting. I lay on a mat of thorns, making a mat of thorns my bed. I was devoted to ritual bathing three times a day, including at dusk. And so I lived committed to

practicing these various ways of mortifying and tormenting the body. Such was my practice of fervent mortification.

⁴⁶ And this is what my rough living was like. The dust and dirt built up on my body over many years until it started flaking off. It's like the trunk of a pale-moon ebony tree, which builds up bark over many years until it starts flaking off. But it didn't occur to me: 'Oh, this dust and dirt must be rubbed off by my hand or another's.' That didn't occur to me. Such was my rough living.

⁴⁷ And this is what my living in disgust of sin was like. I'd step forward or back ever so mindfully, so I was full of pity regarding even a drop of water, thinking: 'May I not injure any little creatures on unclear ground.' Such was my living in disgust of sin.

⁴⁸ And this is what my seclusion was like. I would plunge deep into a wilderness region and stay there. When I saw a cowherd or a shepherd, or someone gathering grass or sticks, or a lumberjack, I'd flee from forest to forest, from thicket to thicket, from valley to valley, from uplands to uplands. Why is that? So that I wouldn't see them, nor they me. I fled like a wild deer seeing a human being. Such was my practice of seclusion.

⁴⁹ I would go on all fours into the cow-pens after the cattle had left and eat the dung of the young suckling calves. As long as my own urine and excrement lasted, I would even eat that. Such was my eating of most unnatural things.

⁵⁰ I would plunge deep into an awe-inspiring forest grove and stay there. It was so awe-inspiring that normally it would make your hair stand on end if you weren't free of greed. And on days such as the cold spell when the snow falls in the January winter, I stayed in the open by night and in the forest by day. But in the last month of summer I'd stay in the open by day and in the forest by night. And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me: 'Scorched and frozen, alone in the awe-inspiring forest. nude, no fire to sit beside, the sage still pursues his quest.'

⁵¹ I would make my bed in a charnel ground, with the bones of the dead for a pillow. Then village louts would come up to me. They'd spit and piss on me, throw mud on me, even poke twigs in my ears. But I don't recall ever having a bad thought about them. Such was my abiding in equanimity.

⁵² There are some ascetics and brahmins who have this doctrine and view: 'Purity comes from food.' They say: 'Let's live on jujubes.' So they eat jujubes and jujube powder, and drink jujube juice. And they enjoy many jujube concoctions. I recall eating just a single jujube. You might think that at that time the jujubes must have been very big. But you should not see it like this. The jujubes then were at most the same size as today. Eating so very little, my body became severely emaciated. Due to eating so little, my major and minor limbs became like the joints of an eighty-year-old or a dying man, my bottom became like a camel's hoof, my vertebrae stuck out like beads on a string, and my ribs were as gaunt as the broken-down rafters on an old barn. Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well. Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun. Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly. Due to eating so little, when I tried to urinate or defecate I fell face down right there. Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

⁵³ There are some ascetics and brahmins who have this doctrine and view: ‘Purity comes from food.’ They say: ‘Let’s live on mung beans.’ ... ‘Let’s live on sesame.’ ... ‘Let’s live on ordinary rice.’ ... Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

⁵⁴ But Sāriputta, I did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones by that conduct, that practice, that grueling work. Why is that? Because I didn’t achieve that noble wisdom that’s noble and emancipating, and which delivers one who applies it to the complete ending of suffering.

⁵⁵ There are some ascetics and brahmins who have this doctrine and view: ‘Purity comes from transmigration.’ But it’s not easy to find a realm that I haven’t previously transmigrated to in all this long time, except the gods of the pure abodes. For if I had transmigrated to the gods of the pure abodes I would not have returned to this realm again.

⁵⁶ There are some ascetics and brahmins who have this doctrine and view: ‘Purity comes from rebirth.’ But it’s not easy to find any rebirth that I haven’t previously been reborn in ...

⁵⁷ There are some ascetics and brahmins who have this doctrine and view: ‘Purity comes from abode of rebirth.’ But it’s not easy to find an abode where I haven’t previously abided ...

⁵⁸ There are some ascetics and brahmins who have this doctrine and view: ‘Purity comes from sacrifice.’ But it’s not easy to find a sacrifice that I haven’t previously offered in all this long time, when I was an anointed aristocratic king or a well-to-do brahmin.

⁵⁹ There are some ascetics and brahmins who have this doctrine and view: ‘Purity comes from serving the sacred flame.’ But it’s not easy to find a fire that I haven’t previously served in all this long time, when I was an anointed aristocratic king or a well-to-do brahmin.

⁶⁰ There are some ascetics and brahmins who have this doctrine and view: ‘So long as this gentleman is youthful, young, with pristine black hair, blessed with youth, in the prime of life he will be endowed with perfect lucidity of wisdom. But when he’s old, elderly, and senior, advanced in years, and has reached the final stage of life—eighty, ninety, or a hundred years old—he will lose his lucidity of wisdom.’ But you should not see it like this. For now I am old, elderly, and senior, I’m advanced in years, and have reached the final stage of life. I am eighty years old. Suppose I had four disciples with a lifespan of a hundred years. And they each were perfect in memory, remembrance, retention, and perfect lucidity of wisdom. Imagine how easily a well-trained expert archer with a strong bow would shoot a light arrow across the shadow of a palm tree. That’s how extraordinary they were in memory, remembrance, retention, and perfect lucidity of wisdom. They’d bring up questions about the four kinds of mindfulness meditation again and again, and I would answer each question. They’d remember the answers and not ask the same question twice. And they’d pause only to eat and drink, go to the toilet, and sleep to dispel weariness. But the Realized One would not run out of Dhamma teachings, words and phrases of the teachings, or spontaneous answers. And at the end of a hundred years my four disciples would pass away. Even if you have to carry me around on a stretcher, there will never be any deterioration in the Realized One’s lucidity of wisdom.

⁶¹ And if there’s anyone of whom it may be rightly said that a being not liable to delusion has arisen in the world for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans, it’s of me that this should be said.”

⁶² Now at that time Venerable Nāgasamāla was standing behind the Buddha fanning him. Then he said to the Buddha: “It’s incredible, sir, it’s amazing! While I was listening to this exposition of the teaching my hair stood up! What is the name of this exposition of the teaching?” “Well then, Nāgasamāla, you may remember this exposition of the teaching as ‘The Hair-raising Discourse’.” That is what the Buddha said. Satisfied, Venerable Nāgasamāla approved what the Buddha said.

MN 13: The Longer Discourse on the Mass of Suffering

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvaththī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvaththī for alms. Then it occurred to them, “It’s too early to wander for alms in Sāvaththī. Why don’t we visit the monastery for the wanderers of other religions?” Then they went to the monastery for the wanderers of other religions and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

³ “Reverends, the ascetic Gotama advocates the complete understanding of sensual pleasures, and so do we. The ascetic Gotama advocates the complete understanding of forms, and so do we. The ascetic Gotama advocates the complete understanding of feelings, and so do we. What, then, is the difference between the ascetic Gotama’s teaching and instruction and ours?”

⁴ Those mendicants neither approved nor rejected that statement of the wanderers of other religions. They rose from their seats, thinking, “We will learn the meaning of this statement from the Buddha himself.”

⁵ Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

⁶ “Mendicants, when wanderers of other religions say this, you should say to them: ‘But reverends, what’s the gratification, the drawback, and the escape when it comes to sensual pleasures? What’s the gratification, the drawback, and the escape when it comes to forms? What’s the gratification, the drawback, and the escape when it comes to feelings?’ Questioned like this, the wanderers of other religions would be stumped, and, in addition, would get frustrated. Why is that? Because they’re out of their element. I don’t see anyone in this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except the Realized One or his disciple or someone who has heard it from them.

⁷ And what is the gratification of sensual pleasures? There are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation: this is the gratification of sensual pleasures.

⁸ And what is the drawback of sensual pleasures? It's when a gentleman earns a living by means such as arithmetic, accounting, calculating, farming, trade, raising cattle, archery, government service, or one of the professions. But they must face cold and heat, being hurt by the touch of flies, mosquitoes, wind, sun, and reptiles, and risking death from hunger and thirst. This is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

⁹ That gentleman might try hard, strive, and make an effort, but fail to accrue riches. If this happens, they sorrow and wail and lament, beating their breast and falling into confusion, saying: 'Oh, my hard work is wasted. My efforts are fruitless!' This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

¹⁰ That gentleman might try hard, strive, and make an effort, and succeed in accruing riches. But they experience pain and sadness when they try to protect it, thinking: 'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?' And even though they protect it and ward it, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it. They sorrow and wail and lament, beating their breast and falling into confusion: 'What once was mine is gone.' This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

¹¹ Furthermore, for the sake of sensual pleasures kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and friend fights with friend. Once they've started quarreling, arguing, and disputing, they attack each other with fists, stones, rods, and swords, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

¹² Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and plunge into a battle massed on both sides, with arrows and spears flying and swords flashing. There they are struck with arrows and spears, and their heads are chopped off, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

¹³ Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and charge wetly plastered bastions, with arrows and spears flying and swords flashing. There they are struck with arrows and spears, splashed with dung, crushed by a superior force, and their heads are chopped off, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

¹⁴ Furthermore, for the sake of sensual pleasures they break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, and commit adultery. The rulers would arrest them and subject them to various punishments— whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'Rāhu's mouth', the 'garland of fire', the 'burning hand', the 'bulrush twist', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'caustic pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the hounds, being impaled alive, and being beheaded. These result in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

¹⁵ Furthermore, for the sake of sensual pleasures, they conduct themselves badly by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is a drawback of sensual pleasures to do with lives to come, a mass of suffering caused by sensual pleasures.

¹⁶ And what is the escape from sensual pleasures? Removing and giving up desire and greed for sensual pleasures: this is the escape from sensual pleasures.

¹⁷ There are ascetics and brahmins who don't truly understand sensual pleasures' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand sensual pleasures themselves, or to instruct another so that, practicing accordingly, they will completely understand sensual pleasures. There are ascetics and brahmins who do truly understand sensual pleasures' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand sensual pleasures themselves, or to instruct another so that, practicing accordingly, they will completely understand sensual pleasures.

¹⁸ And what is the gratification of forms? Suppose there was a girl of the brahmins, aristocrats, or householders in her fifteenth or sixteenth year, neither too tall nor too short, neither too thin nor too fat, neither too dark nor too fair. Is she not at the height of her beauty and prettiness?" "Yes, sir." "The pleasure and happiness that arise from this beauty and prettiness is the gratification of forms.

¹⁹ And what is the drawback of forms? Suppose that some time later you were to see that same sister—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy. What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?" "Yes, sir." "This is the drawback of forms.

²⁰ Furthermore, suppose that you were to see that same sister sick, suffering, gravely ill, collapsed in her own urine and feces, being picked up by some and put down by others. What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?" "Yes, sir." "This too is the drawback of forms.

²¹ Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?" "Yes, sir." "This too is the drawback of forms.

²² Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And it was being devoured by crows, hawks, vultures, herons, hounds, tigers, leopards, jackals, and many kinds of little creatures ...

²³ Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And it had been reduced to a skeleton with flesh and blood, held together by sinews ... A skeleton rid of flesh but smeared with blood, and held together by sinews ... A skeleton rid of flesh and blood, held together by sinews ... Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here an ankle bone, there a shin-bone, here a thigh-bone, there a hip-bone, here a rib-bone, there a back-bone, here an arm-bone, there a neck-bone, here a jaw-bone, there a tooth, here the skull. ...

²⁴ Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And it had been reduced to white bones, the color of shells ... Decrepit bones, heaped in a pile ... Bones rotted and crumbled to powder. What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?" "Yes, sir." "This too is the drawback of forms.

²⁵ And what is the escape from forms? Removing and giving up desire and greed for forms: this is the escape from forms.

²⁶ There are ascetics and brahmins who don't truly understand forms' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand forms themselves, or to instruct another so that, practicing accordingly, they will completely understand forms. There are ascetics and brahmins who do truly understand forms' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand forms themselves, or to instruct another so that, practicing accordingly, they will completely understand forms.

²⁷ And what is the gratification of feelings? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. At that time a mendicant doesn't intend to hurt themselves, hurt others, or hurt both; they feel only feelings that are not hurtful. Freedom from being hurt is the ultimate gratification of feelings, I say.

²⁸ Furthermore, a mendicant enters and remains in the second absorption ... third absorption ... fourth absorption. At that time a mendicant doesn't intend to hurt themselves, hurt others, or hurt both; they feel only feelings that are not hurtful. Freedom from being hurt is the ultimate gratification of feelings, I say.

²⁹ And what is the drawback of feelings? That feelings are impermanent, suffering, and perishable: this is their drawback.

³⁰ And what is the escape from feelings? Removing and giving up desire and greed for feelings: this is the escape from feelings.

³¹ There are ascetics and brahmins who don't truly understand feelings' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand feelings themselves, or to instruct another so that, practicing accordingly, they will completely understand feelings. There are ascetics and brahmins who do truly understand feelings' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand feelings themselves, or to instruct another so that, practicing accordingly, they will completely understand feelings." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 14: The Shorter Discourse on the Mass of Suffering

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

² Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him, “For a long time, sir, I have understood your teaching like this: ‘Greed, hate, and delusion are corruptions of the mind.’ Despite understanding this, sometimes my mind is occupied by thoughts of greed, hate, and delusion. I wonder what qualities remain in me that I have such thoughts?”

³ “Mahānāma, there is a quality that remains in you that makes you have such thoughts. For if you had given up that quality you would not still be living at home and enjoying sensual pleasures. But because you haven’t given up that quality you are still living at home and enjoying sensual pleasures.

⁴ Sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. So, Mahānāma, even though a noble disciple has clearly seen this with right wisdom, as long as they do not achieve the rapture and bliss that are apart from sensual pleasures and unskillful qualities, or something even more peaceful than that, they can return to sensual pleasures. But when they do achieve that rapture and bliss, or something more peaceful than that, they do not return to sensual pleasures.

⁵ Before my awakening—when I was still unawakened but intent on awakening—I too clearly saw with right wisdom that: ‘Sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.’ But so long as I didn’t achieve the rapture and bliss that are apart from sensual pleasures and unskillful qualities, or something even more peaceful than that, I didn’t announce that I would not return to sensual pleasures. But when I did achieve that rapture and bliss, or something more peaceful than that, I announced that I would not return to sensual pleasures.

⁶ And what is the gratification of sensual pleasures? There are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation: this is the gratification of sensual pleasures.

⁷ And what is the drawback of sensual pleasures? It’s when a gentleman earns a living by means such as arithmetic, accounting, calculating, farming, trade, raising cattle, archery, government service, or one of the professions. But they must face cold and heat, being hurt by the touch of flies, mosquitoes, wind, sun, and reptiles, and risking death from hunger and thirst. This is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

⁸ That gentleman might try hard, strive, and make an effort, but fail to accrue riches. If this happens, they sorrow and wail and lament, beating their breast and falling into confusion, saying: 'Oh, my hard work is wasted. My efforts are fruitless!' This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

⁹ That gentleman might try hard, strive, and make an effort, and succeed in accruing riches. But they experience pain and sadness when they try to protect it, thinking: 'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?' And even though they protect it and ward it, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it. They sorrow and wail and lament, beating their breast and falling into confusion: 'What once was mine is gone.' This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

¹⁰ Furthermore, for the sake of sensual pleasures kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and friend fights with friend. Once they've started quarreling, arguing, and disputing, they attack each other with fists, stones, rods, and swords, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

¹¹ Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and plunge into a battle massed on both sides, with arrows and spears flying and swords flashing. There they are struck with arrows and spears, and their heads are chopped off, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

¹² Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and charge wetly plastered bastions, with arrows and spears flying and swords flashing. There they are struck with arrows and spears, splashed with dung, crushed by a superior force, and their heads are chopped off, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

¹³ Furthermore, for the sake of sensual pleasures they break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, and commit adultery. The rulers would arrest them and subject them to various punishments— whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'Rāhu's mouth', the 'garland of fire', the 'burning hand', the 'bulrush twist', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'caustic pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the hounds, being impaled alive, and being beheaded. These result in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

¹⁴ Furthermore, for the sake of sensual pleasures, they conduct themselves badly by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is a drawback of sensual pleasures to do with lives to come, a mass of suffering caused by sensual pleasures.

¹⁵ Mahānāma, this one time I was staying near Rājagaha, on the Vulture's Peak Mountain. Now at that time several Jain ascetics on the slopes of Isigili at the Black Rock were constantly standing, turning down seats. And they felt painful, sharp, severe, acute feelings due to exertion.

¹⁶ Then in the late afternoon, I came out of retreat and went to the Black Rock to visit those Jain ascetics. I said to them, 'Reverends, why are you constantly standing, turning down seats, so that you suffer painful, sharp, severe, acute feelings due to exertion?'

¹⁷ When I said this, those Jain ascetics said to me, 'Reverend, the Jain ascetic of the Ātīka clan claims to be all-knowing and all-seeing, to know and see everything without exception, thus: "Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking." He says, "O Jain ascetics, you have done bad deeds in a past life. Wear them away with these severe and grueling austerities. And when in the present you are restrained in body, speech, and mind, you're not doing any bad deeds for the future. So, due to eliminating past deeds by fervent mortification, and not doing any new deeds, there's nothing to come up in the future. With no future consequence, deeds end. With the ending of deeds, suffering ends. With the ending of suffering, feeling ends. And with the ending of feeling, all suffering will have been worn away." We endorse and accept this, and we are satisfied with it.'

¹⁸ When they said this, I said to them, 'But reverends, do you know for sure that you existed in the past, and it is not the case that you did not exist?' 'No we don't, reverend.' 'But reverends, do you know for sure that you did bad deeds in the past?' 'No we don't, reverend.' 'But reverends, do you know that you did bad deeds of this type or that?' 'No we don't, reverend.' 'But reverends, do you know that so much suffering has already been worn away? Or that so much suffering still remains to be worn away? Or that when so much suffering is worn away all suffering will have been worn away?' 'No we don't, reverend.' 'But reverends, do you know about giving up unskillful qualities in this very life and embracing skillful qualities?' 'No we don't, reverend.'

¹⁹ 'So it seems that you don't know any of these things. That being so, when those in the world who are violent and bloody-handed and of cruel livelihood are reborn among humans they go forth as Jain ascetics.'

²⁰ 'Reverend Gotama, pleasure is not gained through pleasure; pleasure is gained through pain. For if pleasure were to be gained through pleasure, King Seniya Bimbisāra of Magadha would gain pleasure, since he lives in greater pleasure than Venerable Gotama.' 'Clearly the venerables have spoken rashly, without reflection. Rather, I'm the one who should be asked about who lives in greater pleasure, King Bimbisāra or Venerable Gotama?' 'Clearly we spoke rashly and without reflection. But let that be. Now we ask Venerable Gotama: "Who lives in greater pleasure, King Bimbisāra or Venerable Gotama?"'

²¹ 'Well then, reverends, I'll ask you about this in return, and you can answer as you like. What do you think, reverends? Is King Bimbisāra capable of experiencing absolute happiness for seven days and nights without moving his body or speaking?' 'No he is not, reverend.' 'What do you think, reverends? Is King Bimbisāra capable of experiencing absolute happiness for six days ... five days ... four days ... three days ... two days ... one day?' 'No he is not, reverend.' 'But I am capable of experiencing absolute happiness for one day and night without moving my body or speaking. I am capable of experiencing perfect happiness for two days ... three days ... four days ... five days ... six days ... seven days. What do you think, reverends? This being so, who lives in greater pleasure, King

Bimbisāra or I?’ ‘This being so, Venerable Gotama lives in greater pleasure than King Bimbisāra.’”
That is what the Buddha said. Satisfied, Mahānāma the Sakyan approved what the Buddha said.

MN 15: Measuring Up

Chapter 1

¹ So I have heard. At one time Venerable Mahāmoggallāna was staying in the land of the Bhaggas at Crocodile’s Bellow, in the deer park at Bhesakaḷā’s Wood. There Venerable Mahāmoggallāna addressed the mendicants: “Reverends, mendicants!” “Reverend,” they replied. Venerable Mahāmoggallāna said this:

² “Suppose a mendicant invites other mendicants to admonish them. But they’re hard to admonish, having qualities that make them hard to admonish. They’re impatient, and don’t take instruction respectfully. So their spiritual companions don’t think it’s worth advising and instructing them, and that individual doesn’t gain their trust.

³ And what are the qualities that make them hard to admonish? Firstly, a mendicant has corrupt wishes, having fallen under the sway of corrupt wishes. This is a quality that makes them difficult to admonish. Furthermore, a mendicant glorifies themselves and puts others down. ... They’re irritable, overcome by anger ... They’re irritable, and acrimonious due to anger ... They’re irritable, and stubborn due to anger ... They’re irritable, and blurt out words bordering on anger ... When accused, they object to the accuser ... When accused, they rebuke the accuser ... When accused, they retort to the accuser ... When accused, they dodge the issue, distract the discussion with irrelevant points, and display annoyance, hate, and bitterness ... When accused, they are unable to account for the evidence ... They are offensive and contemptuous ... They’re jealous and stingy ... They’re devious and deceitful ... They’re obstinate and arrogant ... Furthermore, a mendicant is attached to their own views, holding them tight, and refusing to let go. This too is a quality that makes them difficult to admonish. These are the qualities that make them hard to admonish.

⁴ Suppose a mendicant doesn’t invite other mendicants to admonish them. But they’re easy to admonish, having qualities that make them easy to admonish. They’re accepting, and take instruction respectfully. So their spiritual companions think it’s worth advising and instructing them, and that individual gains their trust.

⁵ And what are the qualities that make them easy to admonish? Firstly, a mendicant doesn’t have corrupt wishes ... Furthermore, a mendicant isn’t attached to their own views, not holding them tight, but letting them go easily. These are the qualities that make them easy to admonish.

⁶ In such a case, a mendicant should measure themselves like this. ‘This individual has corrupt wishes, having fallen under the sway of corrupt wishes. And I don’t like or approve of this individual. And if I were to fall under the sway of corrupt wishes, others wouldn’t like or approve of me.’ A mendicant who knows this should give rise to the thought: ‘I will not fall under the sway of corrupt wishes.’ ... ‘This individual is attached to their own views, holding them tight and refusing to let go. And I don’t like or approve of this individual. And if I were to be attached to my own views, holding them tight and refusing to let go, others wouldn’t like or approve of me.’ A mendicant who

knows this should give rise to the thought: ‘I will not be attached to my own views, holding them tight, but will let them go easily.’

⁷ In such a case, a mendicant should check themselves like this: ‘Do I have corrupt wishes? Have I fallen under the sway of corrupt wishes?’ Suppose that, upon checking, a mendicant knows that they have fallen under the sway of corrupt wishes. Then they should make an effort to give up those bad, unskillful qualities. But suppose that, upon checking, a mendicant knows that they haven’t fallen under the sway of corrupt wishes. Then they should meditate with rapture and joy, training day and night in skillful qualities. ... Suppose that, upon checking, a mendicant knows that they are attached to their own views, holding them tight, and refusing to let go. Then they should make an effort to give up those bad, unskillful qualities. Suppose that, upon checking, a mendicant knows that they’re not attached to their own views, holding them tight, but let them go easily. Then they should meditate with rapture and joy, training day and night in skillful qualities.

⁸ Suppose that, upon checking, a mendicant sees that they haven’t given up all these bad, unskillful qualities. Then they should make an effort to give them all up. But suppose that, upon checking, a mendicant sees that they have given up all these bad, unskillful qualities. Then they should meditate with rapture and joy, training day and night in skillful qualities. Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they’d try to remove it. But if they don’t see any dirt or blemish there, they’re happy, thinking: ‘How fortunate that I’m clean!’ In the same way, suppose that, upon checking, a mendicant sees that they haven’t given up all these bad, unskillful qualities. Then they should make an effort to give them all up. But suppose that, upon checking, a mendicant sees that they have given up all these bad, unskillful qualities. Then they should meditate with rapture and joy, training day and night in skillful qualities.” That is what Venerable Mahāmoggallāna said. Satisfied, the mendicants approved what Mahāmoggallāna said.

MN 16: Emotional Barrenness

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!" "Venerable sir," they replied. The Buddha said this:

² "Mendicants, when a mendicant has not given up five kinds of hard-heartedness and severed five shackles of the heart, it's not possible for them to achieve growth, improvement, or maturity in this teaching and training.

³ What are the five kinds of hard-heartedness they haven't given up? Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of hard-heartedness they haven't given up.

⁴ Furthermore, a mendicant has doubts about the teaching ... This is the second kind of hard-heartedness.

⁵ They have doubts about the Saṅgha ... This is the third kind of hard-heartedness.

⁶ They have doubts about the training ... This is the fourth kind of hard-heartedness.

⁷ Furthermore, a mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness they haven't given up. These are the five kinds of hard-heartedness they haven't given up.

⁸ What are the five shackles of the heart they haven't severed? Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first shackle of the heart they haven't severed.

⁹ Furthermore, a mendicant isn't free of greed for the body ... This is the second shackle of the heart.

¹⁰ Furthermore, a mendicant isn't free of greed for form ... This is the third shackle of the heart.

¹¹ They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing ... This is the fourth heart shackle.

¹² They lead the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or fervent austerity or spiritual practice, may I become one of the gods!' This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth shackle of the heart they haven't severed. These are the five shackles of the heart they haven't severed.

¹³ When a mendicant has not given up these five kinds of hard-heartedness and severed these five shackles of the heart, it's not possible for them to achieve growth, improvement, or maturity in this teaching and training.

¹⁴ When a mendicant has given up these five kinds of hard-heartedness and severed these five shackles of the heart, it is possible for them to achieve growth, improvement, and maturity in this teaching and training.

¹⁵ What are the five kinds of hard-heartedness they've given up? Firstly, a mendicant has no doubts about the Teacher. They're not uncertain, undecided, or lacking confidence. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the first kind of hard-heartedness they've given up.

¹⁶ Furthermore, a mendicant has no doubts about the teaching ...

¹⁷ They have no doubts about the Saṅgha ...

¹⁸ They have no doubts about the training ...

¹⁹ They're not angry and upset with their spiritual companions, not resentful or closed off. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness they've given up. These are the five kinds of hard-heartedness they've given up.

²⁰ What are the five shackles of the heart they've severed? Firstly, a mendicant is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the first shackle of the heart they've severed.

²¹ Furthermore, a mendicant is rid of greed for the body ...

²² They're rid of greed for form ...

²³ They don't eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing ...

²⁴ They don't lead the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or fervent austerity or spiritual practice, may I become one of the gods!' This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the fifth shackle of the heart they've severed. These are the five shackles of the heart they've severed.

²⁵ When a mendicant has given up these five kinds of hard-heartedness and severed these five shackles of the heart, it is possible for them to achieve growth, improvement, or maturity in this teaching and training.

²⁶ They develop the basis of psychic power that has immersion due to enthusiasm, and active effort ... the basis of psychic power that has immersion due to energy, and active effort ... the basis of psychic power that has immersion due to mental development, and active effort ... the basis of psychic power that has immersion due to inquiry, and active effort. And the fifth is sheer vigor.

²⁷ A mendicant who possesses these fifteen factors, including vigor, is capable of breaking out, becoming awakened, and reaching the supreme sanctuary from the yoke. Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and

incubated. Even if that chicken doesn't wish: 'If only my chicks could break out of the eggshell with their claws and beak and hatch safely!' Still they can break out and hatch safely. In the same way, a mendicant who possesses these fifteen factors, including vigor, is capable of breaking out, becoming awakened, and reaching the supreme sanctuary from the yoke." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 17: Jungle Thickets

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, I will teach you an exposition about jungle thickets. Listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

³ “Mendicants, take the case of a mendicant who lives close by a jungle thicket. As they do so, their mindfulness does not become established, their mind does not become immersed in samādhi, their defilements do not come to an end, and they do not arrive at the supreme sanctuary from the yoke. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by. That mendicant should reflect: ‘While living close by this jungle thicket, my mindfulness does not become established, my mind does not become immersed in samādhi, my defilements do not come to an end, and I do not arrive at the supreme sanctuary from the yoke. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by.’ That mendicant should leave that jungle thicket that very time of night or day; they should not stay there.

⁴ Take another case of a mendicant who lives close by a jungle thicket. Their mindfulness does not become established ... But the necessities of life are easy to come by. That mendicant should reflect: ‘While living close by this jungle thicket, my mindfulness does not become established ... But the necessities of life are easy to come by. But I didn’t go forth from the lay life to homelessness for the sake of a robe, almsfood, lodgings, or medicines and supplies for the sick. Moreover, while living close by this jungle thicket, my mindfulness does not become established ...’ That mendicant should, after appraisal, leave that jungle thicket; they should not stay there.

⁵ Take another case of a mendicant who lives close by a jungle thicket. As they do so, their mindfulness becomes established, their mind becomes immersed in samādhi, their defilements come to an end, and they arrive at the supreme sanctuary from the yoke. But the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by. That mendicant should reflect: ‘While living close by this jungle thicket, my mindfulness becomes established ... But the necessities of life are hard to come by. But I didn’t go forth from the lay life to homelessness for the sake of a robe, almsfood, lodgings, or medicines and supplies for the sick. Moreover, while living close by this jungle thicket, my mindfulness becomes established ...’ That mendicant should, after appraisal, stay in that jungle thicket; they should not leave.

⁶ Take another case of a mendicant who lives close by a jungle thicket. Their mindfulness becomes established ... And the necessities of life are easy to come by. That mendicant should reflect: ‘While living close by this jungle thicket, my mindfulness becomes established ... And the necessities of life

are easy to come by.’ That mendicant should stay in that jungle thicket for the rest of their life; they should not leave.

⁷ Take the case of a mendicant who lives supported by a village ...

⁸ town ...

⁹ city ...

¹⁰ country ...

¹¹ an individual. As they do so, their mindfulness does not become established, their mind does not become immersed in samādhi, their defilements do not come to an end, and they do not arrive at the supreme sanctuary from the yoke. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by. That mendicant should reflect: ‘... my mindfulness does not become established ... And the necessities of life are hard to come by.’ That mendicant should leave that individual at any time of the day or night, without taking leave; they should not follow them. ...

¹² Take another case of a mendicant who lives supported by an individual. Their mindfulness does not become established ... But the necessities of life are easy to come by. That mendicant should reflect: ‘... my mindfulness does not become established ... But the necessities of life are easy to come by.’ ... That mendicant should, after appraisal, leave that individual having taken leave; they should not follow them. ...

¹³ Take another case of a mendicant who lives supported by an individual. Their mindfulness becomes established ... But the necessities of life are hard to come by. That mendicant should reflect: ‘... my mindfulness becomes established ... But the necessities of life are hard to come by.’ ... That mendicant should, after appraisal, follow that individual; they should not leave.

¹⁴ Take another case of a mendicant who lives supported by an individual. As they do so, their mindfulness becomes established, their mind becomes immersed in samādhi, their defilements come to an end, and they arrive at the supreme sanctuary from the yoke. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are easy to come by. That mendicant should reflect: ‘While living supported by this individual, my mindfulness becomes established ... And the necessities of life are easy to come by.’ That mendicant should follow that individual for the rest of their life; they should not leave them, even if driven away.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 18: The Honey-Cake

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

² Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms. He wandered for alms in Kapilavatthu. After the meal, on his return from almsround, he went to the Great Wood for the day's meditation, plunged deep into it, and sat at the root of a young wood-apple tree to meditate.

³ Daṇḍapāṇi the Sakyan, while going for a walk, plunged deep into the Great Wood. He approached the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side leaning on his staff, and said to the Buddha, "What is the ascetic's doctrine? What does he assert?"

⁴ "Respectable sir, my doctrine is such that one does not argue with anyone in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans. And it is such that perceptions do not underlie the brahmin who lives detached from sensual pleasures, without indecision, stripped of worry, and rid of craving for rebirth in this or that state. That is my doctrine, and that is what I assert."

⁵ When he had spoken, Daṇḍapāṇi shook his head, wagged his tongue, raised his eyebrows until his brow puckered in three furrows, and left leaning on his staff.

⁶ Then in the late afternoon, the Buddha came out of retreat and went to the Banyan Tree Monastery, sat down on the seat spread out, and told the mendicants what had happened. When he had spoken, one of the mendicants said to him,

⁷ "But sir, asserting what doctrine does the Buddha not argue with anyone in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans? And how is it that perceptions do not underlie the Buddha, the brahmin who lives detached from sensual pleasures, without indecision, stripped of worry, and rid of craving for rebirth in this or that state?"

⁸ "Mendicant, judgments driven by proliferating perceptions beset a person. If they don't find anything worth approving, welcoming, or getting attached to in the source from which these arise, just this is the end of the underlying tendencies to desire, aversion, views, doubt, conceit, the desire for continued existence, and ignorance. This is the end of taking up the rod and the sword, the end of quarrels, arguments, and disputes, of accusations, backbiting, and lies. This is where these bad, unskillful qualities cease without remainder."

⁹ That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

¹⁰ Soon after the Buddha left, those mendicants considered, “The Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail. Who can explain in detail the meaning of this brief summary recital given by the Buddha?” Then those mendicants thought, “This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Let’s go to him, and ask him about this matter.”

¹¹ Then those mendicants went to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said: “May Venerable Mahākaccāna please explain this.”

¹² “Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you bypassed him, imagining that you should ask me about this matter. For he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the preacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha’s answer.”

¹³ “Certainly he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the preacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha’s answer. Still, Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. You are capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Please explain this, if it’s no trouble.”

¹⁴ “Well then, reverends, listen and apply your mind well, I will speak.” “Yes, reverend,” they replied. Venerable Mahākaccāna said this:

¹⁵ “Reverends, the Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail: ‘Judgments driven by proliferating perceptions beset a person. If they don’t find anything worth approving, welcoming, or getting attached to in the source from which these arise, just this is the end of the underlying tendencies to desire, repulsion, views, doubt, conceit, the desire to be reborn, and ignorance. This is the end of taking up the rod and the sword, the end of quarrels, arguments, and disputes, of accusations, backbiting, and lies. This is where these bad, unskillful qualities cease without remainder.’ This is how I understand the detailed meaning of this summary recital.

¹⁶ Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for feeling. What you feel, you perceive. What you perceive, you think about. What you think about, you proliferate. What you proliferate is the source from which judgments driven by proliferating perceptions beset a person. This occurs with respect to sights known by the eye in the past, future, and present. Ear consciousness arises dependent on the ear and sounds. ... Nose consciousness arises dependent on the nose and smells. ... Tongue consciousness arises dependent on the tongue and tastes. ... Body consciousness arises dependent on the body and

touches. ... Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for feeling. What you feel, you perceive. What you perceive, you think about. What you think about, you proliferate. What you proliferate is the source from which judgments driven by proliferating perceptions beset a person. This occurs with respect to ideas known by the mind in the past, future, and present.

¹⁷ Where there is the eye, sights, and eye consciousness, it will be possible to discover evidence of contact. Where there is evidence of contact, it will be possible to discover evidence of feeling. Where there is evidence of feeling, it will be possible to discover evidence of perception. Where there is evidence of perception, it will be possible to discover evidence of thought. Where there is evidence of thought, it will be possible to discover evidence of being beset by judgments driven by proliferating perceptions. Where there is the ear ... nose ... tongue ... body ... mind, ideas, and mind consciousness, it will be possible to discover evidence of contact. Where there is evidence of contact, it will be possible to discover evidence of feeling. Where there is evidence of feeling, it will be possible to discover evidence of perception. Where there is evidence of perception, it will be possible to discover evidence of thinking. Where there is evidence of thinking, it will be possible to discover evidence of being beset by judgments driven by proliferating perceptions.

¹⁸ Where there is no eye, no sights, and no eye consciousness, it will not be possible to discover evidence of contact. Where there is no evidence of contact, it will not be possible to discover evidence of feeling. Where there is no evidence of feeling, it will not be possible to discover evidence of perception. Where there is no evidence of perception, it will not be possible to discover evidence of thinking. Where there is no evidence of thinking, it will not be possible to discover evidence of being beset by judgments driven by proliferating perceptions. Where there is no ear ... no nose ... no tongue ... no body ... no mind, no ideas, and no mind consciousness, it will not be possible to discover evidence of contact. Where there is no evidence of contact, it will not be possible to discover evidence of feeling. Where there is no evidence of feeling, it will not be possible to discover evidence of perception. Where there is no evidence of perception, it will not be possible to discover evidence of thinking. Where there is no evidence of thinking, it will not be possible to discover evidence of being beset by judgments driven by proliferating perceptions.

¹⁹ This is how I understand the detailed meaning of that brief summary recital given by the Buddha. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

²⁰ Then those mendicants, approving and agreeing with what Mahākaccāna said, rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding: "Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases."

²¹ "Mahākaccāna is astute, mendicants, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna. That is what it means, and that's how you should remember it."

²² When he said this, Venerable Ānanda said to the Buddha, "Sir, suppose a person who was weak with hunger was to obtain a honey-cake. Wherever they taste it, they would enjoy a sweet, delectable flavor. In the same way, wherever a sincere, proficient mendicant might examine with wisdom the meaning of this exposition of the teaching they would only gain joy and clarity. Sir, what is the name of this exposition of the teaching?" "Well then, Ānanda, you may remember this exposition of the

teaching as ‘The Honey-Cake Discourse’.” That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

MN 19: Two Kinds of Thought

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘Why don’t I meditate by continually dividing my thoughts into two classes?’ So I assigned sensual, malicious, and cruel thoughts to one class. And I assigned thoughts of renunciation, good will, and harmlessness to the second class.

³ Then, as I meditated—diligent, keen, and resolute—a sensual thought arose. I understood: ‘This sensual thought has arisen in me. It leads to hurting myself, hurting others, and hurting both. It blocks wisdom, it’s on the side of distress, and it doesn’t lead to extinguishment.’ When I reflected that it leads to hurting myself, it went away. When I reflected that it leads to hurting others, it went away. When I reflected that it leads to hurting both, it went away. When I reflected that it blocks wisdom, it’s on the side of distress, and it doesn’t lead to extinguishment, it went away. So I gave up, dispelled, and eliminated any sensual thoughts that arose.

⁴ Then, as I meditated—diligent, keen, and resolute—a malicious thought arose ... a cruel thought arose. I understood: ‘This cruel thought has arisen in me. It leads to hurting myself, hurting others, and hurting both. It blocks wisdom, it’s on the side of distress, and it doesn’t lead to extinguishment.’ When I reflected that it leads to hurting myself ... hurting others ... hurting both, it went away. When I reflected that it blocks wisdom, it’s on the side of distress, and it doesn’t lead to extinguishment, it went away. So I gave up, dispelled, and eliminated any cruel thoughts that arose.

⁵ Whatever a mendicant frequently thinks about and considers becomes their heart’s inclination. If they often think about and consider sensual thoughts, they’ve given up the thought of renunciation to cultivate sensual thought. Their mind inclines to sensual thoughts. If they often think about and consider malicious thoughts ... their mind inclines to malicious thoughts. If they often think about and consider cruel thoughts ... their mind inclines to cruel thoughts.

⁶ Suppose it’s the last month of the rainy season, in autumn, when the crops grow closely together, and a cowherd must take care of the cattle. He’d tap and poke them with his staff on this side and that to keep them in check. Why is that? For he sees that if they wander into the crops he could be executed, imprisoned, fined, or condemned. In the same way, I saw that unskillful qualities have the drawbacks of sordidness and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

⁷ Then, as I meditated—diligent, keen, and resolute—a thought of renunciation arose. I understood: ‘This thought of renunciation has arisen in me. It doesn’t lead to hurting myself, hurting others, or hurting both. It nourishes wisdom, it’s on the side of freedom from distress, and it leads to

extinguishment.’ If I were to keep on thinking and considering this all night ... all day ... all night and day, I see no danger that would come from that. Still, thinking and considering for too long would tire my body. And when the body is tired, the mind is stressed. And when the mind is stressed, it’s far from immersion. So I stilled, settled, unified, and immersed my mind internally. Why is that? So that my mind would not be stressed.

⁸ Then, as I meditated—diligent, keen, and resolute—a thought of good will arose ... a thought of harmlessness arose. I understood: ‘This thought of harmlessness has arisen in me. It doesn’t lead to hurting myself, hurting others, or hurting both. It nourishes wisdom, it’s on the side of freedom from distress, and it leads to extinguishment.’ If I were to keep on thinking and considering this all night ... all day ... all night and day, I see no danger that would come from that. Still, thinking and considering for too long would tire my body. And when the body is tired, the mind is stressed. And when the mind is stressed, it’s far from immersion. So I stilled, settled, unified, and immersed my mind internally. Why is that? So that my mind would not be stressed.

⁹ Whatever a mendicant frequently thinks about and considers becomes their heart’s inclination. If they often think about and consider thoughts of renunciation, they’ve given up sensual thought to cultivate the thought of renunciation. Their mind inclines to thoughts of renunciation. If they often think about and consider thoughts of good will ... their mind inclines to thoughts of good will. If they often think about and consider thoughts of harmlessness ... their mind inclines to thoughts of harmlessness.

¹⁰ Suppose it’s the last month of summer, when all the crops have been gathered within a village, and a cowherd must take care of the cattle. While at the root of a tree or in the open he need only be mindful that the cattle are there. In the same way I needed only to be mindful that those things were there.

¹¹ My energy was roused up and unflagging, my mindfulness was established and lucid, my body was tranquil and undisturbed, and my mind was immersed and unified in samādhi.

¹² Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

¹³ As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

¹⁴ And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

¹⁵ With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

¹⁶ When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many kinds of past lives, with features and details.

¹⁷ This was the first knowledge, which I achieved in the first watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

¹⁸ When my mind had become immersed in samādhi like this, I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings pass on according to their deeds.

¹⁹ This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

²⁰ When my mind had become immersed in samādhi like this, I extended it toward knowledge of the ending of defilements. I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’

²¹ I truly understood: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements.’ Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. I understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.’

²² This was the third knowledge, which I achieved in the last watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

²³ Suppose that in a forested wilderness there was an expanse of low-lying marshes, and a large herd of deer lived nearby. Then along comes a person who wants to harm, injure, and threaten them. They close off the safe, secure path that leads to happiness, and open the wrong path. There they plant domesticated male and female deer as decoys so that, in due course, that herd of deer would fall to ruin and disaster. Then along comes a person who wants to help keep the herd of deer safe. They open up the safe, secure path that leads to happiness, and close off the wrong path. They get rid of the decoys so that, in due course, that herd of deer would grow, increase, and mature.

²⁴ I’ve made up this simile to make a point. And this is what it means. ‘An expanse of low-lying marshes’ is a term for sensual pleasures. ‘A large herd of deer’ is a term for sentient beings. ‘A person who wants to harm, injure, and threaten them’ is a term for Māra the Wicked. ‘The wrong path’ is a term for the wrong eightfold path, that is, wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. ‘A domesticated male deer’ is a term for greed and relishing. ‘A domesticated female deer’ is a term for ignorance. ‘A person who wants to help keep the herd of deer safe’ is a term for the Realized One, the perfected one, the fully awakened Buddha. ‘The safe, secure path that leads to happiness’ is a term for the noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. So, mendicants, I have opened up the safe, secure path to happiness and closed off the wrong path. And I have got rid of the male and female decoys.

²⁵ Out of sympathy, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 20: How to Stop Thinking

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, a mendicant committed to the higher mind should focus on five subjects from time to time. What five?

³ Take a mendicant who is focusing on some subject that gives rise to bad, unskillful thoughts connected with desire, hate, and delusion. That mendicant should focus on some other subject connected with the skillful. As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. It’s like a deft mason or their apprentice who’d knock out or extract a large peg with a finer peg. In the same way, a mendicant ... should focus on some other basis of meditation connected with the skillful ...

⁴ Now, suppose that mendicant is focusing on some other subject connected with the skillful, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should examine the drawbacks of those thoughts: ‘So these thoughts are unskillful, they’re blameworthy, and they result in suffering.’ As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. Suppose there was a woman or man who was young, youthful, and fond of adornments. If the carcass of a snake or a dog or a human were hung around their neck, they’d be horrified, repelled, and disgusted. In the same way, a mendicant ... should examine the drawbacks of those thoughts ...

⁵ Now, suppose that mendicant is examining the drawbacks of those thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should try to forget and ignore them. As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. Suppose there was a person with clear eyes, and some undesirable sights came into their range of vision. They’d just close their eyes or look away. In the same way, a mendicant ... those bad thoughts are given up and come to an end ...

⁶ Now, suppose that mendicant is ignoring and forgetting about those thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should focus on stopping the formation of those thoughts. As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. Suppose there was a person walking quickly. They’d think: ‘Why am I walking so quickly? Why don’t I slow down?’ So they’d slow down. They’d think: ‘Why am I walking slowly? Why don’t I stand still?’ So they’d stand still. They’d think: ‘Why am I standing still? Why don’t I sit down?’ So they’d sit down. They’d think: ‘Why am I sitting? Why don’t I lie down?’ So they’d lie down. And so that person

would shun successively coarser postures and adopt more subtle ones. In the same way, a mendicant ... those thoughts are given up and come to an end ...

⁷ Now, suppose that mendicant is focusing on stopping the formation of those thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. With teeth clenched and tongue pressed against the roof of the mouth, they should squeeze, squash, and crush mind with mind. As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. It's like a strong man who grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and crushes them. In the same way, a mendicant ... with teeth clenched and tongue pressed against the roof of the mouth, should squeeze, squash, and crush mind with mind. As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

⁸ Now, take the mendicant who is focusing on some subject that gives rise to bad, unskillful thoughts connected with desire, hate, and delusion. They focus on some other subject connected with the skillful ... They examine the drawbacks of those thoughts ... They try to forget and ignore about those thoughts ... They focus on stopping the formation of those thoughts ... With teeth clenched and tongue pressed against the roof of the mouth, they squeeze, squash, and crush mind with mind. When they succeed in each of these things, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. This is called a mendicant who is a master of the ways of thought. They will think what they want to think, and they won't think what they don't want to think. They've cut off craving, cast off the fetters, and by rightly comprehending conceit have made an end of suffering." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 21: The Simile of the Saw

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Now at that time, Venerable Phagguna of the Top-Knot was spending too long mixing closely with some nuns. So much so that if any mendicant criticized those nuns in his presence, Phagguna of the Top-Knot got angry and upset, and even instigated disciplinary proceedings. And if any mendicant criticized Phagguna of the Top-Knot in their presence, those nuns got angry and upset, and even instigated disciplinary proceedings. That’s how close Phagguna of the Top-Knot was with those nuns.

³ Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was going on.

⁴ So the Buddha addressed one of the monks, “Please, monk, in my name tell the mendicant Phagguna of the Top-Knot that the Teacher summons him.” “Yes, sir,” that monk replied. He went to Phagguna of the Top-Knot and said to him, “Reverend Phagguna, the Teacher summons you.” “Yes, reverend,” Phagguna replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

⁵ “Is it really true, Phagguna, that you’ve been spending too long mixing closely with some nuns? So much so that if any mendicant criticizes those nuns in your presence, you get angry and upset, and even instigate disciplinary proceedings? And if any mendicant criticizes you in those nuns’ presence, they get angry and upset, and even instigate disciplinary proceedings? Is that how close you’ve become with those nuns?” “Yes, sir.” “Phagguna, are you not a gentleman who has gone forth out of faith from the lay life to homelessness?” “Yes, sir.”

⁶ “As such, it’s not appropriate for you to mix so closely with those nuns. So if anyone criticizes those nuns in your presence, you should give up any desires or thoughts of domestic life. If that happens, you should train like this: ‘My mind will not degenerate. I will blurt out no bad words. I will remain full of sympathy, with a heart of love and no secret hate.’ That’s how you should train. So even if someone strikes those nuns with fists, stones, rods, and swords in your presence, you should give up any desires or thoughts of domestic life. If that happens, you should train like this: ‘My mind will not degenerate. I will blurt out no bad words. I will remain full of sympathy, with a heart of love and no secret hate.’ That’s how you should train. So if anyone criticizes you in your presence, you should give up any desires or thoughts of domestic life. If that happens, you should train like this: ‘My mind will not degenerate. I will blurt out no bad words. I will remain full of sympathy, with a heart of love and no secret hate.’ That’s how you should train. So Phagguna, even if someone strikes you with fists, stones, rods, and swords, you should give up any desires or thoughts of domestic life. If that happens, you should train like this: ‘My mind will not degenerate. I will blurt out no bad

words. I will remain full of sympathy, with a heart of love and no secret hate.’ That’s how you should train.”

⁷ Then the Buddha said to the mendicants: “Mendicants, I used to be satisfied with the mendicants. Once, I addressed them: ‘I eat my food in one sitting per day. Doing so, I find that I’m healthy and well, nimble, strong, and living comfortably. You too should eat your food in one sitting per day. Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.’ I didn’t have to keep on instructing those mendicants; I just had to prompt their mindfulness. Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready. A deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He’d drive out and back wherever he wishes, whenever he wishes. In the same way, I didn’t have to keep on instructing those mendicants; I just had to prompt their mindfulness. So, mendicants, you too should give up what’s unskillful and devote yourselves to skillful qualities. In this way you’ll achieve growth, improvement, and maturity in this teaching and training.

⁸ Suppose that not far from a town or village there was a large grove of sal trees that was choked with castor-oil weeds. Then along comes a person who wants to help protect and nurture that grove. They’d cut down the crooked sal saplings that were robbing the sap, and throw them out. They’d clean up the interior of the grove, and properly care for the straight, well-formed sal saplings. In this way, in due course, that sal grove would grow, increase, and mature. In the same way, mendicants, you too should give up what’s unskillful and devote yourselves to skillful qualities. In this way you’ll achieve growth, improvement, and maturity in this teaching and training.

⁹ Once upon a time, mendicants, right here in Sāvattihī there was a housewife named Vedehikā. She had this good reputation: ‘The housewife Vedehikā is gentle, placid, and calm.’ Now, Vedehikā had a bonded maid named Kālī who was deft, tireless, and well-organized in her work. Then Kālī thought, ‘My mistress has a good reputation as being gentle, placid, and calm. But does she actually have anger in her and just not show it? Or does she have no anger? Or is it just because my work is well-organized that she doesn’t show anger, even though she still has it inside? Why don’t I test my mistress?’ So Kālī got up during the day. Vedehikā said to her, ‘Oi wench, Kālī!’ ‘What is it, ma’am?’ ‘You’re getting up in the day—what’s up with you, wench?’ ‘Nothing, ma’am.’ ‘Oh, so nothing’s up, you naughty maid, but you get up in the day!’ Angry and upset, she scowled. Then Kālī thought, ‘My mistress actually has anger in her and just doesn’t show it; it’s not that she has no anger. It’s just because my work is well-organized that she doesn’t show anger, even though she still has it inside. Why don’t I test my mistress further?’ So Kālī got up later in the day. Vedehikā said to her, ‘Oi wench, Kālī!’ ‘What is it, ma’am?’ ‘You’re getting up later in the day—what’s up with you, wench?’ ‘Nothing, ma’am.’ ‘Oh, so nothing’s up, you naughty maid, but you get up later in the day!’ Angry and upset, she blurted out angry words. Then Kālī thought, ‘My mistress actually has anger in her and just doesn’t show it; it’s not that she has no anger. It’s just because my work is well-organized that she doesn’t show anger, even though she still has it inside. Why don’t I test my mistress further?’ So Kālī got up even later in the day. Vedehikā said to her, ‘Oi wench, Kālī!’ ‘What is it, ma’am?’ ‘You’re getting up even later in the day—what’s up with you, wench?’ ‘Nothing, ma’am.’ ‘Oh, so nothing’s up, you naughty maid, but you get up even later in the day!’ Angry and upset, she grabbed a door-pin and hit Kālī on the head, cracking it open. Then Kālī, with blood pouring from her cracked skull, denounced her mistress to the neighbors, ‘See, ladies, what the gentle one did! See what the

placid one did! See what the calm one did! How on earth can she grab a door-pin and hit her only maid on the head, cracking it open, just for getting up late?’ Then after some time the housewife Vedehikā got this bad reputation: ‘The housewife Vedehikā is fierce, ill-tempered, and not calm at all.’

¹⁰ In the same way, a mendicant may be the gentlest of the gentle, the most placid of the placid, the calmest of the calm, so long as they don’t encounter any disagreeable criticism. But it’s when they encounter disagreeable criticism that you’ll know whether they’re really gentle, placid, and calm. I don’t say that a mendicant is easy to admonish if they make themselves easy to admonish only for the sake of robes, almsfood, lodgings, and medicines and supplies for the sick. Why is that? Because when they don’t get robes, almsfood, lodgings, and medicines and supplies for the sick, they’re no longer easy to admonish. But when a mendicant is easy to admonish purely because they honor, respect, revere, worship, and venerate the teaching, then I say that they’re easy to admonish. So, mendicants, you should train yourselves: ‘We will be easy to admonish purely because we honor, respect, revere, worship, and venerate the teaching.’ That’s how you should train.

¹¹ Mendicants, there are these five ways in which others might criticize you. Their speech may be timely or untimely, true or false, gentle or harsh, beneficial or harmful, from a heart of love or from secret hate. When others criticize you, they may do so in any of these ways. If that happens, you should train like this: ‘Our minds will not degenerate. We will blurt out no bad words. We will remain full of sympathy, with a heart of love and no secret hate. We will meditate spreading a heart of love to that individual. And with them as a basis, we will meditate spreading a heart full of love to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’ That’s how you should train.

¹² Suppose a person was to come along carrying a spade and basket and say, ‘I shall make this great earth be without earth!’ And they’d dig all over, scatter all over, spit all over, and urinate all over, saying, ‘Be without earth! Be without earth!’ What do you think, mendicants? Could that person make this great earth be without earth?” “No, sir. Why is that? Because this great earth is deep and limitless. It’s not easy to make it be without earth. That person will eventually get weary and frustrated.”

¹³ “In the same way, there are these five ways in which others might criticize you. Their speech may be timely or untimely, true or false, gentle or harsh, beneficial or harmful, from a heart of love or from secret hate. When others criticize you, they may do so in any of these ways. If that happens, you should train like this: ‘Our minds will not degenerate. We will blurt out no bad words. We will remain full of sympathy, with a heart of love and no secret hate. We will meditate spreading a heart of love to that individual. And with them as a basis, we will meditate spreading a heart like the earth to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’ That’s how you should train.

¹⁴ Suppose a person was to come along with dye such as red lac, turmeric, indigo, or rose madder, and say, ‘I shall draw pictures in space, making pictures appear there.’ What do you think, mendicants? Could that person draw pictures in space?” “No, sir. Why is that? Because space has no form or appearance. It’s not easy to draw pictures there. That person will eventually get weary and frustrated.”

¹⁵ “In the same way, if others criticize you in any of these five ways ... you should train like this: ‘... We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like space to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’ That’s how you should train.

¹⁶ Suppose a person was to come along carrying a blazing grass torch, and say, ‘I shall burn and scorch the Ganges River with this blazing grass torch.’ What do you think, mendicants? Could that person burn and scorch the Ganges River with a blazing grass torch?” “No, sir. Why is that? Because the Ganges River is deep and limitless. It’s not easy to burn and scorch it with a blazing grass torch. That person will eventually get weary and frustrated.”

¹⁷ “In the same way, if others criticize you in any of these five ways ... you should train like this: ‘... We will meditate spreading a heart of love to that individual. And with them as a basis, we will meditate spreading a heart like the Ganges to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’ That’s how you should train.

¹⁸ Suppose there was a catskin bag that was rubbed, well-rubbed, very well-rubbed, soft, silky, rid of rustling and crackling. Then a person comes along carrying a stick or a stone, and says, ‘I shall make this soft catskin bag rustle and crackle with this stick or stone.’ What do you think, mendicants? Could that person make that soft catskin bag rustle and crackle with that stick or stone?” “No, sir. Why is that? Because that catskin bag is rubbed, well-rubbed, very well-rubbed, soft, silky, rid of rustling and crackling. It’s not easy to make it rustle or crackle with a stick or stone. That person will eventually get weary and frustrated.”

¹⁹ “In the same way, there are these five ways in which others might criticize you. Their speech may be timely or untimely, true or false, gentle or harsh, beneficial or harmful, from a heart of love or from secret hate. When others criticize you, they may do so in any of these ways. If that happens, you should train like this: ‘Our minds will not degenerate. We will blurt out no bad words. We will remain full of sympathy, with a heart of love and no secret hate. We will meditate spreading a heart of love to that individual. And with them as a basis, we will meditate spreading a heart like a catskin bag to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’ That’s how you should train.

²⁰ Even if low-down bandits were to sever you limb from limb with a two-handed saw, anyone who had a malevolent thought on that account would not be following my instructions. If that happens, you should train like this: ‘Our minds will not degenerate. We will blurt out no bad words. We will remain full of sympathy, with a heart of love and no secret hate. We will meditate spreading a heart of love to that individual. And with them as a basis, we will meditate spreading a heart full of love to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’ That’s how you should train.

²¹ If you frequently reflect on this advice on the simile of the saw, do you see any criticism, large or small, that you could not endure?” “No, sir.” “So, mendicants, you should frequently reflect on this advice on the simile of the saw. This will be for your lasting welfare and happiness.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 22: The Simile of the Snake

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Now at that time a mendicant named Ariṭṭha, who had previously been a vulture trapper, had the following harmful misconception: “As I understand the Buddha’s teaching, the acts that he says are obstructions are not really obstructions for the one who performs them.” Several mendicants heard this rumour.

³ They went up to Ariṭṭha and said to him, “Is it really true, Reverend Ariṭṭha, that you have such a harmful misconception: ‘As I understand the Buddha’s teaching, the acts that he says are obstructions are not really obstructions for the one who performs them’?” “Indeed, reverends. As I understand the Buddha’s teaching, the acts that he says are obstructions are not really obstructions for the one who performs them.” Then, wishing to dissuade Ariṭṭha from his view, the mendicants pursued, pressed, and grilled him, “Don’t say that, Ariṭṭha! Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. In many ways the Buddha has said that obstructive acts are obstructive, and that they really do obstruct the one who performs them. The Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. With the similes of a skeleton ... a scrap of meat ... a grass torch ... a pit of glowing coals ... a dream ... borrowed goods ... fruit on a tree ... a butcher’s knife and chopping board ... swords and spears ... a cobra’s head, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.” But even though the mendicants pursued, pressed, and grilled him in this way, Ariṭṭha obstinately stuck to his misconception and insisted on it. When they weren’t able to dissuade Ariṭṭha from his view, the mendicants went to the Buddha, bowed, sat down to one side, and told him what had happened.

⁴ So the Buddha addressed one of the monks, “Please, monk, in my name tell the mendicant Ariṭṭha, formerly a vulture trapper, that the Teacher summons him.” “Yes, sir,” that monk replied. He went to Ariṭṭha and said to him, “Reverend Ariṭṭha, the Teacher summons you.” “Yes, reverend,” Ariṭṭha replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Is it really true, Ariṭṭha, that you have such a harmful misconception: ‘As I understand the Buddha’s teaching, the acts that he says are obstructions are not really obstructions for the one who performs them’?” “Indeed, sir. As I understand the Buddha’s teaching, the acts that he says are obstructions are not really obstructions for the one who performs them.”

⁵ “Futile man, who on earth have you ever known me to teach in that way? Haven’t I said in many ways that obstructive acts are obstructive, and that they really do obstruct the one who performs them? I’ve said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. With the similes of a skeleton ... a scrap of meat ... a grass

torch ... a pit of glowing coals ... a dream ... borrowed goods ... fruit on a tree ... a butcher's knife and chopping board ... swords and spears ... a cobra's head, I've said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. But still you misrepresent me by your wrong grasp, harm yourself, and brim with much wickedness. This will be for your lasting harm and suffering."

⁶ Then the Buddha said to the mendicants, "What do you think, mendicants? Has this mendicant Ariṭṭha kindled even a spark of ardor in this teaching and training?" "How could that be, sir? No, sir." When this was said, Ariṭṭha sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say. Knowing this, the Buddha said, "Futile man, you will be known by your own harmful misconception. I'll question the mendicants about this."

⁷ Then the Buddha said to the mendicants, "Mendicants, do you understand my teaching as Ariṭṭha does, when he misrepresents me by his wrong grasp, harms himself, and brims with much wickedness?" "No, sir. For in many ways the Buddha has told us that obstructive acts are obstructive, and that they really do obstruct the one who performs them. The Buddha has said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. With the similes of a skeleton ... a cobra's head, the Buddha has said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks." "Good, good, mendicants! It's good that you understand my teaching like this. For in many ways I have said that obstructive acts are obstructive ... I've said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. But still this Ariṭṭha misrepresents me by his wrong grasp, harms himself, and brims with much wickedness. This will be for his lasting harm and suffering."

⁸ Truly, mendicants, it is quite impossible to perform sensual acts without sensual desires, sensual perceptions, and sensual thoughts.

⁹ Take a futile person who memorizes the teaching— statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But they don't examine the meaning of those teachings with wisdom, and so don't come to an acceptance of them after deliberation. They memorize the teaching for the sake of finding fault and winning debates. They don't realize the goal for which they memorized them. Because they're wrongly grasped, those teachings lead to their lasting harm and suffering. Why is that? Because of their wrong grasp of the teachings. Suppose there was a person in need of a cobra. And while wandering in search of a cobra they'd see a big cobra, and grasp it by the coil or the tail. But that cobra would twist back and bite them on the hand or the arm or other major or minor limb, resulting in death or deadly pain. Why is that? Because of their wrong grasp of the cobra. In the same way, a futile person memorizes the teaching ... and those teachings lead to their lasting harm and suffering. Why is that? Because of their wrong grasp of the teachings.

¹⁰ Now, take a gentleman who memorizes the teaching— statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. And once he's memorized them, he examines their meaning with wisdom, and comes to an acceptance of them after deliberation. He doesn't memorize the teaching for the sake of finding fault and winning debates. He realizes the goal for which he memorized them. Because they're correctly grasped, those teachings lead to his lasting welfare and happiness. Why is that? Because of

his correct grasp of the teachings. Suppose there was a person in need of a cobra. And while wandering in search of a cobra they'd see a big cobra, and hold it down carefully with a cleft stick. Only then would they correctly grasp it by the neck. And even though that cobra might wrap its coils around that person's hand or arm or some other major or minor limb, that wouldn't result in death or deadly pain. Why is that? Because of their correct grasp of the cobra. In the same way, a gentleman memorizes the teaching ... and those teachings lead to his lasting welfare and happiness. Why is that? Because of his correct grasp of the teachings.

¹¹ So, mendicants, when you understand what I've said, you should remember it accordingly. But if I've said anything that you don't understand, you should ask me about it, or some competent mendicants.

¹² Mendicants, I will teach you a simile of the teaching as a raft: for crossing over, not for holding on. Listen and apply your mind well, I will speak." "Yes, sir," they replied. The Buddha said this: "Suppose there was a person traveling along the road. They'd see a large deluge, whose near shore was dubious and perilous, while the far shore was a sanctuary free of peril. But there was no ferryboat or bridge for crossing over. They'd think, 'Why don't I gather grass, sticks, branches, and leaves and make a raft? Riding on the raft, and paddling with my hands and feet, I can safely reach the far shore.' And so they'd do exactly that. And when they'd crossed over to the far shore, they'd think, 'This raft has been very helpful to me. Riding on the raft, and paddling with my hands and feet, I have safely crossed over to the far shore. Why don't I hoist it on my head or pick it up on my shoulder and go wherever I want?' What do you think, mendicants? Would that person be doing what should be done with that raft?" "No, sir." "And what, mendicants, should that person do with the raft? When they'd crossed over they should think, 'This raft has been very helpful to me. ... Why don't I beach it on dry land or set it adrift on the water and go wherever I want?' That's what that person should do with the raft. In the same way, I have taught a simile of the teaching as a raft: for crossing over, not for holding on.

¹³ By understanding the simile of the raft, you will even give up the teachings, let alone what is not the teachings.

¹⁴ Mendicants, there are these six grounds for views. What six? Take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as: 'This is mine, I am this, this is my self.' They also regard feeling ... perception ... choices ... whatever is seen, heard, thought, known, attained, sought, and explored by the mind as: 'This is mine, I am this, this is my self.' And as for this ground for views: 'The cosmos and the self are one and the same. After death I will be that, permanent, everlasting, eternal, imperishable, and will last forever and ever.' They regard this also as: 'This is mine, I am this, this is my self.'

¹⁵ But a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They regard form like this: 'This is not mine, I am not this, this is not my self.' They also regard feeling ... perception ... choices ... whatever is seen, heard, thought, known, attained, sought, and explored by the mind like this: 'This is not mine, I am not this, this is not my self.' And the same for this ground for views: 'The cosmos and the self are one and the same. After death I will be that,

permanent, everlasting, eternal, imperishable, and will last forever and ever.’ They also regard like this: ‘This is not mine, I am not this, this is not my self.’

¹⁶ Seeing in this way they’re not anxious about what doesn’t exist.”

¹⁷ When he said this, one of the mendicants said to the Buddha, “Sir, can there be anxiety about what doesn’t exist externally?” “There can, mendicant,” said the Buddha. “It’s when someone thinks, ‘Oh, it once was mine but is mine no more. Oh, it could be mine but I do not get it.’ They sorrow and wail and lament, beating their breast and falling into confusion. That’s how there is anxiety about what doesn’t exist externally.”

¹⁸ “But can there be no anxiety about what doesn’t exist externally?” “There can, mendicant,” said the Buddha. “It’s when someone doesn’t think, ‘Oh, it once was mine but is mine no more. Oh, it could be mine but I do not get it.’ They don’t sorrow and wail and lament, beating their breast and falling into confusion. That’s how there is no anxiety about what doesn’t exist externally.”

¹⁹ “But can there be anxiety about what doesn’t exist internally?” “There can, mendicant,” said the Buddha. “It’s when someone has such a view: ‘The cosmos and the self are one and the same. After death I will be that, permanent, everlasting, eternal, imperishable, and will last forever and ever.’ They hear the Realized One or their disciple teaching Dhamma for the uprooting of all grounds, fixations, obsessions, insistences, and underlying tendencies regarding views; for the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. They think, ‘Whoa, I’m going to be annihilated and destroyed! I won’t even exist any more!’ They sorrow and wail and lament, beating their breast and falling into confusion. That’s how there is anxiety about what doesn’t exist internally.”

²⁰ “But can there be no anxiety about what doesn’t exist internally?” “There can,” said the Buddha. “It’s when someone doesn’t have such a view: ‘The cosmos and the self are one and the same. After death I will be that, permanent, everlasting, eternal, imperishable, and will last forever and ever.’ They hear the Realized One or their disciple teaching Dhamma for the uprooting of all grounds, fixations, obsessions, insistences, and underlying tendencies regarding views; for the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. They don’t think, ‘Whoa, I’m going to be annihilated and destroyed! I won’t even exist any more!’ They don’t sorrow and wail and lament, beating their breast and falling into confusion. That’s how there is no anxiety about what doesn’t exist internally.”

²¹ Mendicants, it would make sense to be possessive about something that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. But do you see any such possession?” “No, sir.” “Good, mendicants! I also can’t see any such possession.”

²² It would make sense to grasp at a theory of self that didn’t give rise to sorrow, lamentation, pain, sadness, and distress. But do you see any such theory of self?” “No, sir.” “Good, mendicants! I also can’t see any such theory of self.”

²³ It would make sense to rely on a view that didn’t give rise to sorrow, lamentation, pain, sadness, and distress. But do you see any such view to rely on?” “No, sir.” “Good, mendicants! I also can’t see any such view to rely on.”

²⁴ Mendicants, were a self to exist, would there be the thought, ‘Belonging to my self?’” “Yes, sir.” “Were what belongs to a self to exist, would there be the thought, ‘My self?’” “Yes, sir.” “But since a

self and what belongs to a self are not found as a genuine fact, is not the following a totally foolish teaching: ‘The cosmos and the self are one and the same. After death I will be that, permanent, everlasting, eternal, imperishable, and will last forever and ever?’” “How could it not, sir? It’s a totally foolish teaching.”

²⁵ “What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “What do you think, mendicants? Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.”

²⁶ “So, mendicants, you should truly see any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ You should truly see any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

²⁷ Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

²⁸ Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’

²⁹ Such a mendicant is one who is called ‘one who has lifted the cross-bar’, ‘one who has filled in the moat’, ‘one who has pulled up the pillar’, ‘one who is unimpeded’, and also ‘a noble one with banner lowered and burden dropped, detached’.

³⁰ And how has a mendicant raised the cross-bar? It’s when a mendicant has given up ignorance, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant has lifted the cross-bar.

³¹ And how has a mendicant filled in the moat? It’s when a mendicant has given up transmigrating through births in future lives, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant has filled in the moat.

³² And how has a mendicant pulled up the pillar? It’s when a mendicant has given up craving, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant has pulled up the pillar.

³³ And how is a mendicant unimpeded? It’s when a mendicant has given up the five lower fetters, cut them off at the root, made them like a palm stump, obliterated them, so they’re unable to arise in the future. That’s how a mendicant is unimpeded.

³⁴ And how is a mendicant a noble one with banner lowered and burden dropped, detached? It’s when a mendicant has given up the conceit ‘I am’, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant is a noble one with banner lowered and burden dropped, detached.

³⁵ When a mendicant's mind was freed like this, the gods together with Indra, the Divinity, and the Progenitor, search as they may, will not discover: 'This is the basis of that realized one's consciousness.' Why is that? Because even in this very life that realized one is not found, I say.

³⁶ Though I state and assert this, certain ascetics and brahmins misrepresent me with the incorrect, hollow, false, untruthful claim: 'The ascetic Gotama is an exterminator. He advocates the annihilation, eradication, and nonexistence of an existing being.' They misrepresent me as what I am not, and saying what I do not say. In the past, as today, what I describe is suffering and the cessation of suffering. This being so, if others abuse, attack, harass, and trouble the Realized One, he doesn't get resentful, bitter, and emotionally exasperated.

³⁷ Or if others honor, respect, revere, or venerate him, he doesn't get thrilled, elated, and emotionally excited. If they praise him, he just thinks, 'They do such things for me regarding what in the past was completely understood.'

³⁸ So, mendicants, if others abuse, attack, harass, and trouble you, don't make yourselves resentful, bitter, and emotionally exasperated. Or if others honor, respect, revere, or venerate you, don't make yourselves thrilled, elated, and emotionally excited. If they praise you, just think, 'They do such things for us regarding what in the past was completely understood.'

³⁹ So, mendicants, give up what isn't yours. Giving it up will be for your lasting welfare and happiness.

⁴⁰ And what isn't yours? Form isn't yours: give it up. Giving it up will be for your lasting welfare and happiness. Feeling ... perception ... choices ... consciousness isn't yours: give it up. Giving it up will be for your lasting welfare and happiness. What do you think, mendicants? Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them. Would you think, 'This person is carrying us off, burning us, or doing what they want with us'?" "No, sir. Why is that? Because to us that's neither self nor belonging to self." "In the same way, mendicants, give up what isn't yours. Giving it up will be for your lasting welfare and happiness. And what isn't yours? Form ... feeling ... perception ... choices ... consciousness isn't yours: give it up. Giving it up will be for your lasting welfare and happiness.

⁴¹ The teaching well-explained thus by me is clarified, revealed, illuminated, and stripped of patchwork. In this teaching thus well-explained, for those mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment, there is no cycle of rebirths to be found. ...

⁴² In this teaching thus well-explained, those mendicants who have given up the five lower fetters are all reborn spontaneously. They are extinguished there, and are not liable to return from that world. ...

⁴³ In this teaching thus well-explained, those mendicants who, having given up three fetters, and weakened greed, hate, and delusion, are all once-returners. They come back to this world once only, then make an end of suffering. ...

⁴⁴ In this teaching thus well-explained, those mendicants who have ended three fetters are all stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening. ...

⁴⁵ In this teaching thus well-explained, those mendicants who are followers of teachings or followers by faith are all assured, destined for awakening.

⁴⁶ The teaching well-explained thus by me is clarified, revealed, illuminated, and stripped of patchwork. In this teaching thus well-explained, those who have a degree of faith and love for me are all bound for heaven.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 23: The Ant-Hill

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Now at that time Venerable Kassapa the Prince was staying in the Dark Forest. Then, late at night, a glorious deity, lighting up the entire Dark Forest, went up to Kassapa the Prince, stood to one side, and said:

² “Monk, monk! This termite mound fumes by night and flames by day. The brahmin said, ‘Dig, clever one, having picked up the sword!’ Picking up the sword and digging, the clever one saw a sticking point: ‘A sticking point, sir!’ The brahmin said, ‘Throw out the sticking point! Dig, clever one, having picked up the sword!’ Picking up the sword and digging, the clever one saw a bullfrog: ‘A bullfrog, sir!’ The brahmin said, ‘Throw out the bullfrog! Dig, clever one, having picked up the sword!’ Picking up the sword and digging, the clever one saw a forked path: ‘A forked path, sir!’ The brahmin said, ‘Throw out the forked path! Dig, clever one, having picked up the sword!’ Picking up the sword and digging, the clever one saw a filter of ash: ‘A filter of ash, sir!’ The brahmin said, ‘Throw out the filter of ash! Dig, clever one, having picked up the sword!’ Picking up the sword and digging, the clever one saw a tortoise: ‘A tortoise, sir!’ The brahmin said, ‘Throw out the tortoise! Dig, clever one, having taken up the sword!’ Picking up the sword and digging, the clever one saw a butcher’s knife and chopping board: ‘A butcher’s knife and chopping board, sir!’ The brahmin said, ‘Throw out the butcher’s knife and chopping board! Dig, clever one, having picked up the sword!’ Picking up the sword and digging, the clever one saw a scrap of meat: ‘A scrap of meat, sir!’ The brahmin said, ‘Throw out the scrap of meat! Dig, clever one, having picked up the sword!’ Picking up the sword and digging, the clever one saw a king cobra: ‘A king cobra, sir!’ The brahmin said, ‘Leave the king cobra! Do not disturb the cobra! Worship the cobra!’ Mendicant, go to the Buddha and ask him about this riddle. You should remember it in line with his answer. I don’t see anyone in this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to this riddle except the Realized One or his disciple or someone who has heard it from them.” That is what that deity said before vanishing right there.

³ Then, when the night had passed, Kassapa the Prince went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he asked: “Sir, what is the termite mound? What is the fuming by night and flaming by day? Who is the brahmin, and who the clever one? What are the sword, the digging, the sticking point, the bullfrog, the forked path, the filter of ash, the tortoise, the butcher’s knife and chopping board, and the scrap of meat? And what is the king cobra?”

⁴ “Mendicant, ‘termite mound’ is a term for this body made up of the four principal states, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. Thinking and considering all night about what you did

during the day— this is the fuming at night. The work you apply yourself to during the day by body, speech, and mind after thinking about it all night— this is the flaming by day. ‘Brahmin’ is a term for the Realized One, the perfected one, the fully awakened Buddha. ‘Clever one’ is a term for the trainee mendicant. ‘Sword’ is a term for noble wisdom. ‘Digging’ is a term for rousing energy. ‘Sticking point’ is a term for ignorance. ‘Throw out the sticking point’ means ‘give up ignorance, dig, clever one, having picked up the sword.’ ‘Bullfrog’ is a term for anger and distress. ‘Throw out the bullfrog’ means ‘give up anger and distress’ ... ‘A forked path’ is a term for doubt. ‘Throw out the forked path’ means ‘give up doubt’ ... ‘A filter of ash’ is a term for the five hindrances, that is: the hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. ‘Throw out the filter of ash’ means ‘give up the five hindrances’ ... ‘Tortoise’ is a term for the five grasping aggregates, that is: form, feeling, perception, choices, and consciousness. ‘Throw out the tortoise’ means ‘give up the five grasping aggregates’ ... ‘Butcher’s knife and chopping board’ is a term for the five kinds of sensual stimulation. Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. ‘Throw out the butcher’s knife and chopping board’ means ‘give up the five kinds of sensual stimulation’ ... ‘Scrap of meat’ is a term for greed and relishing. ‘Throw out the scrap of meat’ means ‘give up greed and relishing’ ... ‘King cobra’ is a term for a mendicant who has ended the defilements. This is the meaning of: ‘Leave the king cobra! Do not disturb the cobra! Worship the cobra!’” That is what the Buddha said. Satisfied, Venerable Kassapa the Prince approved what the Buddha said.

MN 24: Prepared Chariots

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

² Then several mendicants who had completed the rainy season residence in their native land went to the Buddha, bowed, and sat down to one side. The Buddha said to them: "In your native land, mendicants, which of the native mendicants is esteemed in this way: 'Personally having few wishes, they speak to the mendicants on having few wishes. Personally having contentment, seclusion, aloofness, energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom, they speak to the mendicants on all these things. They're an adviser and counselor, one who educates, encourages, fires up, and inspires their spiritual companions.'" "Puṇṇa son of Mantāṇī, sir, is esteemed in this way in our native land."

³ Now at that time Venerable Sāriputta was sitting not far from the Buddha. Then he thought: "Puṇṇa son of Mantāṇī is fortunate, so very fortunate, in that his sensible spiritual companions praise him point by point in the presence of the Teacher, and that the Teacher seconds that appreciation. Hopefully, some time or other I'll get to meet Venerable Puṇṇa, and we can have a discussion."

⁴ When the Buddha had stayed in Rājagaha as long as he pleased, he set out for Sāvattthī. Traveling stage by stage, he arrived at Sāvattthī, where he stayed in Jeta's Grove, Anāthapiṇḍika's monastery. Puṇṇa heard that the Buddha had arrived at Sāvattthī.

⁵ Then he set his lodgings in order and, taking his bowl and robe, set out for Sāvattthī. Eventually he came to Sāvattthī and Jeta's Grove. He went up to the Buddha, bowed, and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk. Then, having approved and agreed with what the Buddha said, Puṇṇa rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went to the Dark Forest for the day's meditation.

⁶ Then a certain mendicant went up to Venerable Sāriputta, and said to him, "Reverend Sāriputta, the mendicant named Puṇṇa, of whom you have often spoken so highly, after being inspired by a talk of the Buddha's, left for the Dark Forest for the day's meditation."

⁷ Sāriputta quickly grabbed his sitting cloth and followed behind Puṇṇa, keeping sight of his head. Puṇṇa plunged deep into the Dark Forest and sat at the root of a tree for the day's meditation. And Sāriputta did likewise.

⁸ Then in the late afternoon, Sāriputta came out of retreat, went to Puṇṇa, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Puṇṇa:

⁹ “Reverend, is our spiritual life lived under the Buddha?” “Yes, reverend.” “Is the spiritual life lived under the Buddha for the sake of purification of ethics?” “Certainly not.” “Well, is the spiritual life lived under the Buddha for the sake of purification of mind?” “Certainly not.” “Is the spiritual life lived under the Buddha for the sake of purification of view?” “Certainly not.” “Well, is the spiritual life lived under the Buddha for the sake of purification by traversing doubt?” “Certainly not.” “Is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision of what is the path and what is not the path?” “Certainly not.” “Well, is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision of the practice?” “Certainly not.” “Is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision?” “Certainly not.”

¹⁰ “When asked each of these questions, you answered, ‘Certainly not.’ Then what exactly is the goal of leading the spiritual life under the Buddha?” “The goal of leading the spiritual life under the Buddha is complete extinguishment with no fuel for grasping.”

¹¹ “Reverend, is purification of ethics complete extinguishment with no fuel for grasping?” “Certainly not, reverend.” “Is purification of mind ... purification of view ... purification by traversing doubt ... purification of knowledge and vision of what is the path and what is not the path ... purification of knowledge and vision of the practice ... Is purification of knowledge and vision complete extinguishment with no fuel for grasping?” “Certainly not.” “Then is complete extinguishment with no fuel for grasping something apart from these things?” “Certainly not.”

¹² “When asked each of these questions, you answered, ‘Certainly not.’ How then should we see the meaning of this statement?”

¹³ “If the Buddha had asserted purification of ethics to be complete extinguishment with no fuel for grasping, he would have asserted that which grasps fuel to be complete extinguishment without grasping fuel. If the Buddha had asserted purification of mind ... purification of view ... purification by traversing doubt ... purification of knowledge and vision of what is the path and what is not the path ... purification of knowledge and vision of the practice ... If the Buddha had asserted purification of knowledge and vision to be complete extinguishment with no fuel for grasping, he would have asserted that which grasps fuel to be complete extinguishment without grasping fuel. But if complete extinguishment with no fuel for grasping was something apart from these things, an ordinary person would become extinguished. For an ordinary person lacks these things.

¹⁴ Well then, reverend, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose that, while staying in Sāvathī, King Pasenadi of Kosala had some urgent business come up in Sāketa. Now, between Sāvathī and Sāketa seven chariots were stationed at the ready for him. Then Pasenadi, exiting Sāvathī, mounted the first chariot at the ready by the gate of the royal compound. The first chariot at the ready would bring him to the second, where he’d dismount and mount the second chariot. The second chariot at the ready would bring him to the third ... The third chariot at the ready would bring him to the fourth ... The fourth chariot at the ready would bring him to the fifth ... The fifth chariot at the ready would bring him to the sixth ... The sixth chariot at the ready would bring him to the seventh, where he’d dismount and mount the seventh chariot. The seventh chariot at the ready would bring him to the gate of the royal compound of Sāketa. And when he was at the gate, friends and colleagues, relatives and kin would ask him: ‘Great king, did you come to Sāketa from Sāvathī by this chariot at the ready?’ If

asked this, how should King Pasenadi rightly reply?” “The king should reply: ‘Well, while staying in Sāvattthī, I had some urgent business come up in Sāketa. Now, between Sāvattthī and Sāketa seven chariots were stationed at the ready for me. Then, exiting Sāvattthī, I mounted the first chariot at the ready by the gate of the royal compound. The first chariot at the ready brought me to the second, where I dismounted and mounted the second chariot. ... The second chariot brought me to the third ... the fourth ... the fifth ... the sixth ... The sixth chariot at the ready brought me to the seventh, where I dismounted and mounted the seventh chariot. The seventh chariot at the ready brought me to the gate of the royal compound of Sāketa.’ That’s how King Pasenadi should rightly reply.”

¹⁵ “In the same way, reverend, purification of ethics is only for the sake of purification of mind. Purification of mind is only for the sake of purification of view. Purification of view is only for the sake of purification by traversing doubt. Purification by traversing doubt is only for the sake of purification of knowledge and vision of what is the path and what is not the path. Purification of knowledge and vision of what is the path and what is not the path is only for the sake of purification of knowledge and vision of the practice. Purification of knowledge and vision of the practice is only for the sake of purification of knowledge and vision. Purification of knowledge and vision is only for the sake of extinguishment with no fuel for grasping. The spiritual life is lived under the Buddha for the sake of complete extinguishment with no fuel for grasping.”

¹⁶ When he said this, Sāriputta said to Puṇṇa, “What is the venerable’s name? And how are you known among your spiritual companions?” “Reverend, my name is Puṇṇa. And I am known as ‘son of Mantāṇī’ among my spiritual companions.” “It’s incredible, reverend, it’s amazing! Venerable Puṇṇa son of Mantāṇī has answered each deep question point by point, as a learned disciple who rightly understands the Teacher’s instructions. It is fortunate for his spiritual companions, so very fortunate, that they get to see Venerable Puṇṇa son of Mantāṇī and pay homage to him. Even if they only got to see him and pay respects to him by carrying him around on their heads on a roll of cloth, it would still be very fortunate for them! And it’s fortunate for me, so very fortunate, that I get to see the venerable and pay homage to him.”

¹⁷ When he said this, Puṇṇa said to Sāriputta, “What is the venerable’s name? And how are you known among your spiritual companions?” “Reverend, my name is Upatissa. And I am known as Sāriputta among my spiritual companions.” “Goodness! I had no idea I was consulting with *the* Venerable Sāriputta, the disciple who is fit to be compared with the Teacher himself! If I’d known, I would not have said so much. It’s incredible, reverend, it’s amazing! Venerable Sāriputta has asked each deep question point by point, as a learned disciple who rightly understands the Teacher’s instructions. It is fortunate for his spiritual companions, so very fortunate, that they get to see Venerable Sāriputta and pay homage to him. Even if they only got to see him and pay respects to him by carrying him around on their heads on a roll of cloth, it would still be very fortunate for them! And it’s fortunate for me, so very fortunate, that I get to see the venerable and pay homage to him.” And so these two spiritual giants agreed with each other’s fine words.

MN 25: Fodder

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!" "Venerable sir," they replied. The Buddha said this:

² "Mendicants, a sower does not sow seed for deer thinking, 'May the deer, enjoying this seed, be long-lived and beautiful. May they live long and prosper!' A sower sows seed for deer thinking, 'When these deer encroach on where I sow the seed, they'll recklessly enjoy eating it. They'll become indulgent, then they'll become negligent, and then I'll be able to do what I want with them on account of this seed.'

³ And indeed, the first herd of deer encroached on where the sower sowed the seed and recklessly enjoyed eating it. They became indulgent, then they became negligent, and then the sower was able to do what he wanted with them on account of that seed. And that's how the first herd of deer failed to get free from the sower's power.

⁴ So then a second herd of deer thought up a plan, 'The first herd of deer became indulgent ... and failed to get free of the sower's power. Why don't we refrain from eating the seed altogether? Refraining from dangerous food, we can venture deep into a wilderness region and live there.' And that's just what they did. But when it came to the last month of summer, the grass and water ran out. Their bodies became much too thin, and they lost their strength and energy. So they returned to where the sower had sown the seed. Encroaching, they recklessly enjoyed eating it ... And that's how the second herd of deer failed to get free from the sower's power.

⁵ So then a third herd of deer thought up a plan, 'The first ... and second herds of deer ... failed to get free of the sower's power. Why don't we set up our lair close by where the sower has sown the seed? Then we can encroach and enjoy eating without being reckless. We won't become indulgent, then we won't become negligent, and then the sower won't be able to do what he wants with us on account of that seed.' And that's just what they did. So the sower and his helpers thought, 'Wow, this third herd of deer is so sneaky and devious, they must be some kind of strange spirits with magical abilities! For they eat the seed we've sown without us knowing how they come and go. Why don't we surround the seed on all sides by staking out high nets? Hopefully we might get to see the lair where they go to hide out.' And that's just what they did. And they saw the lair where the third herd of deer went to hide out. And that's how the third herd failed to get free from the sower's power.

⁶ So then a fourth herd of deer thought up a plan, 'The first ... second ... and third herds of deer ... failed to get free of the sower's power. Why don't we set up our lair somewhere the sower and his helpers can't go? Then we can intrude on where the sower has sown the seed and enjoy eating it without being reckless. We won't become indulgent, then we won't become negligent, and then the sower won't be able to do with us what he wants on account of that seed.' And that's just what they

did. So the sower and his helpers thought, 'Wow, this fourth herd of deer is so sneaky and devious, they must be some kind of strange spirits with magical abilities! For they eat the seed we've sown without us knowing how they come and go. Why don't we surround the seed on all sides by staking out high nets? Hopefully we might get to see the lair where they go to hide out.' And that's just what they did. But they couldn't see the lair where the fourth herd of deer went to hide out. So the sower and his helpers thought, 'If we disturb this fourth herd of deer, they'll disturb others, who in turn will disturb even more. Then all of the deer will escape this seed we've sown. Why don't we just keep an eye on that fourth herd?' And that's just what they did. And that's how the fourth herd of deer escaped the sower's power.

⁷ I've made up this simile to make a point. And this is what it means. 'Seed' is a term for the five kinds of sensual stimulation. 'Sower' is a term for Māra the Wicked. 'Sower's helpers' is a term for Māra's assembly. 'Deer' is a term for ascetics and brahmins.

⁸ Now, the first group of ascetics and brahmins encroached on where the seed and the worldly pleasures of the flesh were sown by Māra and recklessly enjoyed eating it. They became indulgent, then they became negligent, and then Māra was able to do what he wanted with them on account of that seed and the worldly pleasures of the flesh. And that's how the first group of ascetics and brahmins failed to get free from Māra's power. This first group of ascetics and brahmins is just like the first herd of deer, I say.

⁹ So then a second group of ascetics and brahmins thought up a plan, 'The first group of ascetics and brahmins became indulgent ... and failed to get free of Māra's power. Why don't we refrain from eating the seed and the worldly pleasures of the flesh altogether? Refraining from dangerous food, we can venture deep into a wilderness region and live there.' And that's just what they did. They ate herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survived on forest roots and fruits, or eating fallen fruit. But when it came to the last month of summer, the grass and water ran out. Their bodies became much too thin, and they lost their strength and energy. Because of this, they lost their heart's release, so they went back to where Māra had sown the seed and the worldly pleasures of the flesh. Intruding on that place, they recklessly enjoyed eating them ... And that's how the second group of ascetics and brahmins failed to get free from Māra's power. This second group of ascetics and brahmins is just like the second herd of deer, I say.

¹⁰ So then a third group of ascetics and brahmins thought up a plan, 'The first ... and second groups of ascetics and brahmins ... failed to get free of Māra's power. Why don't we set up our lair close by where Māra has sown the seed and those worldly pleasures of the flesh? Then we can encroach on it and enjoy eating without being reckless. We won't become indulgent, then we won't become negligent, and then Māra won't be able to do what he wants with us on account of that seed and those worldly pleasures of the flesh.' And that's just what they did. Still, they had such views as these: 'The cosmos is eternal' or 'The cosmos is not eternal'; 'The cosmos is finite' or 'The cosmos is infinite'; 'The soul and the body are one and the same' or 'The soul is one thing, the body another'; or that after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists. And that's how the third group of ascetics and brahmins failed to get free from Māra's power. This third group of ascetics and brahmins is just like the third herd of deer, I say.

¹¹ So then a fourth group of ascetics and brahmins thought up a plan, ‘The first ... second ... and third groups of ascetics and brahmins ... failed to get free of Māra’s power. Why don’t we set up our lair where Māra and his assembly can’t go? Then we can encroach on where Māra has sown the seed and those worldly pleasures of the flesh, and enjoy eating without being reckless. We won’t become indulgent, then we won’t become negligent, and then Māra won’t be able to do what he wants with us on account of that seed and those worldly pleasures of the flesh.’ And that’s just what they did. And that’s how the fourth group of ascetics and brahmins got free from Māra’s power. This fourth group of ascetics and brahmins is just like the fourth herd of deer, I say.

¹² And where is it that Māra and his assembly can’t go? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

¹³ Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is called a mendicant who has blinded Māra ...

¹⁴ Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ This is called a mendicant who has blinded Māra ...

¹⁵ Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called a mendicant who has blinded Māra ...

¹⁶ Furthermore, a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. This is called a mendicant who has blinded Māra ...

¹⁷ Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. This is called a mendicant who has blinded Māra ...

¹⁸ Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. This is called a mendicant who has blinded Māra ...

¹⁹ Furthermore, a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is called a mendicant who has blinded Māra ...

²⁰ Furthermore, a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. And they’ve crossed over

clinging to the world.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 26: The Noble Search

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattthī for alms. Then several mendicants went up to Venerable Ānanda and said to him, “Reverend, it’s been a long time since we’ve heard a Dhamma talk from the Buddha. It would be good if we got to hear a Dhamma talk from the Buddha.” “Well then, reverends, go to the brahmin Rammaka’s hermitage. Hopefully you’ll get to hear a Dhamma talk from the Buddha.” “Yes, reverend,” they replied.

³ Then, after the meal, on his return from almsround, the Buddha addressed Ānanda, “Come, Ānanda, let’s go to the stilt longhouse of Migāra’s mother in the Eastern Monastery for the day’s meditation.” “Yes, sir,” Ānanda replied. So the Buddha went with Ānanda to the Eastern Monastery for the day’s meditation. In the late afternoon the Buddha came out of retreat and addressed Ānanda, “Come, Ānanda, let’s go to the eastern gate to bathe.” “Yes, sir,” Ānanda replied. So the Buddha went with Ānanda to the eastern gate to bathe. When he had bathed and emerged from the water he stood in one robe drying his limbs. Then Ānanda said to the Buddha, “Sir, the hermitage of the brahmin Rammaka is nearby. It’s so delightful, so lovely. Please visit it out of sympathy.” The Buddha consented with silence.

⁴ He went to the brahmin Rammaka’s hermitage. Now at that time several mendicants were sitting together in the hermitage talking about the teaching. The Buddha stood outside the door waiting for the talk to end. When he knew the talk had ended he cleared his throat and knocked on the door-panel. The mendicants opened the door for the Buddha, and he entered the hermitage, where he sat down on the seat spread out and addressed the mendicants: “Mendicants, what were you sitting talking about just now? What conversation was left unfinished?” “Sir, our unfinished discussion on the teaching was about the Buddha himself when the Buddha arrived.” “Good, mendicants! It’s appropriate for gentlemen like you, who have gone forth out of faith from the lay life to homelessness, to sit together and talk about the teaching. When you’re sitting together you should do one of two things: discuss the teachings or keep noble silence.

⁵ Mendicants, there are these two quests: the noble quest and the ignoble quest. And what is the ignoble quest? It’s when someone who is themselves liable to be reborn seeks what is also liable to be reborn. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, they seek what is also liable to these things.

⁶ And what should be described as liable to be reborn? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and currency are liable to be reborn. These attachments are liable to be reborn. Someone who is tied, infatuated, and attached to such things, themselves liable to being reborn, seeks what is also liable to be reborn.

⁷ And what should be described as liable to grow old? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and currency are liable to grow old. These attachments are liable to grow old. Someone who is tied, infatuated, and attached to such things, themselves liable to grow old, seeks what is also liable to grow old.

⁸ And what should be described as liable to fall sick? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to fall sick. These attachments are liable to fall sick. Someone who is tied, infatuated, and attached to such things, themselves liable to falling sick, seeks what is also liable to fall sick.

⁹ And what should be described as liable to die? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to die. These attachments are liable to die. Someone who is tied, infatuated, and attached to such things, themselves liable to die, seeks what is also liable to die.

¹⁰ And what should be described as liable to sorrow? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to sorrow. These attachments are liable to sorrow. Someone who is tied, infatuated, and attached to such things, themselves liable to sorrow, seeks what is also liable to sorrow.

¹¹ And what should be described as liable to corruption? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and currency are liable to corruption. These attachments are liable to corruption. Someone who is tied, infatuated, and attached to such things, themselves liable to corruption, seeks what is also liable to corruption. This is the ignoble quest.

¹² And what is the noble quest? It's when someone who is themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, seeks that which is free of rebirth, the supreme sanctuary from the yoke, extinguishment. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they seek that which is free of old age, sickness, death, sorrow, and corruption, the supreme sanctuary from the yoke, extinguishment. This is the noble quest.

¹³ Mendicants, before my awakening—when I was still unawakened but intent on awakening—I too, being liable to be reborn, sought what is also liable to be reborn. Myself liable to grow old, fall sick, die, sorrow, and become corrupted, I sought what is also liable to these things. Then it occurred to me: 'Why do I, being liable to be reborn, grow old, fall sick, sorrow, die, and become corrupted, seek things that have the same nature? Why don't I seek that which is free of rebirth, old age, sickness, death, sorrow, and corruption, the supreme sanctuary from the yoke, extinguishment?'

¹⁴ Some time later, while still with pristine black hair, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ochre robes, and went forth from the lay life to homelessness.

¹⁵ Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him, 'Reverend Kālāma, I wish to lead the spiritual life in this teaching and training.' Āḷāra Kālāma replied, 'Stay, venerable. This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.' I quickly memorized that teaching. As far as lip-recital and verbal repetition went, I

spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others. Then it occurred to me, 'It is not solely by mere faith that Āḷāra Kālāma declares: "I realize this teaching with my own insight, and live having achieved it." Surely he meditates knowing and seeing this teaching.' So I approached Āḷāra Kālāma and said to him, 'Reverend Kālāma, to what extent do you say you've realized this teaching with your own insight?' When I said this, he declared the dimension of nothingness. Then it occurred to me, 'It's not just Āḷāra Kālāma who has faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don't I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?' I quickly realized that teaching with my own insight, and lived having achieved it. So I approached Āḷāra Kālāma and said to him, 'Reverend Kālāma, is it up to this point that you realized this teaching with your own insight, and declare having achieved it?' 'I have, reverend.' 'I too, reverend, have realized this teaching with my own insight up to this point, and live having achieved it.' 'We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that I've realized with my own insight, and declare having achieved it, you've realized with your own insight, and dwell having achieved it. The teaching that you've realized with your own insight, and dwell having achieved it, I've realized with my own insight, and declare having achieved it. So the teaching that I know, you know, and the teaching that you know, I know. I am like you and you are like me. Come now, reverend! We should both lead this community together.' And that is how my tutor Āḷāra Kālāma placed me, his pupil, on the same position as him, and honored me with high praise. Then it occurred to me, 'This teaching doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.' Realizing that this teaching was inadequate, I left disappointed.

¹⁶ I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka son of Rāma and said to him, 'Reverend, I wish to lead the spiritual life in this teaching and training.' Uddaka replied, 'Stay, venerable. This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.' I quickly memorized that teaching. As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others. Then it occurred to me, 'It is not solely by mere faith that Rāma declared: "I realize this teaching with my own insight, and live having achieved it." Surely he meditated knowing and seeing this teaching.' So I approached Uddaka son of Rāma and said to him, 'Reverend, to what extent did Rāma say he'd realized this teaching with his own insight?' When I said this, Uddaka son of Rāma declared the dimension of neither perception nor non-perception. Then it occurred to me, 'It's not just Rāma who had faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don't I make an effort to realize the same teaching that Rāma said he had realized with his own insight?' I quickly realized that teaching with my own insight, and lived having achieved it. So I approached Uddaka son of Rāma and said to him, 'Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?' 'He had, reverend.' 'I too have realized this teaching with my own insight up to this point, and live having achieved it.' 'We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that Rāma had realized with his own insight, and declared having achieved it, you've realized with your own insight, and dwell having achieved it. The teaching that you've realized with your own insight, and dwell having achieved it, Rāma had realized with his own insight, and declared having achieved

it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma was like you and you are like Rāma. Come now, reverend! You should lead this community.’ And that is how my spiritual companion Uddaka son of Rāma placed me in the position of a tutor and honored me with high praise. Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.’ Realizing that this teaching was inadequate, I left disappointed.

¹⁷ I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at the town of Senā in Uruvelā. There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to resort to for alms. Then it occurred to me, ‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to resort to for alms. This is good enough for striving for a gentleman wanting to strive.’ So I sat down right there, thinking, ‘This is good enough for striving.’

¹⁸ And so, being myself liable to be reborn, understanding the drawbacks in being liable to be reborn, I sought that which is free of rebirth, the supreme sanctuary from the yoke, extinguishment—and I found it. Being myself liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, I sought that which is free of old age, sickness, death, sorrow, and corruption, the supreme sanctuary from the yoke, extinguishment—and I found it. Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’

¹⁹ Then it occurred to me, ‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. But people like clinging, they love it and enjoy it. It’s hard for them to see this topic; that is, specific conditionality, dependent origination. It’s also hard for them to see this topic; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach this principle, others might not understand me, which would be wearying and troublesome for me.’ And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me: ‘I’ve struggled hard to realize this, there’s no need to reveal it now! Those mired in greed and hate can’t really understand this teaching. It goes against the stream, subtle, deep, obscure, and very fine. Those besotted by greed cannot see, for they’re cloaked in a mass of darkness.’ So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.

²⁰ Then the divinity Sahampati, knowing my train of thought, thought, ‘Oh lord! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.’ Then, as easily as a strong person would extend or contract their arm, the divinity Sahampati vanished from the realm of divinity and reappeared in front of me. He arranged his robe over one shoulder, raised his cupped palms toward me, and said, ‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching. There will be those who understand the teaching!’ That is what the divinity Sahampati said. Then he went on to say: ‘Among the Magadhans there appeared in the past an

impure teaching thought up by the stained. Flung open the door to freedom from death! Let them hear the teaching <j>the immaculate one discovered. Standing high on a rocky mountain, you can see the people all around. In just the same way, All-seer, so intelligent, having ascended the Temple of Truth, rid of sorrow, look upon the people swamped with sorrow, <j>overcome by rebirth and old age. Rise, hero! Victor in battle, caravan leader, wander the world free of debt. Let the Blessed One teach the Dhamma! There will be those who understand!’

²¹ Then, understanding the Divinity’s invitation, I surveyed the world with the eye of a Buddha, because of my compassion for sentient beings. And I saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not. It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water’s surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them. In the same way, I saw sentient beings with little dust in their eyes, and some with much dust in their eyes. Then I replied in verse to the divinity Sahampati: ‘Flung open are the doors to freedom from death! Let those with ears to hear commit to faith. Thinking it would be troublesome, Divinity, <j>I did not teach the sophisticated, sublime Dhamma among mankind.’ Then the divinity Sahampati, knowing that his request for me to teach the Dhamma had been granted, bowed and respectfully circled me, keeping me on his right, before vanishing right there.

²² Then I thought, ‘Who should I teach first of all? Who will quickly understand this teaching?’ Then it occurred to me, ‘That Āḷāra Kālāma is astute, competent, intelligent, and has long had little dust in his eyes. Why don’t I teach him first of all? He’ll quickly understand the teaching.’ But a deity came to me and said, ‘Sir, Āḷāra Kālāma passed away seven days ago.’ And knowledge and vision arose in me, ‘Āḷāra Kālāma passed away seven days ago.’ I thought, ‘This is a great loss for Āḷāra Kālāma. If he had heard the teaching, he would have understood it quickly.’

²³ Then I thought, ‘Who should I teach first of all? Who will quickly understand this teaching?’ Then it occurred to me, ‘That Uddaka son of Rāma is astute, competent, intelligent, and has long had little dust in his eyes. Why don’t I teach him first of all? He’ll quickly understand the teaching.’ But a deity came to me and said, ‘Sir, Uddaka son of Rāma passed away just last night.’ And knowledge and vision arose in me, ‘Uddaka son of Rāma passed away just last night.’ I thought, ‘This is a great loss for Uddaka. If he had heard the teaching, he would have understood it quickly.’

²⁴ Then I thought, ‘Who should I teach first of all? Who will quickly understand this teaching?’ Then it occurred to me, ‘The group of five mendicants were very helpful to me. They looked after me during my time of resolute striving. Why don’t I teach them first of all?’ Then I thought, ‘Where are the group of five mendicants staying these days?’ With clairvoyance that is purified and superhuman I saw that the group of five mendicants were staying near Varanasi in the deer park at Isipatana. So, when I had stayed in Uruvelā as long as I pleased, I set out for Varanasi.

²⁵ While I was traveling along the road between Gayā and Bodhgaya, the Ājīvaka ascetic Upaka saw me and said, ‘Reverend, your faculties are so very clear, and your complexion is pure and bright. In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?’ I replied to Upaka in verse: ‘I am the vanquisher of all, the knower of all, unsullied in the midst

of all things. I've given up all, freed through the ending of craving. Since I know for myself, whose follower should I be? I have no tutor. There is no one like me. In the world with its gods, I have no rival. For in this world, I am the perfected one; I am the supreme Teacher. I alone am fully awakened, cooled, quenched. I am going to the city of Kāsi to roll forth the Wheel of Dhamma. In this world that is so blind, I'll beat the drum of freedom from death!' 'According to what you claim, reverend, you ought to be the Infinite Victor.' 'The victors are those who, like me, have reached the ending of defilements. I have conquered bad qualities, Upaka— that's why I'm a victor.' When I had spoken, Upaka said: 'If you say so, reverend.' Shaking his head, he took a wrong turn and left.

²⁶ Traveling stage by stage, I arrived at Varanasi, and went to see the group of five mendicants in the deer park at Isipatana. The group of five mendicants saw me coming off in the distance and stopped each other, saying, 'Here comes the ascetic Gotama. He's so indulgent; he strayed from the struggle and returned to indulgence. We shouldn't bow to him or rise for him or receive his bowl and robe. But we can set out a seat; he can sit if he likes.' Yet as I drew closer, the group of five mendicants were unable to stop themselves per their own agreement. Some came out to greet me and receive my bowl and robe, some spread out a seat, while others set out water for washing my feet. But they still addressed me by name and as 'reverend'.

²⁷ So I said to them, 'Mendicants, don't address me by name and as "reverend". The Realized One is perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme culmination of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' But they said to me, 'Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you've become indulgent, strayed from the struggle and returned to indulgence?' So I said to them, 'The Realized One has not become indulgent, strayed from the struggle and returned to indulgence. The Realized One is perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme culmination of the spiritual path in this very life.' But for a second time they said to me, 'Reverend Gotama ... you've returned to indulgence.' So for a second time I said to them, 'The Realized One has not become indulgent ...' But for a third time they said to me, 'Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you've become indulgent, strayed from the struggle and returned to indulgence?'

²⁸ So I said to them, 'Mendicants, have you ever known me to speak like this before?' 'No sir, we have not.' 'The Realized One is perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme culmination of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

²⁹ I was able to persuade the group of five mendicants. Then sometimes I advised two mendicants, while the other three went for alms. Then those three would feed all six of us with what they brought

back. Sometimes I advised three mendicants, while the other two went for alms. Then those two would feed all six of us with what they brought back.

³⁰ As the group of five mendicants were being advised and instructed by me like this, being themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, they sought that which is free of rebirth, the supreme sanctuary from the yoke, extinguishment—and they found it. Being themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they sought that which is free of old age, sickness, death, sorrow, and corruption, the supreme sanctuary from the yoke, extinguishment—and they found it. Knowledge and vision arose in them: ‘Our freedom is unshakable; this is our last rebirth; now there’ll be no more future lives.’

³¹ Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

³² There are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they have met with calamity and disaster, and the Wicked One can do with them what he wants. Suppose a deer in the wilderness was lying caught on a pile of snares. You’d know that it has met with calamity and disaster, and the hunter can do with them what he wants. And when the hunter comes, it cannot flee where it wants. In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they have met with calamity and disaster, and the Wicked One can do with them what he wants.

³³ There are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they haven’t met with calamity and disaster, and the Wicked One cannot do what he wants with them. Suppose a deer in the wilderness was lying on a pile of snares without being caught. You’d know that it hasn’t met with calamity and disaster, and the hunter cannot do what he wants with them. And when the hunter comes, it can flee where it wants. In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they haven’t met with calamity and disaster, and the Wicked One cannot do what he wants with them.

³⁴ Suppose there was a wild deer wandering in the forest that walked, stood, sat, and laid down in confidence. Why is that? Because it’s out of the hunter’s range. In the same way, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

³⁵ Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with

internal clarity and mind at one, without placing the mind and keeping it connected. This is called a mendicant who has blinded Māra ...

³⁶ Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ This is called a mendicant who has blinded Māra ...

³⁷ Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called a mendicant who has blinded Māra ...

³⁸ Furthermore, a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. This is called a mendicant who has blinded Māra ...

³⁹ Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. This is called a mendicant who has blinded Māra ...

⁴⁰ Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. This is called a mendicant who has blinded Māra ...

⁴¹ Furthermore, a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is called a mendicant who has blinded Māra ...

⁴² Furthermore, a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. They’ve crossed over clinging to the world. And they walk, stand, sit, and lie down in confidence. Why is that? Because they’re out of the Wicked One’s range.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 27: The Shorter Elephant's Footprint Simile

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery.

² Now at that time the brahmin Jānussoṇi drove out from Sāvattthī in the middle of the day in an all-white chariot drawn by mares. He saw the wanderer Pilotika coming off in the distance, and said to him, "So, worthy Vacchāyana, where are you coming from in the middle of the day?" "Just now, worthy sir, I've come from the presence of the ascetic Gotama." "What do you think of the ascetic Gotama's lucidity of wisdom? Do you think he's astute?" "Worthy sir, who am I to judge the ascetic Gotama's lucidity of wisdom? You'd really have to be on the same level to judge his lucidity of wisdom." "Worthy Vacchāyana praises the ascetic Gotama with high praise indeed." "Who am I to praise the ascetic Gotama? He is praised by the praised as the first among gods and humans." "But for what reason are you so devoted to the ascetic Gotama?"

³ "Suppose that a skilled bull elephant tracker were to enter a bull elephant wood. There he'd see a large elephant's footprint, long and broad. He would come to the conclusion, 'This must be a big bull elephant.' In the same way, because I saw four footprints of the ascetic Gotama I came to the conclusion, 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

⁴ What four? Firstly, I see some astute aristocrats who are subtle, accomplished in the doctrines of others, hair-splitters. You'd think they live to demolish convictions with their intellect. They hear, 'So, worthy sir, that ascetic Gotama will come down to such-and-such village or town.' They formulate a question, thinking, 'We'll approach the ascetic Gotama and ask him this question. If he answers like this, we'll refute him like that; and if he answers like that, we'll refute him like this.' When they hear that he has come down they approach him. The ascetic Gotama educates, encourages, fires up, and inspires them with a Dhamma talk. They don't even get around to asking their question to the ascetic Gotama, so how could they refute his answer? Invariably, they become his disciples. When I saw this first footprint of the ascetic Gotama, I came to the conclusion, 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

⁵ Furthermore, I see some astute brahmins ...

⁶ some astute householders ... they become his disciples.

⁷ Furthermore, I see some astute ascetics who are subtle, accomplished in the doctrines of others, hair-splitters. ... They don't even get around to asking their question to the ascetic Gotama, so how could they refute his answer? Invariably, they ask the ascetic Gotama for the chance to go forth. And he gives them the going-forth. Soon after going forth, living withdrawn, diligent, keen, and resolute, they realize the supreme culmination of the spiritual path in this very life. They live having achieved

with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. They say, ‘We were almost lost! We almost perished! For we used to claim that we were ascetics, brahmins, and perfected ones, but we were none of these things. But now we really are ascetics, brahmins, and perfected ones!’ When I saw this fourth footprint of the ascetic Gotama, I came to the conclusion, ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’ It’s because I saw these four footprints of the ascetic Gotama that I came to the conclusion, ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’”

⁸ When he had spoken, Jānussoṇi got down from his chariot, arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and expressed this heartfelt sentiment three times: “Homage to that Blessed One, the perfected one, the fully awakened Buddha! Homage to him, the blessed one, the perfected one, the fully awakened Buddha! Homage to him, the blessed one, the perfected one, the fully awakened Buddha! Hopefully, some time or other I’ll get to meet the worthy Gotama, and we can have a discussion.”

⁹ Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and informed the Buddha of all he had discussed with the wanderer Pilotika. When he had spoken, the Buddha said to him, “Brahmin, the simile of the elephant’s footprint is not yet completed in detail. As to how it is completed in detail, listen and apply your mind well, I will speak.” “Yes, worthy sir,” Jānussoṇi replied. The Buddha said this:

¹⁰ “Suppose a bull elephant tracker were to enter a bull elephant wood. There they’d see a large elephant’s footprint, long and broad. A skilled bull elephant tracker does not yet come to the conclusion, ‘This must be a big bull elephant.’ Why not? Because in an elephant wood there are dwarf cow elephants with big footprints, and this footprint might be one of theirs. They keep following the track until they see a big footprint, long and broad, and traces high up. A skilled bull elephant tracker does not yet come to the conclusion, ‘This must be a big bull elephant.’ Why not? Because in an elephant wood there are tall lofty cow elephants with big footprints, and this footprint might be one of theirs. They keep following the track until they see a big footprint, long and broad, and traces and tusk-marks high up. A skilled bull elephant tracker does not yet come to the conclusion, ‘This must be a big bull elephant.’ Why not? Because in an elephant wood there are tall matriarch cow elephants with big footprints, and this footprint might be one of theirs. They keep following the track until they see a big footprint, long and broad, and traces, tusk-marks, and broken branches high up. And they see that bull elephant walking, standing, sitting, or lying down at the root of a tree or in the open. Then they’d come to the conclusion, ‘This is that big bull elephant.’

¹¹ In the same way, brahmin, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed. He realizes with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely complete and pure.

¹² A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One, and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

¹³ Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. They give up unchastity. They are chaste, set apart, refraining from the vulgar act of sex. They give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words. They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, likable, and agreeable to the people. They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and at the wrong time. They refrain from seeing shows of dancing, singing, and music. They refrain from attiring and adorning themselves with garlands, fragrance, and makeup. They refrain from high and luxurious beds. They refrain from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

¹⁴ They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves.

¹⁵ When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and

achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

¹⁶ They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

¹⁷ When they have this spectrum of noble ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

¹⁸ After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

¹⁹ They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This, brahmin, is that which is called ‘a footprint of the Realized One’ and also ‘a trace of the Realized One’ and also ‘a mark of the Realized One’. But a noble disciple does not yet come to the conclusion, ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

²⁰ Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This too is what is called ‘a footprint of the Realized One’ ...

²¹ Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ This too is what is called ‘a footprint of the Realized One’ ...

²² Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This too is what is called ‘a footprint of the Realized One’ ...

²³ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting,

many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details. This too is what is called ‘a footprint of the Realized One’ ...

²⁴ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and surpasses the human, they understand how sentient beings pass on according to their deeds. This too is what is called ‘a footprint of the Realized One’ ...

²⁵ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’ They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements.’ This, brahmin, is what is called ‘a footprint of the Realized One’ and also ‘a trace of the Realized One’ and also ‘a mark of the Realized One’. At this point a noble disciple has not yet come to a conclusion, but they are coming to the conclusion, ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

²⁶ Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’ This, brahmin, is what is called ‘a footprint of the Realized One’ and also ‘a trace of the Realized One’ and also ‘a mark of the Realized One’. At this point a noble disciple has come to the conclusion, ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’ And it is at this point that the simile of the elephant’s footprint has been completed in detail.”

²⁷ When he had spoken, the brahmin Jānussoṇi said to the Buddha, “Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

MN 28: The Longer Simile of the Elephant's Footprint

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery. There Sāriputta addressed the mendicants, "Reverends, mendicants!" "Reverend," they replied. Sāriputta said this:

² "The footprints of all creatures that walk can fit inside an elephant's footprint, so an elephant's footprint is said to be the biggest of them all. In the same way, all skillful qualities are included in the four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

³ And what is the noble truth of suffering? Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. And what are the five grasping aggregates? They are as follows: the grasping aggregates of form, feeling, perception, choices, and consciousness.

⁴ And what is the grasping aggregate of form? The four principal states, and form derived from the four principal states.

⁵ And what are the four principal states? The elements of earth, water, fire, and air.

⁶ And what is the earth element? The earth element may be interior or exterior. And what is the interior earth element? Anything internal, personal, that's hard, solid, and appropriated. This includes: head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces; or anything else internal, personal, that's hard, solid, and appropriated. This is called the interior earth element. The interior earth element and the exterior earth element are just the earth element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the earth element, detaching the mind from the earth element.

⁷ There comes a time when the exterior water element flares up. At that time the exterior earth element vanishes. So for all its great age, the earth element will be revealed as impermanent, liable to end, vanish, and perish. What then of this ephemeral body appropriated by craving? Rather than 'I' or 'mine' or 'I am', they consider it to be none of these things.

⁸ If others abuse, attack, harass, and trouble that mendicant, they understand: 'This painful feeling born of ear contact has arisen in me. That's dependent, not independent. Dependent on what? Dependent on contact.' They see that contact, feeling, perception, choices, and consciousness are

impermanent. Based on that element alone, their mind leaps forth, gains confidence, settles down, and becomes decided.

⁹ Others might treat that mendicant with disliking, loathing, and detestation, striking them with fists, stones, sticks, and swords. They understand: ‘This body is such that fists, stones, sticks, and swords strike it. But the Buddha has said in the Advice on the Simile of the Saw: “Even if low-down bandits were to sever you limb from limb with a two-handed saw, anyone who had a malevolent thought on that account would not be following my instructions.” My energy shall be roused up and unflagging, my mindfulness established and lucid, my body tranquil and undisturbed, and my mind immersed and unified in samādhi. Gladly now, let fists, stones, sticks, and swords strike this body! For this is how the instructions of the Buddhas are followed.’

¹⁰ While recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful may not become stabilized in them. In that case they stir up a sense of urgency: ‘It’s my loss, my misfortune, that while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does not become stabilized in me.’ They’re like a daughter-in-law who stirs up a sense of urgency when they see their father-in-law. But if, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they’re happy with that. At this point, much has been done by that mendicant.

¹¹ And what is the water element? The water element may be interior or exterior. And what is the interior water element? Anything internal, personal, that’s water, watery, and appropriated. This includes: bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine; or anything else internal, personal, that’s water, watery, and appropriated. This is called the interior water element. The interior water element and the exterior water element are just the water element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you grow disillusioned with the water element, detaching the mind from the water element.

¹² There comes a time when the exterior water element flares up. It sweeps away villages, towns, cities, countries, and regions. There comes a time when the water in the ocean sinks down a hundred leagues, or two, three, four, five, six, up to seven hundred leagues. There comes a time when the water in the ocean stands just seven palm trees deep, or six, five, four, three, two, or even just one palm tree deep. There comes a time when the water in the ocean stands just seven fathoms deep, or six, five, four, three, two, or even just one fathom deep. There comes a time when the water in the ocean stands just half a fathom deep, or waist deep, or knee deep, or even just ankle deep. There comes a time when there’s not even enough water left in the great ocean to wet the tip of the toe. So for all its great age, the water element will be revealed as impermanent, liable to end, vanish, and perish.

¹³ What then of this ephemeral body appropriated by craving? Rather than ‘I’ or ‘mine’ or ‘I am’, they consider it to be none of these things. ...

¹⁴ If, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they’re happy with that.

¹⁵ At this point, much has been done by that mendicant.

¹⁶ And what is the fire element? The fire element may be interior or exterior. And what is the interior fire element? Anything internal, pertaining to an individual that's fire, fiery, and appropriated. This includes: that which warms, that which ages, that which heats you up when feverish, that which properly digests food and drink; or anything else internal, personal, that's fire, fiery, and appropriated. This is called the interior fire element. The interior fire element and the exterior fire element are just the fire element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the fire element, detaching the mind from the fire element.

¹⁷ There comes a time when the exterior fire element flares up. It burns up villages, towns, cities, countries, and regions until it reaches a green field, a roadside, a cliff's edge, a body of water, or cleared parkland, where it's extinguished due to not being fed. There comes a time when they go looking for a fire, taking just a chicken feather or a scrap of sinew as kindling. So for all its great age, the fire element will be revealed as impermanent, liable to end, vanish, and perish. What then of this ephemeral body appropriated by craving? Rather than 'I' or 'mine' or 'I am', they consider it to be none of these things. ...

¹⁸ If, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they're happy with that. At this point, much has been done by that mendicant.

¹⁹ And what is the air element? The air element may be interior or exterior. And what is the interior air element? Anything internal, personal, that's air, airy, and appropriated. This includes: winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs, in-breaths and out-breaths; or anything else internal, personal, that's air, airy, and appropriated. This is called the interior air element. The interior air element and the exterior air element are just the air element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the air element, detaching the mind from the air element.

²⁰ There comes a time when the exterior air element flares up. It sweeps away villages, towns, cities, countries, and regions. There comes a time, in the last month of summer, when they look for wind by using a palm-leaf or fan, and even the grasses in the drip-fringe of a thatch roof don't stir. So for all its great age, the air element will be revealed as impermanent, liable to end, vanish, and perish. What then of this ephemeral body appropriated by craving? Rather than 'I' or 'mine' or 'I am', they consider it to be none of these things.

²¹ If others abuse, attack, harass, and trouble that mendicant, they understand: 'This painful feeling born of ear contact has arisen in me. That's dependent, not independent. Dependent on what? Dependent on contact.' They see that contact, feeling, perception, choices, and consciousness are impermanent. Based on that element alone, their mind leaps forth, gains confidence, settles down, and becomes decided.

²² Others might treat that mendicant with disliking, loathing, and detestation, striking them with fists, stones, sticks, and swords. They understand: 'This body is such that fists, stones, sticks, and swords strike it. But the Buddha has said in the Advice on the Simile of the Saw: "Even if low-down bandits were to sever you limb from limb with a two-handed saw, anyone who had a thought of hate on that account would not be following my instructions." My energy shall be roused up and

unflagging, my mindfulness established and lucid, my body tranquil and undisturbed, and my mind immersed and unified in samādhī. Gladly now, let fists, stones, sticks, and swords strike this body! For this is how the instructions of the Buddhas are followed.’

²³ While recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful may not become stabilized in them. In that case they stir up a sense of urgency: ‘It’s my loss, my misfortune, that while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does not become stabilized in me.’ They’re like a daughter-in-law who stirs up a sense of urgency when they see their father-in-law. But if, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they’re happy with that. At this point, much has been done by that mendicant.

²⁴ When a space is enclosed by sticks, creepers, grass, and mud it becomes known as a ‘building’. In the same way, when a space is enclosed by bones, sinews, flesh, and skin it becomes known as a ‘form’.

²⁵ Reverends, though the interior eye is intact, so long as exterior sights don’t come into range and there’s no corresponding engagement, there’s no manifestation of the corresponding type of consciousness. Though the interior eye is intact and exterior sights come into range, so long as there’s no corresponding engagement, there’s no manifestation of the corresponding type of consciousness. But when the interior eye is intact and exterior sights come into range and there is corresponding engagement, there is the manifestation of the corresponding type of consciousness.

²⁶ The form produced in this way is included in the grasping aggregate of form. The feeling, perception, choices, and consciousness produced in this way are each included in the corresponding grasping aggregate. They understand: ‘So this is how there comes to be inclusion, gathering together, and assimilation into these five grasping aggregates. But the Buddha has said: “One who sees dependent origination sees the teaching. One who sees the teaching sees dependent origination.” And these five grasping aggregates are indeed dependently originated. The desire, clinging, attraction, and attachment for these five grasping aggregates is the origin of suffering. Giving up and getting rid of desire and greed for these five grasping aggregates is the cessation of suffering.’ At this point, much has been done by that mendicant.

²⁷ Though the ear ...

²⁸ nose ...

²⁹ tongue ...

³⁰ body ...

³¹ mind is intact internally, so long as exterior ideas don’t come into range and there’s no corresponding engagement, there’s no manifestation of the corresponding type of consciousness.

³² Though the mind is intact internally and exterior ideas come into range, so long as there’s no corresponding engagement, there’s no manifestation of the corresponding type of consciousness. But when the mind is intact internally and exterior ideas come into range and there is corresponding engagement, there is the manifestation of the corresponding type of consciousness. The form produced in this way is included in the grasping aggregate of form. The feeling, perception, choices, and consciousness produced in this way are each included in the corresponding grasping aggregate. They understand: ‘So this is how there comes to be inclusion, gathering together, and assimilation

into these five grasping aggregates. But the Buddha has also said: “One who sees dependent origination sees the teaching. One who sees the teaching sees dependent origination.” And these five grasping aggregates are indeed dependently originated. The desire, clinging, attraction, and attachment for these five grasping aggregates is the origin of suffering. Giving up and getting rid of desire and greed for these five grasping aggregates is the cessation of suffering.’ At this point, much has been done by that mendicant.” That is what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said.

MN 29: The Longer Simile of the Heartwood

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta:

² “Mendicants, take the case of a gentleman who has gone forth out of faith from the lay life to homelessness, thinking, ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering. Hopefully I can make an end to this entire mass of suffering.’ When they’ve gone forth they generate possessions, honor, and popularity. They’re happy with that, and they’ve got all they wished for. And they glorify themselves and put others down because of that: ‘I’m the one with possessions, honor, and popularity. These other mendicants are obscure and insignificant.’ And so they become indulgent and fall into negligence on account of those possessions, honor, and popularity. And being negligent they live in suffering. Suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But, passing over the heartwood, softwood, bark, and shoots, he’d cut off the branches and leaves and leave imagining they were heartwood. If a person with clear eyes saw him they’d say, ‘This gentleman doesn’t know what heartwood, softwood, bark, shoots, or branches and leaves are. That’s why he passed them over, cut off the branches and leaves, and left imagining they were heartwood. Whatever he needs to make from heartwood, he won’t succeed.’ ... This is called a mendicant who has grabbed the branches and leaves of the spiritual life and stopped short with that.

³ Next, take a gentleman who has gone forth out of faith from the lay life to homelessness ... When they’ve gone forth they generate possessions, honor, and popularity. They’re not happy with that, and haven’t got all they wished for. They don’t glorify themselves and put others down on account of that. Nor do they become indulgent and fall into negligence on account of those possessions, honor, and popularity. Being diligent, they achieve accomplishment in ethics. They’re happy with that, and they’ve got all they wished for. And they glorify themselves and put others down on account of that: ‘I’m the one who is ethical, of good character. These other mendicants are unethical, of bad character.’ And so they become indulgent and fall into negligence regarding their accomplishment in ethics. And being negligent they live in suffering. Suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But, passing over the heartwood, softwood, and bark, he’d cut off the shoots and leave imagining they were heartwood. If a person with clear eyes saw him they’d say, ‘This gentleman doesn’t know what heartwood, softwood, bark, shoots, or branches and leaves are. That’s why he passed them over, cut off the shoots, and left imagining they were heartwood. Whatever he needs to make from heartwood, he won’t succeed.’ ...

⁴ This is called a mendicant who has grabbed the shoots of the spiritual life and stopped short with that. Next, take a gentleman who has gone forth out of faith from the lay life to homelessness ... When they've gone forth they generate possessions, honor, and popularity. ... Being diligent, they achieve accomplishment in immersion. They're happy with that, and they've got all they wished for. And they glorify themselves and put others down on account of that: 'I'm the one with immersion and unified mind. These other mendicants lack immersion, they have straying minds.' And so they become indulgent and fall into negligence regarding that accomplishment in immersion. And being negligent they live in suffering. Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood and softwood, he'd cut off the bark and leave imagining it was heartwood. If a person with clear eyes saw him they'd say: 'This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are. That's why he passed them over, cut off the bark, and left imagining it was heartwood. Whatever he needs to make from heartwood, he won't succeed.' ... This is called a mendicant who has grabbed the bark of the spiritual life and stopped short with that.

⁵ Next, take a gentleman who has gone forth out of faith from the lay life to homelessness ... When they've gone forth they generate possessions, honor, and popularity. ... Being diligent, they achieve knowledge and vision. They're happy with that, and they've got all they wished for. And they glorify themselves and put others down on account of that, 'I'm the one who meditates knowing and seeing. These other mendicants meditate without knowing and seeing.' And so they become indulgent and fall into negligence regarding that knowledge and vision. And being negligent they live in suffering. Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood, he'd cut out the softwood and leave imagining it was heartwood. If a person with clear eyes saw him they'd say, 'This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are. That's why he passed them over, cut out the softwood, and left imagining it was heartwood. Whatever he needs to make from heartwood, he won't succeed.' ... This is called a mendicant who has grabbed the softwood of the spiritual life and stopped short with that.

⁶ Next, take a gentleman who has gone forth out of faith from the lay life to homelessness, thinking, 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can make an end to this entire mass of suffering.' When they've gone forth they generate possessions, honor, and popularity. They're not happy with that, and haven't got all they wished for. They don't glorify themselves and put others down on account of that. Nor do they become indulgent and fall into negligence on account of those possessions, honor, and popularity. Being diligent, they achieve accomplishment in ethics. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that. Nor do they become indulgent and fall into negligence regarding that accomplishment in ethics. Being diligent, they achieve accomplishment in immersion. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that. Nor do they become indulgent and fall into negligence regarding that accomplishment in immersion. Being diligent, they achieve knowledge and vision. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that. Nor do they become indulgent and fall into negligence regarding that knowledge

and vision. Being diligent, they achieve irreversible freedom. And it's impossible for that mendicant to fall away from that irreversible freedom. Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. He'd cut out just the heartwood and leave knowing it was heartwood. If a person with clear eyes saw him they'd say, 'This gentleman knows what heartwood, softwood, bark, shoots, and branches and leaves are. That's why he cut out just the heartwood and left knowing it was heartwood. Whatever he needs to make from heartwood, he will succeed.' ... It's impossible for that mendicant to fall away from that irreversible freedom.

⁷ And so, mendicants, this spiritual life is not lived for the sake of possessions, honor, and popularity, or for accomplishment in ethics, or for accomplishment in immersion, or for knowledge and vision. It is this unshakable freedom of heart that is the goal of the spiritual life, the core and the final end." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 30: The Shorter Simile of the Heartwood

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Then the brahmin Piṅgalakoccha went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: “Worthy Gotama, there are those ascetics and brahmins who lead an order and a community, and tutor a community. They’re well-known and famous religious founders, deemed holy by many people. Namely: Pūraṇa Kassapa, the bamboo-staffed ascetic Gosāla, Ajita of the hair blanket, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and the Jain ascetic of the Ājīvika clan. According to their own claims, did all of them have direct knowledge, or none of them, or only some?” “Enough, brahmin, let this be: ‘According to their own claims, did all of them have direct knowledge, or none of them, or only some?’ I will teach you the Dhamma. Listen and apply your mind well, I will speak.” “Yes, worthy sir,” Piṅgalakoccha replied. The Buddha said this:

³ “Suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But, passing over the heartwood, softwood, bark, and shoots, he’d cut off the branches and leaves and leave imagining they were heartwood. If a person with clear eyes saw him they’d say: ‘This gentleman doesn’t know what heartwood, softwood, bark, shoots, or branches and leaves are. That’s why he passed them over, cut off the branches and leaves, and left imagining they were heartwood. Whatever he needs to make from heartwood, he won’t succeed.’

⁴ Suppose there was another person in need of heartwood ... he’d cut off the shoots and leave imagining they were heartwood ...

⁵ Suppose there was another person in need of heartwood ... he’d cut off the bark and leave imagining it was heartwood ...

⁶ Suppose there was another person in need of heartwood ... he’d cut out the softwood and leave imagining it was heartwood ...

⁷ Suppose there was another person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. He’d cut out just the heartwood and leave knowing it was heartwood. If a person with clear eyes saw him they’d say: ‘This gentleman knows what heartwood, softwood, bark, shoots, or branches and leaves are. That’s why he cut out just the heartwood and left knowing it was heartwood. Whatever he needs to make from heartwood, he will succeed.’

⁸ In the same way, take a certain individual who goes forth from the lay life to homelessness, thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering. Hopefully I can make an end to this entire

mass of suffering.' When they've gone forth they generate possessions, honor, and popularity. They're happy with that, and they've got all they wished for. And they glorify themselves and put others down on account of that: 'I'm the one with possessions, honor, and popularity. These other mendicants are obscure and insignificant.' They become lazy and slack on account of their possessions, honor, and popularity, not generating enthusiasm or trying to realize those things that are better and finer. ... They're like the individual who mistakes branches and leaves for heartwood, I say.

⁹ Next, take an individual who has gone forth out of faith from the lay life to homelessness ... When they've gone forth they generate possessions, honor, and popularity. They're not happy with that, and haven't got all they wished for. They don't glorify themselves and put others down on account of that. They don't become lazy and slack regarding their possessions, honor, and popularity, but generate enthusiasm and try to realize those things that are better and finer. They achieve accomplishment in ethics. They're happy with that, and they've got all they wished for. And they glorify themselves and put others down on account of that: 'I'm the one who is ethical, of good character. These other mendicants are unethical, of bad character.' They become lazy and slack regarding their accomplishment in ethics, not generating enthusiasm or trying to realize those things that are better and finer. ... They're like the individual who mistakes shoots for heartwood, I say.

¹⁰ Next, take an individual who has gone forth out of faith from the lay life to homelessness ... They achieve accomplishment in ethics ... and immersion. ... They become lazy and slack regarding their accomplishment in immersion, not generating enthusiasm or trying to realize those things that are better and finer. ... They're like the individual who mistakes bark for heartwood, I say.

¹¹ Next, take an individual who has gone forth out of faith from the lay life to homelessness ... They achieve accomplishment in ethics ... immersion ... and knowledge and vision. They become lazy and slack regarding their knowledge and vision, not generating enthusiasm or trying to realize those things that are better and finer. ... They're like the individual who mistakes softwood for heartwood, I say.

¹² Next, take an individual who has gone forth out of faith from the lay life to homelessness, thinking: 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.' When they've gone forth they generate possessions, honor, and popularity. They're not happy with that, and haven't got all they wished for. They don't glorify themselves and put others down on account of that. They don't become lazy and slack on account of their possessions, honor, and popularity, but generate enthusiasm and try to realize those things that are better and finer. They become accomplished in ethics. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that. They don't become lazy and slack regarding their accomplishment in ethics, but generate enthusiasm and try to realize those things that are better and finer. They become accomplished in immersion. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that. They don't become lazy and slack regarding their accomplishment in immersion, but generate enthusiasm and try to realize those things that are better and finer. They achieve knowledge and vision. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that. They don't become lazy and

slack regarding their knowledge and vision, but generate enthusiasm and try to realize those things that are better and finer. And what are those things that are better and finer than knowledge and vision?

¹³ Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is something better and finer than knowledge and vision.

¹⁴ Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This too is something better and finer than knowledge and vision.

¹⁵ Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This too is something better and finer than knowledge and vision.

¹⁶ Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This too is something better and finer than knowledge and vision.

¹⁷ Furthermore, a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. This too is something better and finer than knowledge and vision.

¹⁸ Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. This too is something better and finer than knowledge and vision.

¹⁹ Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. This too is something better and finer than knowledge and vision.

²⁰ Furthermore, take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This too is something better and finer than knowledge and vision.

²¹ Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This too is something better and finer than knowledge and vision. These are the things that are better and finer than knowledge and vision.

²² Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. He'd cut out just the heartwood and leave knowing it was heartwood. Whatever he needs to make from heartwood, he will succeed. That's what this individual is like, I say.

²³ And so, brahmin, this spiritual life is not lived for the sake of possessions, honor, and popularity, or for accomplishment in ethics, or for accomplishment in immersion, or for knowledge and vision. It is this unshakable freedom of heart that is the goal of the spiritual life, the core and the final end.”

²⁴ When he had spoken, the brahmin Piṅgalakoccha said to the Buddha, “Excellent, worthy Gotama! Excellent! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

MN 31: The Shorter Discourse at Gosīṅga

Chapter 1

¹ So I have heard. At one time the Buddha was staying at Ñātika in the brick house.

² Now at that time the venerables Anuruddha, Nandiya, and Kimbila were staying in the sal forest park at Gosīṅga.

³ Then in the late afternoon, the Buddha came out of retreat and went to that park. The park keeper saw the Buddha coming off in the distance and said to him, “Don’t come into this park, ascetic. There are three gentlemen staying here whose nature is to desire self-knowledge. Do not disturb them.”

⁴ Anuruddha heard the park keeper conversing with the Buddha, and said to him, “Don’t keep the Buddha out, good park keeper! Our Teacher, the Blessed One, has arrived.” Then Anuruddha went to Nandiya and Kimbila, and said to them, “Come forth, venerables, come forth! Our Teacher, the Blessed One, has arrived!”

⁵ Then Anuruddha, Nandiya, and Kimbila came out to greet the Buddha. One received his bowl and robe, one spread out a seat, and one set out water for washing his feet. The Buddha sat down on the seat spread out, and washed his feet. Those venerables bowed and sat down to one side. The Buddha said to Anuruddha, “I hope you’re keeping well, Anuruddha and friends, I hope you’re all right. And I hope you’re having no trouble getting almsfood.” “We’re keeping well, Blessed One, we’re getting by. And we have no trouble getting almsfood.”

⁶ “I hope you’re living in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes?” “Indeed, sir, we live in harmony as you say.” “But how do you live this way?”

⁷ “In this case, sir, I think: ‘I’m fortunate, so very fortunate, to live together with spiritual companions such as these.’ I consistently treat these venerables with kindness by way of body, speech, and mind, both in public and in private. I think, ‘Why don’t I set aside my own ideas and just go along with these venerables’ ideas?’ And that’s what I do. Though we’re different in body, sir, we’re one in mind, it seems to me.” And the venerables Nandiya and Kimbila spoke likewise, and they added: “That’s how we live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.”

⁸ “Good, good, Anuruddha and friends! But I hope you’re living diligently, keen, and resolute?”

⁹ “Indeed, sir, we live diligently.” “But how do you live this way?” “In this case, sir, whoever returns first from almsround prepares the seats, and puts out the drinking water and the rubbish bin. If there’s remainder, whoever returns last eats it if they like. Otherwise they throw it out where there is little that grows, or drop it into water that has no living creatures. Then they put away the seats, drinking water, and rubbish bin, and sweep the refectory. If someone sees that the pot of water for washing,

drinking, or the toilet is empty they set it up. If he can't do it, he summons another with a wave of the hand, and they set it up by lending each other a hand to lift. But we don't break into speech for that reason. And every five days we sit together for the whole night and discuss the teachings. That's how we live diligently, keen, and resolute."

¹⁰ "Good, good, Anuruddha and friends! But as you live diligently like this, have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a comfortable meditation?" "How could we not, sir? Whenever we want, quite secluded from sensual pleasures, secluded from unskillful qualities, we enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is a superhuman distinction in knowledge and vision worthy of the noble ones, a comfortable meditation, that we have achieved while living diligent, keen, and resolute."

¹¹ "Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?" "How could we not, sir? Whenever we want, as the placing of the mind and keeping it connected are stilled, we enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is another superhuman distinction that we have achieved for going beyond and stilling that meditation."

¹² "Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?" "How could we not, sir? Whenever we want, with the fading away of rapture, we enter and remain in the third absorption, where we meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is another superhuman distinction that we have achieved for going beyond and stilling that meditation."

¹³ "Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?" "How could we not, sir? Whenever we want, with the giving up of pleasure and pain, and the disappearance of former happiness and sadness, we enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is another superhuman distinction that we have achieved for going beyond and stilling that meditation."

¹⁴ "Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?" "How could we not, sir? Whenever we want, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', we enter and remain in the dimension of infinite space. This is another superhuman distinction that we have achieved for going beyond and stilling that meditation."

¹⁵ "Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?" "How could we not, sir? Whenever we want, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', we enter and remain in the dimension of infinite consciousness. ... going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', we enter and remain in the dimension of nothingness. ... going totally beyond the dimension of nothingness, we enter and remain in the dimension of neither perception nor non-perception. This is another superhuman distinction that we have achieved for going beyond and stilling that meditation."

¹⁶ “Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?” “How could we not, sir? Whenever we want, going totally beyond the dimension of neither perception nor non-perception, we enter and remain in the cessation of perception and feeling. And, having seen with wisdom, our defilements have come to an end. This is another superhuman distinction in knowledge and vision worthy of the noble ones, a comfortable meditation, that we have achieved for going beyond and stilling that meditation. And we don’t see any better or finer way of meditating comfortably than this.” “Good, good! There is no better or finer way of meditating comfortably than this.”

¹⁷ Then the Buddha educated, encouraged, fired up, and inspired the venerables Anuruddha, Nandiya, and Kimbila with a Dhamma talk, after which he rose from his seat and left.

¹⁸ The venerables then accompanied the Buddha for a little way before turning back. Nandiya and Kimbila said to Anuruddha, “Did we ever tell you that we had gained such and such meditations and attainments, up to the ending of defilements, as you revealed to the Buddha?” “The venerables did not tell me that they had gained such meditations and attainments. But I discovered it by encompassing your minds, and deities also told me. I answered when the Buddha directly asked about it.”

¹⁹ Then the native spirit Dīgha Parajana went up to the Buddha, bowed, stood to one side, and said to him, “The Vajjis are lucky! The Vajjian people are so very lucky that the Realized One, the perfected one, the fully awakened Buddha stays there, as well as these three gentlemen, the venerables Anuruddha, Nandiya, and Kimbila.” Hearing the cry of Dīgha Parajana, the earth gods raised the cry ... Hearing the cry of the earth gods, the gods of the four great kings ... the gods of the thirty-three ... the gods of Yama ... the joyful gods ... the gods who love to create ... the gods who control what is created by others ... the gods of the Divinity’s host raised the cry, “The Vajjis are lucky! The Vajjian people are so very lucky that the Realized One, the perfected one, the fully awakened Buddha stays there, as well as these three gentlemen, the venerables Anuruddha, Nandiya, and Kimbila.” And so at that moment, that second, that hour, those venerables were known as far as the realm of divinity.

²⁰ “That’s so true, Dīgha! That’s so true! If the family from which those three gentlemen went forth from the lay life to homelessness were to recollect those venerables with confident heart, that would be for that family’s lasting welfare and happiness. If the family circle ... village ... town ... city ... country ... all the aristocrats ... all the brahmins ... all the peasants ... all the workers were to recollect those venerables with confident heart, that would be for all those menials’ lasting welfare and happiness. If the whole world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—were to recollect those venerables with confident heart, that would be for the whole world’s lasting welfare and happiness. See, Dīgha, how those three gentlemen are practicing for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans!” That is what the Buddha said. Satisfied, the native spirit Dīgha Parajana approved what the Buddha said.

MN 32: The Longer Discourse at Gosiṅga

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the sal forest park at Gosiṅga, together with several well-known senior disciples, such as the venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Anuruddha, Revata, Ānanda, and others.

² Then in the late afternoon, Venerable Mahāmoggallāna came out of retreat, went to Venerable Mahākassapa, and said, “Come, Reverend Kassapa, let’s go to Venerable Sāriputta to hear the teaching.” “Yes, reverend,” Mahākassapa replied. Then, together with Venerable Anuruddha, they went to Sāriputta to hear the teaching.

³ Seeing them, Venerable Ānanda went to Venerable Revata, told him what was happening, and invited him also.

⁴ Sāriputta saw them coming off in the distance and said to Ānanda, “Come, Venerable Ānanda. Welcome to Ānanda, the Buddha’s attendant, who is so close to the Buddha. Reverend Ānanda, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and heavenly scents seem to float on the air. What kind of mendicant would grace this park?” “Reverend Sāriputta, it’s a mendicant who is very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. And they teach the four assemblies in order to uproot the underlying tendencies with well-rounded and coherent words and phrases. That’s the kind of mendicant who would grace this park.”

⁵ When he had spoken, Sāriputta said to Revata, “Reverend Revata, Ānanda has answered according to his own inspiration. And now we ask you the same question.” “Reverend Sāriputta, it’s a mendicant who enjoys retreat and loves retreat. They’re committed to inner serenity of the heart, they don’t neglect absorption, they’re endowed with discernment, and they frequent empty huts. That’s the kind of mendicant who would grace this park.”

⁶ When he had spoken, Sāriputta said to Anuruddha, “Reverend Anuruddha, Revata has answered according to his own inspiration. And now we ask you the same question.” “Reverend Sāriputta, it’s a mendicant who surveys a thousandfold galaxy with clairvoyance that is purified and surpasses the human, just as a person with clear eyes could survey a thousand orbits from the upper floor of a royal longhouse. That’s the kind of mendicant who would grace this park.”

⁷ When he had spoken, Sāriputta said to Mahākassapa, “Reverend Kassapa, Anuruddha has answered according to his own inspiration. And now we ask you the same question.” “Reverend Sāriputta, it’s a mendicant who lives in the wilderness, eats only almsfood, wears rag robes, and owns just three robes; and they praise these things. They are of few wishes, content, secluded, aloof,

and energetic; and they praise these things. They are accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom; and they praise these things. That's the kind of mendicant who would grace this park."

⁸ When he had spoken, Sāriputta said to Mahāmoggallāna, "Reverend Moggallāna, Mahākassapa has answered according to his own inspiration. And now we ask you the same question." "Reverend Sāriputta, it's when two mendicants engage in discussion about the teaching. They question each other and answer each other's questions without faltering, and their discussion on the teaching flows on. That's the kind of mendicant who would grace this park."

⁹ Then Mahāmoggallāna said to Sāriputta, "Each of us has spoken from our heart. And now we ask you: Reverend Sāriputta, the sal forest park at Gosīṅga is lovely, the night is bright, the sal trees are in full blossom, and heavenly scents seem to float on the air. What kind of mendicant would grace this park?" "Reverend Moggallāna, it's when a mendicant masters their mind and is not mastered by it. In the morning, they abide in whatever meditation or attainment they want. At midday, and in the evening, they abide in whatever meditation or attainment they want. Suppose that a ruler or their chief minister had a chest full of garments of different colors. In the morning, they'd don whatever pair of garments they wanted. At midday, and in the evening, they'd don whatever pair of garments they wanted. In the same way, a mendicant masters their mind and is not mastered by it. In the morning, they abide in whatever meditation or attainment they want. At midday, and in the evening, they abide in whatever meditation or attainment they want. That's the kind of mendicant who would grace this park."

¹⁰ Then Sāriputta said to those venerables, "Each of us has spoken from the heart. Come, reverends, let's go to the Buddha, and inform him about this. As he answers, so we'll remember it." "Yes, reverend," they replied. Then those venerables went to the Buddha, bowed, and sat down to one side. Venerable Sāriputta told the Buddha of how the mendicants had come to see him, and how he had asked Ānanda:

¹¹ "'Ānanda, the sal forest park at Gosīṅga is lovely, the night is bright, the sal trees are in full blossom, and heavenly scents seem to float on the air. What kind of mendicant would grace this park?' When I had spoken, Ānanda said to me: 'Reverend Sāriputta, it's a mendicant who is very learned ... That's the kind of mendicant who would grace this park.'" "Good, good, Sāriputta! Ānanda answered in the right way for him. For Ānanda is very learned ..."

¹² "Next I asked Revata the same question. He said: 'It's a mendicant who enjoys retreat ... That's the kind of mendicant who would grace this park.'" "Good, good, Sāriputta! Revata answered in the right way for him. For Revata enjoys retreat ..."

¹³ "Next I asked Anuruddha the same question. He said: 'It's a mendicant who surveys the thousandfold galaxy with clairvoyance that is purified and surpasses the human ... That's the kind of mendicant who would grace this park.'" "Good, good, Sāriputta! Anuruddha answered in the right way for him. For Anuruddha surveys the thousandfold galaxy with clairvoyance that is purified and surpasses the human."

¹⁴ "Next I asked Mahākassapa the same question. He said: 'It's a mendicant who lives in the wilderness ... and is accomplished in the knowledge and vision of freedom; and they praise these things. That's the kind of mendicant who would grace this park.'" "Good, good, Sāriputta! Kassapa

answered in the right way for him. For Kassapa lives in the wilderness ... and is accomplished in the knowledge and vision of freedom; and he praises these things.”

¹⁵ “Next I asked Mahāmoggallāna the same question. He said: ‘It’s when two mendicants engage in discussion about the teaching ... That’s the kind of mendicant who would grace this park.’” “Good, good, Sāriputta! Moggallāna answered in the right way for him. For Moggallāna is a Dhamma speaker.”

¹⁶ When he had spoken, Moggallāna said to the Buddha, “Next, I asked Sāriputta: ‘Each of us has spoken according to our own inspiration. And now we ask you: Reverend Sāriputta, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and heavenly scents seem to float on the air. What kind of mendicant would grace this park?’ When I had spoken, Sāriputta said to me: ‘Reverend Moggallāna, it’s when a mendicant masters their mind and is not mastered by it ... That’s the kind of mendicant who would grace this park.’” “Good, good, Moggallāna! Sāriputta answered in the right way for him. For Sāriputta masters his mind and is not mastered by it ...”

¹⁷ When he had spoken, Sāriputta asked the Buddha, “Sir, who has spoken well?” “You’ve all spoken well in your own way. However, listen to me also as to what kind of mendicant would grace this sal forest park at Gosiṅga. It’s a mendicant who, after the meal, returns from almsround, sits down cross-legged, sets their body straight, and brings mindfulness to the present, thinking: ‘I will not break this sitting posture until my mind is freed from the defilements by not grasping!’ That’s the kind of mendicant who would grace this park.” That is what the Buddha said. Satisfied, those venerables approved what the Buddha said.

MN 33: The Longer Discourse on the Cowherd

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!" "Venerable sir," they replied. The Buddha said this:

² "Mendicants, a cowherd with eleven factors can't maintain and expand a herd of cattle. What eleven? It's when a cowherd doesn't know form, is unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't spread smoke, doesn't know the ford, doesn't know satisfaction, doesn't know the trail, is not skilled in ranges, milks dry, and doesn't show extra respect to the bulls who are fathers and captains of the herd. A cowherd with these eleven factors can't maintain and expand a herd of cattle.

³ In the same way, a mendicant with eleven qualities can't achieve growth, improvement, or maturity in this teaching and training. What eleven? It's when a mendicant doesn't know form, is unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't spread smoke, doesn't know the ford, doesn't know satisfaction, doesn't know the trail, is not skilled in ranges, milks dry, and doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

⁴ And how does a mendicant not know form? It's when a mendicant doesn't truly understand that all form is the four principal states, or form derived from the four principal states. That's how a mendicant doesn't know form.

⁵ And how is a mendicant not skilled in characteristics? It's when a mendicant doesn't understand that a fool is characterized by their deeds, and an astute person is characterized by their deeds. That's how a mendicant isn't skilled in characteristics.

⁶ And how does a mendicant not pick out flies' eggs? It's when a mendicant tolerates a sensual, malicious, or cruel thought that has arisen. They tolerate any bad, unskillful qualities that have arisen. They don't give them up, dispel them, eliminate them, and obliterate them. That's how a mendicant doesn't pick out flies' eggs.

⁷ And how does a mendicant not dress wounds? When a mendicant sees a sight with their eyes, they get caught up in the features and details. Since the faculty of sight is left unrestrained, bad unskillful qualities of covetousness and displeasure become overwhelming. They don't practice restraint, they don't protect the faculty of sight, and they don't achieve its restraint. When they hear a sound with their ears ... smell an odor with their nose ... taste a flavor with their tongue ... feel a touch with their body ... know an idea with their mind, they get caught up in the features and details. Since the faculty of the mind is left unrestrained, bad unskillful qualities of covetousness and displeasure become overwhelming. They don't practice restraint, they don't protect the faculty of the mind, and they don't achieve its restraint. That's how a mendicant doesn't dress wounds.

- ⁸ And how does a mendicant not spread smoke? It's when a mendicant doesn't teach others the Dhamma in detail as they learned and memorized it. That's how a mendicant doesn't spread smoke.
- ⁹ And how does a mendicant not know the ford? It's when a mendicant doesn't from time to time go up to those mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—and ask them questions: 'Why, sir, does it say this? What does that mean?' Those venerables don't reveal what is hidden, clarify what is unclear, and dispel doubt regarding the many doubtful matters. That's how a mendicant doesn't know the ford.
- ¹⁰ And how does a mendicant not know satisfaction? It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds no inspiration in the meaning and the teaching, and finds no joy connected with the teaching. That's how a mendicant doesn't know satisfaction.
- ¹¹ And how does a mendicant not know the trail? It's when a mendicant doesn't truly understand the noble eightfold path. That's how a mendicant doesn't know the trail.
- ¹² And how is a mendicant not skilled in ranges? It's when a mendicant doesn't truly understand the four kinds of mindfulness meditation. That's how a mendicant is not skilled in ranges.
- ¹³ And how does a mendicant milk dry? It's when a mendicant is invited by a householder to accept robes, almsfood, lodgings, and medicines and supplies for the sick, and that mendicant doesn't know moderation in accepting. That's how a mendicant milks dry.
- ¹⁴ And how does a mendicant not show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha? It's when a mendicant doesn't consistently treat senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private. That's how a mendicant doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha. A mendicant with these eleven qualities can't achieve growth, improvement, or maturity in this teaching and training.
- ¹⁵ A cowherd with eleven factors can maintain and expand a herd of cattle. What eleven? It's when a cowherd knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, spreads smoke, knows the ford, knows satisfaction, knows the trail, is skilled in ranges, doesn't milk dry, and shows extra respect to the bulls who are fathers and captains of the herd. A cowherd with these eleven factors can maintain and expand a herd of cattle.
- ¹⁶ In the same way, a mendicant with eleven qualities can achieve growth, improvement, and maturity in this teaching and training. What eleven? It's when a mendicant knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, spreads smoke, knows the ford, knows satisfaction, knows the trail, is skilled in ranges, doesn't milk dry, and shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.
- ¹⁷ And how does a mendicant know form? It's when a mendicant truly understands that all form is the four principal states, or form derived from the four principal states. That's how a mendicant knows form.
- ¹⁸ And how is a mendicant skilled in characteristics? It's when a mendicant understands that a fool is characterized by their deeds, and an astute person is characterized by their deeds. That's how a mendicant is skilled in characteristics.

¹⁹ And how does a mendicant pick out flies' eggs? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, eliminate them, and obliterate them. That's how a mendicant picks out flies' eggs.

²⁰ And how does a mendicant dress wounds? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... smell an odor with their nose ... taste a flavor with their tongue ... feel a touch with their body ... know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That's how a mendicant dresses wounds.

²¹ And how does a mendicant spread smoke? It's when a mendicant teaches others the Dhamma in detail as they learned and memorized it. That's how a mendicant spreads smoke.

²² And how does a mendicant know the ford? It's when from time to time a mendicant goes up to those mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—and asks them questions: 'Why, sir, does it say this? What does that mean?' Those venerables reveal what is hidden, clarify what is unclear, and dispel doubt regarding the many doubtful matters. That's how a mendicant knows the ford.

²³ And how does a mendicant know satisfaction? It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. That's how a mendicant knows satisfaction.

²⁴ And how does a mendicant know the trail? It's when a mendicant truly understands the noble eightfold path. That's how a mendicant knows the trail.

²⁵ And how is a mendicant skilled in ranges? It's when a mendicant truly understands the four kinds of mindfulness meditation. That's how a mendicant is skilled in ranges.

²⁶ And how does a mendicant not milk dry? It's when a mendicant is invited by a householder to accept robes, almsfood, lodgings, and medicines and supplies for the sick, and that mendicant knows moderation in accepting. That's how a mendicant doesn't milk dry.

²⁷ And how does a mendicant show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha? It's when a mendicant consistently treats senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private. That's how a mendicant shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha. A mendicant with these eleven qualities can achieve growth, improvement, and maturity in this teaching and training." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 34: The Shorter Discourse on the Cowherd

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Vajjis near Ukkacelā on the bank of the Ganges River. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Once upon a time, mendicants, there was an unintelligent Magadhan cowherd. In the last month of the rainy season, in autumn, without inspecting the near shore or the far shore, he drove his cattle across a place with no ford on the Ganges River to the northern shore among the Suvidehans.

³ But the cattle bunched up in mid-stream and came to ruin right there. Why is that? Because the unintelligent cowherd failed to inspect the shores before driving the cattle across at a place with no ford. In the same way, there are ascetics and brahmins who are unskilled in this world and the other world, unskilled in Māra’s dominion and its opposite, and unskilled in Death’s dominion and its opposite. If anyone thinks they are worth listening to and trusting, it will be for their lasting harm and suffering.

⁴ Once upon a time, mendicants, there was an intelligent Magadhan cowherd. In the last month of the rainy season, in autumn, after inspecting the near shore and the far shore, he drove his cattle across a ford on the Ganges River to the northern shore among the Suvidehans.

⁵ First he drove across the bulls, the fathers and captains of the herd. They breasted the stream of the Ganges and safely reached the far shore. Then he drove across the strong and tractable cattle. They too breasted the stream of the Ganges and safely reached the far shore. Then he drove across the bullocks and heifers. They too breasted the stream of the Ganges and safely reached the far shore. Then he drove across the calves and weak cattle. They too breasted the stream of the Ganges and safely reached the far shore. Once it happened that a baby calf had just been born. Urged on by its mother’s lowing, even it managed to breast the stream of the Ganges and safely reach the far shore. Why is that? Because the intelligent cowherd inspected both shores before driving the cattle across at a ford. In the same way, there are ascetics and brahmins who are skilled in this world and the other world, skilled in Māra’s dominion and its opposite, and skilled in Death’s dominion and its opposite. If anyone thinks they are worth listening to and trusting, it will be for their lasting welfare and happiness.

⁶ Just like the bulls, fathers and captains of the herd, who crossed the Ganges to safety are the mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment. Having breasted Māra’s stream, they have safely crossed over to the far shore.

⁷ Just like the strong and tractable cattle who crossed the Ganges to safety are the mendicants who, with the ending of the five lower fetters, are reborn spontaneously. They’re extinguished there, and

are not liable to return from that world. They too, having breasted Māra's stream, will safely cross over to the far shore.

⁸ Just like the bullocks and heifers who crossed the Ganges to safety are the mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering. They too, having breasted Māra's stream, will safely cross over to the far shore.

⁹ Just like the calves and weak cattle who crossed the Ganges to safety are the mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening. They too, having breasted Māra's stream, will safely cross over to the far shore.

¹⁰ Just like the baby calf who had just been born, but, urged on by its mother's lowing, still managed to cross the Ganges to safety are the mendicants who are followers of teachings, followers by faith. They too, having breasted Māra's stream, will safely cross over to the far shore.

¹¹ Mendicants, I am skilled in this world and the other world, skilled in Māra's dominion and its opposite, and skilled in Death's dominion and its opposite. If anyone thinks I am worth listening to and trusting, it will be for their lasting welfare and happiness."

¹² That is what the Buddha said. Then the Holy One, the Teacher, went on to say: "This world and the other world have been clearly explained by one who knows; as well as Māra's reach, and what's out of Death's reach. Directly knowing the whole world, the Buddha who understands has opened the door to freedom from death, for finding the sanctuary, extinguishment. The Wicked One's stream has been cut, it's blown away and mown down. Be full of joy, mendicants, set your heart on sanctuary!"

MN 35: The Shorter Discourse With Saccaka

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

² Now at that time Saccaka, the son of Jain parents, was staying in Vesālī. He was a controversialist who pretended to be astute and was deemed holy by many people. He was telling a crowd in Vesālī, “I don’t see any ascetic or brahmin who would not shake and rock and tremble, sweating from the armpits, were I to take them on in debate—not a leader of an order or a community, or the tutor of a community, and not even one who claims to be a perfected one, a fully awakened Buddha. Even an insentient post would shake and rock and tremble were I to take it on in debate. How much more then a human being!”

³ Then Venerable Assaji robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. As Saccaka was going for a walk he saw Assaji coming off in the distance. He approached him and exchanged greetings with him. When the greetings and polite conversation were over, Saccaka stood to one side and said to Assaji,

⁴ “Worthy Assaji, how does the ascetic Gotama guide his disciples? And on what topics does instruction to his disciples generally proceed?” “Aggivessana, this is how the Buddha guides his disciples, and his instructions to disciples generally proceed on these topics: ‘Form, feeling, perception, choices, and consciousness are impermanent. Form, feeling, perception, choices, and consciousness are not-self. All conditions are impermanent. All things are not-self.’ This is how the Buddha guides his disciples, and how instruction to his disciples generally proceeds.” “It’s sad to hear, worthy Assaji, that the ascetic Gotama has such a doctrine. Hopefully, some time or other I’ll get to meet the worthy Gotama, and we can have a discussion. And hopefully I can dissuade him from this harmful misconception.”

⁵ Now at that time around five hundred Licchavis were sitting together at the town hall on some business. Then Saccaka went up to them and said, “Come forth, good Licchavīs, come forth! Today I am going to have a discussion with the ascetic Gotama. If he stands by the position stated to me by one of his well-known disciples—a mendicant named Assaji—I’ll take him on in debate and drag him to and fro and round about, like a strong man would grab a fleecy sheep and drag it to and fro and round about! Taking him on in debate, I’ll drag him to and fro and round about, like a strong brewer’s worker would toss a large brewer’s sieve into a deep lake, grab it by the corners, and drag it to and fro and round about! Taking him on in debate, I’ll shake him down and about, and give him a beating, like a strong brewer’s mixer would grab a strainer by the corners and shake it down and about, and give it a beating! I’ll play a game of hemp-washing with the ascetic Gotama, like a sixty-year-old elephant would plunge into a deep lotus pond and play a game of hemp-washing! Come forth, good Licchavīs, come forth! Today I am going to have a discussion with the ascetic Gotama.”

⁶ At that, some of the Licchavis said, “How can the ascetic Gotama refute Saccaka’s doctrine, when it is Saccaka who will refute Gotama’s doctrine?” But some of the Licchavis said, “Who is Saccaka to refute the Buddha’s doctrine, when it is the Buddha who will refute Saccaka’s doctrine?” Then Saccaka, escorted by the five hundred Licchavis, went to the hall with the peaked roof in the Great Wood.

⁷ At that time several mendicants were walking mindfully in the open air. Then Saccaka went up to them and said, “Good fellows, where is the worthy Gotama at present? For we want to see him.” “Aggivessana, the Buddha has plunged deep into the Great Wood and is sitting at the root of a tree for the day’s meditation.”

⁸ Then Saccaka, together with a large group of Licchavis, went to the Buddha in the Great Wood, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Before sitting down to one side, some of the Licchavis bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent.

⁹ Then Saccaka said to the Buddha, “I’d like to ask the worthy Gotama about a certain point, if you’d take the time to answer.” “Ask what you wish, Aggivessana.” “How does the worthy Gotama guide his disciples? And on what topics does instruction to his disciples generally proceed?” “This is how I guide my disciples, and my instructions to disciples generally proceed on these topics: ‘Form, feeling, perception, choices, and consciousness are impermanent. Form, feeling, perception, choices, and consciousness are not-self. All conditions are impermanent. All things are not-self.’ This is how I guide my disciples, and how instruction to my disciples generally proceeds.”

¹⁰ “A simile strikes me, worthy Gotama.” “Then speak as you feel inspired,” said the Buddha. “All the plants and seeds that achieve growth, increase, and maturity do so depending on the earth and grounded on the earth. All the hard work that gets done depends on the earth and is grounded on the earth. In the same way, an individual person’s self is form. Established on form they brim with merit and wickedness. An individual person’s self is feeling ... perception ... choices ... consciousness. Established on consciousness they brim with merit and wickedness.”

¹¹ “Aggivessana, are you not saying this: ‘Form is my self, feeling is my self, perception is my self, choices are my self, consciousness is my self’?” “Indeed, worthy Gotama, that is what I am saying. And this big crowd agrees with me!” “What has this big crowd to do with you? Please just unpack your own statement.” “Then, worthy Gotama, what I am saying is this: ‘Form is my self, feeling is my self, perception is my self, choices are my self, consciousness is my self’.”

¹² “Well then, Aggivessana, I’ll ask you about this in return, and you can answer as you like. What do you think, Aggivessana? Consider an anointed aristocratic king such as Pasenadi of Kosala or Ajātasattu of Magadha, son of the princess of Videha. Would they have the power in their own realm to execute those who have incurred execution, fine those who have incurred fines, or banish those who have incurred banishment?” “An anointed king would have such power, worthy Gotama. Even federations such as the Vajjis and Mallas have such power in their own realm. So of course an anointed king such as Pasenadi or Ajātasattu would wield such power, as is their right.”

¹³ “What do you think, Aggivessana? When you say, ‘Form is my self,’ do you have power over that form to say: ‘May my form be like this! May it not be like that?’” When he said this, Saccaka kept silent. The Buddha asked the question a second time, but Saccaka still kept silent. So the Buddha said

to Saccaka, “Answer now, Aggivessana. Now is not the time for silence. If someone fails to answer a legitimate question when asked three times by the Buddha, their head explodes into seven pieces there and then.”

¹⁴ Now at that time the spirit Vajirapāṇī, taking up a burning iron thunderbolt, blazing and glowing, stood in the air above Saccaka, thinking, “If this Saccaka doesn’t answer when asked a third time, I’ll blow his head into seven pieces there and then!” And both the Buddha and Saccaka could see Vajirapāṇī. Saccaka was terrified, shocked, and awestruck. Looking to the Buddha for shelter, asylum, and refuge, he said, “Ask me, worthy Gotama. I will answer.”

¹⁵ “What do you think, Aggivessana? When you say, ‘Form is my self,’ do you have power over that form to say: ‘May my form be like this! May it not be like that?’” “No, worthy Gotama.”

¹⁶ “Think about it, Aggivessana! You should think before answering. What you said before and what you said after don’t match up. What do you think, Aggivessana? When you say, ‘Feeling is my self,’ do you have power over that feeling to say: ‘May my feeling be like this! May it not be like that?’” “No, worthy Gotama.”

¹⁷ “Think about it, Aggivessana! You should think before answering. What you said before and what you said after don’t match up. What do you think, Aggivessana? When you say, ‘Perception is my self,’ do you have power over that perception to say: ‘May my perception be like this! May it not be like that?’” “No, worthy Gotama.”

¹⁸ “Think about it, Aggivessana! You should think before answering. What you said before and what you said after don’t match up. What do you think, Aggivessana? When you say, ‘Choices are my self,’ do you have power over those choices to say: ‘May my choices be like this! May they not be like that?’” “No, worthy Gotama.”

¹⁹ “Think about it, Aggivessana! You should think before answering. What you said before and what you said after don’t match up. What do you think, Aggivessana? When you say, ‘Consciousness is my self,’ do you have power over that consciousness to say: ‘May my consciousness be like this! May it not be like that?’” “No, worthy Gotama.”

²⁰ “Think about it, Aggivessana! You should think before answering. What you said before and what you said after don’t match up. What do you think, Aggivessana? Is form permanent or impermanent?” “Impermanent.” “But if it’s impermanent, is it suffering or happiness?” “Suffering.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, worthy Gotama.” “What do you think, Aggivessana? Is feeling ... perception ... choices ... consciousness permanent or impermanent?” “Impermanent.” “But if it’s impermanent, is it suffering or happiness?” “Suffering.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, worthy Gotama.”

²¹ “What do you think, Aggivessana? Consider someone who resorts, draws near, and clings to suffering, regarding it thus: ‘This is mine, I am this, this is my self.’ Would they be able to completely understand suffering themselves, or live having wiped out suffering?” “How could they? No, worthy Gotama.” “What do you think, Aggivessana? This being so, aren’t you someone who resorts, draws near, and clings to suffering, regarding it thus: ‘This is mine, I am this, this is my self’?” “How could I not? Yes, worthy Gotama.”

²² “Suppose, Aggivessana, there was a person in need of heartwood. Wandering in search of heartwood, they’d take a sharp axe and enter a forest. There they’d see a big banana trunk, straight and young and grown unskewed. They’d cut it down at the base, cut off the top, and unroll the coiled sheaths. But they wouldn’t even find sapwood, much less heartwood. In the same way, when pursued, pressed, and grilled by me on your own doctrine, you turn out to be vacuous, hollow, and mistaken. But it was you who stated before the assembly of Vesālī: ‘I don’t see any ascetic or brahmin who would not shake and rock and tremble, sweating from the armpits, were I to take them on in debate—not a leader of an order or a community, or the tutor of a community, and not even one who claims to be a perfected one, a fully awakened Buddha. Even an insentient post would shake and rock and tremble were I to take it on in debate. How much more than a human being!’ But sweat is pouring from your forehead; it’s soaked through your robe and drips on the ground. While I now have no sweat on my body.” So the Buddha revealed his golden body to the assembly. When this was said, Saccaka sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

²³ Knowing this, the Licchavi Dummukha said to the Buddha, “A simile strikes me, Blessed One.” “Then speak as you feel inspired,” said the Buddha. “Sir, suppose there was a lotus pond not far from a town or village, and a crab lived there. Then several boys or girls would leave the town or village and go to the pond, where they’d pull out the crab and put it on solid ground. Whenever that crab extended a claw, those boys or girls would snap, crack, and break it off with a stick or a stone. And when that crab’s claws had all been snapped, cracked, and broken off it wouldn’t be able to return down into that lotus pond. In the same way, sir, the Buddha has snapped, cracked, and broken off all Saccaka’s twists, ducks, and dodges. Now he can’t get near the Buddha again looking for a debate.”

²⁴ But Saccaka said to him, “Hold on, Dummukha, hold on! I wasn’t talking with you, I was talking with the worthy Gotama. Worthy Gotama, leave aside that statement I made—as did various other ascetics and brahmins—it was, like, just a bit of nonsense. How do you define a disciple of the worthy Gotama who follows instructions and responds to advice; who has gone beyond doubt, got rid of indecision, gained assurance, and is independent of others in the Teacher’s instructions?” “It’s when one of my disciples truly sees any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ They truly see any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’ That’s how to define one of my disciples who follows instructions and responds to advice; who has gone beyond doubt, got rid of indecision, gained assurance, and is independent of others in the Teacher’s instructions.”

²⁵ “But how do you define a mendicant who is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment?” “It’s when a mendicant truly sees any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ And having seen this with right understanding they’re freed by not grasping. They truly see any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; solid or subtle; inferior

or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’ And having seen this with right understanding they’re freed by not grasping. That’s how to define a mendicant who is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment.

²⁶ A mendicant whose mind is freed like this has three unsurpassable qualities: unsurpassable seeing, practice, and freedom. They honor, respect, esteem, and venerate only the Realized One: ‘The Blessed One is awakened, tamed, serene, crossed over, and quenched. And he teaches Dhamma for awakening, self-control, serenity, crossing over, and extinguishment.’”

²⁷ When he had spoken, Saccaka said to him, “Worthy Gotama, it was rude and impudent of me to imagine I could attack you in debate. For a person might find safety after attacking a rutting elephant, but not after attacking the worthy Gotama. A person might find safety after attacking a blazing mass of fire, but not after attacking the worthy Gotama. They might find safety after attacking a poisonous viper, but not after attacking the worthy Gotama. It was rude and impudent of me to imagine I could attack you in debate. Would the worthy Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?” The Buddha consented with silence.

²⁸ Then, knowing that the Buddha had consented, Saccaka addressed those Licchavis, “Listen, gentlemen. I have invited the ascetic Gotama together with the Saṅgha of mendicants for tomorrow’s meal. You may all bring me what you think is suitable.”

²⁹ Then, when the night had passed, those Licchavis presented Saccaka with an offering of five hundred servings of food. And Saccaka had delicious fresh and cooked foods prepared in his own park. Then he had the Buddha informed of the time, saying, “It’s time, worthy Gotama, the meal is ready.”

³⁰ Then the Buddha robed up in the morning and, taking his bowl and robe, went to Saccaka’s park, where he sat down on the seat spread out together with the Saṅgha of mendicants. Then Saccaka served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, Saccaka took a low seat and sat to one side. Then Saccaka said to the Buddha, “Worthy Gotama, may the merit and the growth of merit in this gift be for the happiness of the donors.” “Aggivessana, whatever comes from giving to a recipient of a religious donation such as yourself—who is not free of greed, hate, and delusion—will accrue to the donors. Whatever comes from giving to a recipient of a religious donation such as myself—who is free of greed, hate, and delusion—will accrue to you.”

MN 36: The Longer Discourse With Saccaka

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

² Now at that time in the morning the Buddha, being properly dressed, took his bowl and robe, wishing to enter Vesālī for alms.

³ Then as Saccaka, the son of Jain parents, was going for a walk he approached the hall with the peaked roof in the Great Wood. Venerable Ānanda saw him coming off in the distance, and said to the Buddha, “Sir, Saccaka, the son of Jain parents, is coming. He’s a controversialist who pretends to be astute and is deemed holy by many people. He wants to discredit the Buddha, the teaching, and the Saṅgha. Please, sir, sit for an hour out of sympathy.” The Buddha sat down on the seat spread out. Then Saccaka went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

⁴ “Worthy Gotama, there are some ascetics and brahmins who live committed to the practice of developing physical endurance, without developing the mind. They suffer painful physical feelings. This happened to someone once. Their thighs became paralyzed, their heart burst, hot blood gushed from their mouth, and they went mad and lost their mind. Their mind was subject to the body, and the body had power over it. Why is that? Because their mind was not developed. There are some ascetics and brahmins who live committed to the practice of developing the mind, without developing physical endurance. They suffer painful mental feelings. This happened to someone once. Their thighs became paralyzed, their heart burst, hot blood gushed from their mouth, and they went mad and lost their mind. Their body was subject to the mind, and the mind had power over it. Why is that? Because their physical endurance was not developed. It occurs to me that The worthy Gotama’s disciples must live committed to the practice of developing the mind, without developing physical endurance.”

⁵ “But Aggivessana, what have you heard about the development of physical endurance?” “Take, for example, Nanda Vaccha, Kisa Saṅkicca, and the bamboo-staffed ascetic Gosāla. They go naked, ignoring conventions. They lick their hands, and don’t come or wait when called. They don’t consent to food brought to them, or food prepared on their behalf, or an invitation for a meal. They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who lives with a man; or where there’s a hound waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat

once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.”

⁶ “But Aggivessana, do they get by on so little?” “No, worthy Gotama. Sometimes they eat luxury fresh and cooked foods and drink a variety of luxury beverages. They gather their body’s strength, build it up, and get fat.” “What they earlier gave up, they later got back. That is how there is the increase and decrease of this body. But Aggivessana, what have you heard about development of the mind?” When Saccaka was questioned by the Buddha about development of the mind, he was stumped.

⁷ So the Buddha said to Saccaka, “The development of physical endurance that you have described is not the legitimate development of physical endurance in the Noble One’s training. And since you don’t even understand the development of physical endurance, how can you possibly understand the development of the mind? Still, as to how someone is undeveloped in physical endurance and mind, and how someone is developed in physical endurance and mind, listen and apply your mind well, I will speak.” “Yes, worthy sir,” replied Saccaka. The Buddha said this:

⁸ “And how is someone undeveloped in physical endurance and mind? Take an unlearned ordinary person who has a pleasant feeling. When they experience a pleasant feeling they become full of lust for it. Then that pleasant feeling ceases. And when it ceases, a painful feeling arises. When they suffer painful feeling, they sorrow and wail and lament, beating their breast and falling into confusion. Because their physical endurance is undeveloped, pleasant feelings occupy the mind. And because their mind is undeveloped, painful feelings occupy the mind. Anyone whose mind is occupied by both pleasant and painful feelings like this is undeveloped both in physical endurance and in mind.

⁹ And how is someone developed in physical endurance and mind? Take a learned noble disciple who has a pleasant feeling. When they experience a pleasant feeling they don’t become full of lust for it. Then that pleasant feeling ceases. And when it ceases, painful feeling arises. When they suffer painful feelings they don’t sorrow or wail or lament, beating their breast and falling into confusion. Because their physical endurance is developed, pleasant feelings don’t occupy the mind. And because their mind is developed, painful feelings don’t occupy the mind. Anyone whose mind is not occupied by both pleasant and painful feelings like this is developed both in physical endurance and in mind.”

¹⁰ “I am quite confident that the worthy Gotama is developed in physical endurance and in mind.” “Your words are clearly invasive and intrusive, Aggivessana. Nevertheless, I will answer you. Ever since I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness, it has not been possible for any pleasant or painful feeling to occupy my mind.”

¹¹ “Worthy Gotama mustn’t have experienced the kind of pleasant or painful feelings that would occupy the mind.”

¹² “How could I not, Aggivessana? Before my awakening—when I was still unawakened but intent on awakening—I thought: ‘Life at home is cramped and dirty, life gone forth is wide open. It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

¹³ Some time later, while still with pristine black hair, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ochre robes, and went forth from the lay life to homelessness. Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, I wish to lead the spiritual life in this teaching and training.’ Āḷāra Kālāma replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.’ I quickly memorized that teaching. As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others. Then it occurred to me, ‘It is not solely by mere faith that Āḷāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditates knowing and seeing this teaching.’ So I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, to what extent do you say you’ve realized this teaching with your own insight?’ When I said this, he declared the dimension of nothingness. Then it occurred to me, ‘It’s not just Āḷāra Kālāma who has faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it.

¹⁴ So I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, is it up to this point that you realized this teaching with your own insight, and declare having achieved it?’ ‘I have, reverend.’ ‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’ ‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that I’ve realized with my own insight, and declare having achieved it, you’ve realized with your own insight, and dwell having achieved it. The teaching that you’ve realized with your own insight, and dwell having achieved it, I’ve realized with my own insight, and declare having achieved it. So the teaching that I know, you know, and the teaching you know, I know. I am like you and you are like me. Come now, reverend! We should both lead this community together.’ And that is how my tutor Āḷāra Kālāma placed me, his pupil, on the same position as him, and honored me with high praise. Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’ Realizing that this teaching was inadequate, I left disappointed.

¹⁵ I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka son of Rāma and said to him, ‘Reverend, I wish to lead the spiritual life in this teaching and training.’ Uddaka replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.’ I quickly memorized that teaching. As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others. Then it occurred to me, ‘It is not solely by mere faith that Rāma declared: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditated knowing and seeing this teaching.’ So I approached Uddaka son of Rāma and said to him, ‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’ When I said this, Uddaka son of Rāma declared the dimension of neither perception nor non-perception. Then it occurred to me, ‘It’s not just Rāma who had faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to

realize the same teaching that Rāma said he had realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it. So I approached Uddaka son of Rāma and said to him, ‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’ ‘He had, reverend.’ ‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’ ‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that Rāma had realized with his own insight, and declared having achieved it, you’ve realized with your own insight, and dwell having achieved it. The teaching that you’ve realized with your own insight, and dwell having achieved it, Rāma had realized with his own insight, and declared having achieved it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma was like you and you are like Rāma. Come now, reverend! You should lead this community.’ And that is how my spiritual companion Uddaka son of Rāma placed me in the position of a tutor and honored me with high praise. Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.’ Realizing that this teaching was inadequate, I left disappointed.

¹⁶ I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at the town of Senā in Uruvelā. There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to resort to for alms. Then it occurred to me, ‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to resort to for alms. This is good enough for striving for a gentleman wanting to strive.’ So I sat down right there, thinking: ‘This is good enough for striving.’

¹⁷ And then these three similes, which were neither supernaturally inspired, nor learned before in the past, occurred to me. Suppose there was a green, sappy log, and it was lying in water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Aggivessana? By drilling the stick against that green, sappy log lying in water, could they light a fire and produce heat?” “No, worthy Gotama. Why is that? Because it’s a green, sappy log, and it’s lying in the water. That person will eventually get weary and frustrated.” “In the same way, there are ascetics and brahmins who don’t live withdrawn in body and mind from sensual pleasures. They haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are incapable of knowledge and vision, of supreme awakening. This was the first example that occurred to me.

¹⁸ Then a second example occurred to me. Suppose there was a green, sappy log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Aggivessana? By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?” “No, worthy Gotama. Why not? Because it’s still a green, sappy log, despite the fact that it’s lying on dry land far from water. That person will eventually get weary and frustrated.” “In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of

whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are incapable of knowledge and vision, of supreme awakening. This was the second example that occurred to me.

¹⁹ Then a third example occurred to me. Suppose there was a dried up, withered log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Aggivessana? By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?" "Yes, worthy Gotama. Why is that? Because it's a dried up, withered log, and it's lying on dry land far from water." "In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are capable of knowledge and vision, of supreme awakening. This was the third example that occurred to me. These are the three similes, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

²⁰ Then it occurred to me, 'Why don't I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and scorch mind with mind?' So that's what I did, until sweat ran from my armpits. It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and crushes them. In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and crushed mind with mind until sweat ran from my armpits. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

²¹ Then it occurred to me, 'Why don't I practice the breathless absorption?' So I cut off my breathing through my mouth and nose. But then winds came out my ears making a loud noise, like the puffing of a blacksmith's bellows. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

²² Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose and ears. But then strong winds ground my head, like a strong man was drilling into my head with a sharp point. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

²³ Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose and ears. But then I got a severe headache, like a strong man was tightening a strong leather strap around my head. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

²⁴ Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose and ears. But then strong winds carved up my belly, like a deft butcher or their apprentice was slicing my belly open with a sharp meat cleaver. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

²⁵ Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then there was a severe burning in my body, like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

²⁶ Then some deities saw me and said, ‘The ascetic Gotama is dead.’ Others said, ‘He’s not dead, but he’s dying.’ Others said, ‘He’s not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.’

²⁷ Then it occurred to me, ‘Why don’t I practice completely cutting off food?’ But deities came to me and said, ‘Good fellow, don’t practice totally cutting off food. If you do, we’ll infuse heavenly nectar into your pores and you will live on that.’ Then it occurred to me, ‘If I claim to be completely fasting while these deities are infusing heavenly nectar in my pores, that would be a lie on my part.’ So I refused those deities, saying, ‘There’s no need.’

²⁸ Then it occurred to me, ‘Why don’t I just take a little bit of food each time, a handful of broth made from mung beans, horse gram, chickpeas, or green gram?’ So that’s what I did, until my body became severely emaciated. Due to eating so little, my major and minor limbs became like the joints of an eighty-year-old or a dying man, my bottom became like a camel’s hoof, my vertebrae stuck out like beads on a string, and my ribs were as gaunt as the broken-down rafters on an old barn. Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well. Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun. Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly. Due to eating so little, when I tried to urinate or defecate I fell face down right there. Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

²⁹ Then some people saw me and said: ‘The ascetic Gotama is black.’ Some said: ‘He’s not black, he’s brown.’ Some said: ‘He’s neither black nor brown. The ascetic Gotama has dingy skin.’ That’s how far the pure, bright complexion of my skin had been ruined by taking so little food.

³⁰ Then it occurred to me, ‘Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to exertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this. But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, grueling work. Could there be another path to awakening?’

³¹ Then it occurred to me, ‘I recall sitting in the cool shade of a black plum tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Could that be the path to awakening?’ Stemming from that memory came the understanding: ‘*That* is the path to awakening!’

³² Then it occurred to me, ‘Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?’ Then it occurred to me, ‘I’m not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.’

³³ Then it occurred to me, ‘I can’t achieve that pleasure with a body so severely emaciated. Why don’t I eat some solid food, some rice and porridge?’ So I ate some solid food. Now at that time the group of five mendicants were attending on me, thinking, ‘The ascetic Gotama will tell us of any truth that he realizes.’ But when I ate some solid food, they left disappointed in me, saying, ‘The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.’

³⁴ After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. But even such pleasant feeling did not occupy my mind.

³⁵ As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. But even such pleasant feeling did not occupy my mind. And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ But even such pleasant feeling did not occupy my mind. With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. But even such pleasant feeling did not occupy my mind.

³⁶ When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected my many kinds of past lives, with features and details.

³⁷ This was the first knowledge, which I achieved in the first watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute. But even such pleasant feeling did not occupy my mind.

³⁸ When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings pass on according to their deeds.

³⁹ This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute. But even such pleasant feeling did not occupy my mind.

⁴⁰ When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’ I truly understood: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements.’

⁴¹ Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed. I understood: ‘Rebirth is ended; the

spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.’

⁴² This was the third knowledge, which I achieved in the last watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute. But even such pleasant feeling did not occupy my mind.

⁴³ Aggivessana, I recall teaching the Dhamma to an assembly of many hundreds, and each person thought that I was teaching the Dhamma especially for them. But it should not be seen like this. The Realized One teaches others only so that they can understand. When that talk was finished, I stilled, settled, unified, and immersed my mind in samādhī internally in the same meditation subject as a basis of immersion as before, in which I regularly meditate.” “I’d believe that of the worthy Gotama, just like a perfected one, a fully awakened Buddha. But do you ever recall sleeping during the day?”

⁴⁴ “I do recall that in the last month of the summer, I have spread out my outer robe folded in four and lain down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware.” “Some ascetics and brahmins call that a deluded abiding.” “That’s not how to define whether someone is deluded or not. But as to how to define whether someone is deluded or not, listen and apply your mind well, I will speak.” “Yes, worthy sir,” replied Saccaka. The Buddha said this:

⁴⁵ “Anyone who has not given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death is deluded, I say. For it’s not giving up the defilements that makes you deluded. Anyone who has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death—is not deluded, I say. For it’s giving up the defilements that makes you not deluded. The Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future. Just as a palm tree with its crown cut off is incapable of further growth, in the same way, the Realized One has given up the defilements so they are unable to arise in the future.”

⁴⁶ When he had spoken, Saccaka said to him, “It’s incredible, worthy Gotama, it’s amazing! How when the worthy Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha! I recall taking on Pūraṇa Kassapa in debate. He dodged the issue, distracting the discussion with irrelevant points, and displaying annoyance, hate, and bitterness. But when the worthy Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha. I recall taking on the bamboo-staffed ascetic Gosāla, Ajita of the hair blanket, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and the Jain ascetic of the Ñātika clan in debate. They all dodged the issue, distracting the discussion with irrelevant points, and displaying annoyance, hate, and bitterness. But when the worthy Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha. Well, now, worthy Gotama, I must go. I have many duties, and much to do.” “Please, Aggivessana, go at your convenience.” Then

Saccaka, the son of Jain parents, having approved and agreed with what the Buddha said, rose from his seat and left.

MN 37: The Shorter Discourse on the Ending of Craving

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in the stilt longhouse of Migāra’s mother in the Eastern Monastery.

² And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him: “Sir, how do you briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?”

³ “Lord of gods, take a mendicant who has heard: ‘Nothing is worth insisting on.’ When a mendicant has heard that nothing is worth insisting on, they directly know all things. Directly knowing all things, they completely understand all things. Completely understanding all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral— they meditate observing impermanence, dispassion, cessation, and letting go in those feelings. Meditating in this way, they don’t grasp at anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’ That’s how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal, and is best among gods and humans.”

⁴ Then Sakka, lord of gods, having approved and agreed with what the Buddha said, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

⁵ Now at that time Venerable Mahāmoggallāna was sitting not far from the Buddha. He thought, “Did that spirit comprehend what the Buddha said when he agreed with him, or not? Why don’t I find out?”

⁶ And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from the Eastern Monastery and reappeared among the gods of the thirty-three.

⁷ Now at that time Sakka was amusing himself in the Single Lotus Park, supplied and provided with a heavenly orchestra. Seeing Mahāmoggallāna coming off in the distance, he waved off the orchestra, approached Mahāmoggallāna, and said, “Come, my good fellow Moggallāna! Welcome, my good fellow! It’s been a long time since you took the opportunity to come here. Sit, my good Moggallāna, here, a seat is ready.” Mahāmoggallāna sat down on the seat spread out, while Sakka took a low seat and sat to one side. Mahāmoggallāna said to him,

⁸ “Kosiya, how did the Buddha briefly explain freedom through the ending of craving? Please share this talk with me so that I can also get to hear it.” “My good Moggallāna, I have many duties, and

much to do, not only for myself, but also for the gods of the thirty-three. Still, what is properly heard, learned, attended, and memorized does not vanish all of a sudden. Once upon a time, a battle was fought between the gods and the titans. In that battle the gods won and the titans lost. When I returned from that battle as a conqueror, I created the Palace of Victory. The Palace of Victory has a hundred towers. Each tower has seven hundred chambers. Each chamber has seven nymphs. Each nymph has seven maids. Would you like to see the lovely Palace of Victory?” Mahāmoggallāna consented with silence.

⁹ Then, putting Venerable Mahāmoggallāna in front, Sakka, lord of gods, and Vessavaṇa, the Great King, went to the Palace of Victory. When they saw Moggallāna coming off in the distance, Sakka’s maids, being discreet and prudent, each went to her own bedroom.

¹⁰ They were just like a daughter-in-law who is discreet and prudent when they see their father-in-law. Then Sakka and Vessavaṇa encouraged Moggallāna to wander and explore the palace, saying, “See, in the palace, my good Moggallāna, this lovely thing! And that lovely thing!” “That looks beautiful for the venerable Kosiya, as befits one who has made merit in the past. Humans, when they see something lovely, also say: ‘It looks beautiful enough for the gods of the thirty-three!’ That looks beautiful for the venerable Kosiya, as befits one who has made merit in the past.”

¹¹ Then Moggallāna thought, “This spirit lives much too negligently. Why don’t I stir up a sense of urgency in him?” Then Moggallāna used his psychic power to make the Palace of Victory shake and rock and tremble with his big toe. Then Sakka, Vessavaṇa, and the gods of the thirty-three, their minds full of wonder and amazement, thought, “Oh lord, how incredible, how amazing! The ascetic has such power and might that he makes the god’s home shake and rock and tremble with his big toe!”

¹² Knowing that Sakka was shocked and awestruck, Moggallāna said to him, “Kosiya, how did the Buddha briefly explain freedom through the ending of craving? Please share this talk with me so that I can also get to hear it.” “My good fellow Moggallāna, I approached the Buddha, bowed, stood to one side, and said to him, ‘Sir, how do you briefly define a mendicant who is freed with the ending of craving, who has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?’

¹³ When I had spoken the Buddha said to me: ‘Lord of gods, it’s when a mendicant has heard: “Nothing is worth insisting on.” When a mendicant has heard that nothing is worth insisting on, they directly know all things. Directly knowing all things, they completely understand all things. Having completely understood all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral— they meditate observing impermanence, dispassion, cessation, and letting go in those feelings. Meditating in this way, they don’t grasp at anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished. They understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.” That’s how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal, and is best among gods and humans.’ That’s how the Buddha briefly explained freedom through the ending of craving to me.”

¹⁴ Moggallāna approved and agreed with what Sakka said. As easily as a strong person would extend or contract their arm, he vanished from among the gods of the thirty-three and reappeared in the

Eastern Monastery. Soon after Moggallāna left, Sakka's maids said to him, "Good fellow, was that the Blessed One, your Teacher?" "No, it was not. That was my spiritual companion Venerable Mahāmoggallāna." "You're fortunate, good fellow, so very fortunate, to have a spiritual companion of such power and might! We can't believe that's not the Blessed One, your Teacher!"

¹⁵ Then Mahāmoggallāna went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, do you recall briefly explaining freedom through the ending of craving to a certain well-known and illustrious spirit?" "I do, Moggallāna." And the Buddha retold all that happened when Sakka came to visit him, adding: "That's how I recall briefly explaining freedom through the ending of craving to Sakka, lord of gods." That is what the Buddha said. Satisfied, Venerable Mahāmoggallāna approved what the Buddha said.

MN 38: The Longer Discourse on the Ending of Craving

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Now at that time a mendicant named Sāti, the fisherman’s son, had the following harmful misconception: “As I understand the Buddha’s teaching, it is this very same consciousness that roams and transmigrates, not another.”

³ Several mendicants heard this rumour. They went up to Sāti and said to him, “Is it really true, Reverend Sāti, that you have such a harmful misconception: ‘As I understand the Buddha’s teaching, it is this very same consciousness that roams and transmigrates, not another’?” “Indeed, reverends. As I understand the Buddha’s teaching, it is this very same consciousness that roams and transmigrates, not another.” Then, wishing to dissuade Sāti from his view, the mendicants pursued, pressed, and grilled him, “Don’t say that, Sāti! Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. In many ways the Buddha has said that consciousness is dependently originated, that without a cause, consciousness does not come to be.” But even though the mendicants pressed him in this way, Sāti obstinately stuck to his misconception and insisted on it.

⁴ When they weren’t able to dissuade Sāti from his view, the mendicants went to the Buddha, bowed, sat down to one side, and told him what had happened.

⁵ So the Buddha addressed one of the monks, “Please, monk, in my name tell the mendicant Sāti that the Teacher summons him.” “Yes, sir,” that monk replied. He went to Sāti and said to him, “Reverend Sāti, the Teacher summons you.” “Yes, reverend,” Sāti replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Is it really true, Sāti, that you have such a harmful misconception: ‘As I understand the Buddha’s teaching, it is this very same consciousness that roams and transmigrates, not another’?” “Indeed, sir. As I understand the Buddha’s teaching, it is this very same consciousness that roams and transmigrates, not another.” “Sāti, what is that consciousness?” “Sir, he is the one who speaks, the one who knows, who experiences the results of good and bad deeds in all the different realms.” “Futile man, who on earth have you ever known me to teach in that way? Haven’t I said in many ways that consciousness is dependently originated, that without a cause, consciousness does not come to be? But still you misrepresent me by your wrong grasp, harm yourself, and brim with much wickedness. This will be for your lasting harm and suffering.”

⁶ Then the Buddha said to the mendicants, “What do you think, mendicants? Has this mendicant Sāti kindled even a spark of ardor in this teaching and training?” “How could that be, sir? No, sir.” When this was said, Sāti sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

Knowing this, the Buddha said, “Futile man, you will be known by your own harmful misconception. I’ll question the mendicants about this.”

⁷ Then the Buddha said to the mendicants, “Mendicants, do you understand my teachings as Sāti does, when he misrepresents me by his wrong grasp, harms himself, and brims with much wickedness?” “No, sir. For in many ways the Buddha has told us that consciousness is dependently originated, that without a cause, consciousness does not come to be.” “Good, good, mendicants! It’s good that you understand my teaching like this. For in many ways I have told you that consciousness is dependently originated, that without a cause, consciousness does not come to be. But still this Sāti misrepresents me by his wrong grasp, harms himself, and brims with much wickedness. This will be for his lasting harm and suffering.

⁸ Consciousness is reckoned according to the very same condition dependent upon which it arises. Consciousness that arises dependent on the eye and sights is reckoned as eye consciousness. Consciousness that arises dependent on the ear and sounds is reckoned as ear consciousness. Consciousness that arises dependent on the nose and smells is reckoned as nose consciousness. Consciousness that arises dependent on the tongue and tastes is reckoned as tongue consciousness. Consciousness that arises dependent on the body and touches is reckoned as body consciousness. Consciousness that arises dependent on the mind and ideas is reckoned as mind consciousness. It’s like fire, which is reckoned according to the very same condition dependent upon which it burns. A fire that burns dependent on logs is reckoned as a log fire. A fire that burns dependent on twigs is reckoned as a twig fire. A fire that burns dependent on grass is reckoned as a grass fire. A fire that burns dependent on cow-dung is reckoned as a cow-dung fire. A fire that burns dependent on husks is reckoned as a husk fire. A fire that burns dependent on rubbish is reckoned as a rubbish fire. In the same way, consciousness is reckoned according to the very same condition dependent upon which it arises. ...

⁹ Mendicants, do you see that this has come to be?” “Yes, sir.” “Do you see that it came to be with that as fuel?” “Yes, sir.” “Do you see that when that fuel ceases, what has come to be is liable to cease?” “Yes, sir.”

¹⁰ “Does doubt arise when you’re uncertain whether or not this has come to be?” “Yes, sir.” “Does doubt arise when you’re uncertain whether or not this has come to be with that as fuel?” “Yes, sir.” “Does doubt arise when you’re uncertain whether or not when that fuel ceases, what has come to be is liable to cease?” “Yes, sir.”

¹¹ “Is doubt given up in someone who truly sees with right understanding that this has come to be?” “Yes, sir.” “Is doubt given up in someone who truly sees with right understanding that this has come to be with that as fuel?” “Yes, sir.” “Is doubt given up in someone who truly sees with right understanding that when that fuel ceases, what has come to be is liable to cease?” “Yes, sir.”

¹² “Are you free of doubt as to whether this has come to be?” “Yes, sir.” “Are you free of doubt as to whether this has come to be with that as fuel?” “Yes, sir.” “Are you free of doubt as to whether when that fuel ceases, what has come to be is liable to cease?” “Yes, sir.”

¹³ “Have you truly seen clearly with right understanding that this has come to be?” “Yes, sir.” “Have you truly seen clearly with right understanding that this has come to be with that as fuel?” “Yes, sir.” “Have you truly seen clearly with right understanding that when that fuel ceases, what has come to be is liable to cease?” “Yes, sir.”

¹⁴ “Pure and bright as this view is, mendicants, if you cling to it, dally with it, treasure it, and treat it as your own, would you be understanding my simile of the teaching as a raft: for crossing over, not for holding on?” “No, sir.” “Pure and bright as this view is, mendicants, if you don’t cling to it, dally with it, treasure it, and treat it as your own, would you be understanding my simile of the teaching as a raft: for crossing over, not for holding on?” “Yes, sir.”

¹⁵ “Mendicants, these four fuels maintain sentient beings that have been born and help those about to be born. What four? Edible food, whether solid or subtle; contact is the second, mental intention the third, and consciousness the fourth.

¹⁶ What is the source, origin, birthplace, and inception of these four fuels? Craving. And what is the source of craving? Feeling. And what is the source of feeling? Contact. And what is the source of contact? The six sense fields. And what is the source of the six sense fields? Name and form. And what is the source of name and form? Consciousness. And what is the source of consciousness? Choices. And what is the source of choices? Ignorance.

¹⁷ So, ignorance is a requirement for choices. Choices are a requirement for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for the six sense fields. The six sense fields are requirements for contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. Grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

¹⁸ ‘Rebirth is a requirement for old age and death.’ That’s what I said. Is that how you see this or not?” “That’s how we see it.” “‘Continued existence is a requirement for rebirth.’ ... ‘Ignorance is a requirement for choices.’ That’s what I said. Is that how you see this or not?” “That’s how we see it.”

¹⁹ “Good, mendicants! So both you and I say this. When this exists, this comes to be; due to the arising of this, this arises. That is: Ignorance is a requirement for choices. Choices are a requirement for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for the six sense fields. The six sense fields are requirements for contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. Grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

²⁰ When ignorance fades away and ceases with no residue left behind, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

²¹ ‘When rebirth ceases, old age and death cease.’ That’s what I said. Is that how you see this or not?” “That’s how we see it.” “‘When continued existence ceases, rebirth ceases.’ ... ‘When ignorance ceases, choices cease.’ That’s what I said. Is that how you see this or not?” “That’s how we see it.”

²² “Good, mendicants! So both you and I say this. When this doesn’t exist, this doesn’t come to be; due to the cessation of this, this ceases. That is: When ignorance ceases, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

²³ Knowing and seeing in this way, mendicants, would you turn back to the first beginning, thinking, ‘Did we exist in the past? Did we not exist in the past? What were we in the past? How were we in the past? After being what, what did we become in the past?’?” “No, sir.” “Knowing and seeing in this way, mendicants, would you turn forward to the final end, thinking, ‘Will we exist in the future? Will we not exist in the future? What will we be in the future? How will we be in the future? After being what, what will we become in the future?’?” “No, sir.”

²⁴ “Knowing and seeing in this way, mendicants, would you be undecided about the present, thinking, ‘Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?’?” “No, sir.” “Knowing and seeing in this way, would you say, ‘Our teacher is respected. We speak like this out of esteem for our teacher’?” “No, sir.” “Knowing and seeing in this way, would you say, ‘Our ascetic says this. We speak like this because it is what he says’?” “No, sir.” “Knowing and seeing in this way, would you dedicate yourself to another teacher?” “No, sir.” “Knowing and seeing in this way, would you believe that the observances and boisterous, superstitious rites of the various ascetics and brahmins are essential?” “No, sir.” “Aren’t you speaking only of what you have known and seen and realized for yourselves?” “Yes, sir.”

²⁵ “Good, mendicants! You have been guided by me with this teaching that’s apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. For when I said that this teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves, this is what I was referring to.

²⁶ Mendicants, when three things come together an embryo is conceived. In a case where the mother and father come together, but the mother is not in the fertile phase of her menstrual cycle, and the virile spirit is not ready, the embryo is not conceived. In a case where the mother and father come together, the mother is in the fertile phase of her menstrual cycle, but the virile spirit is not ready, the embryo is not conceived. But when these three things come together—the mother and father come together, the mother is in the fertile phase of her menstrual cycle, and the virile spirit is ready—an embryo is conceived.

²⁷ The mother nurtures the embryo in her womb for nine or ten months at great risk to her heavy burden. When nine or ten months have passed, the mother gives birth at great risk to her heavy burden. When the infant is born she nourishes it with her own blood. For mother’s milk is regarded as blood in the training of the Noble One.

²⁸ That boy grows up and his faculties mature. He accordingly plays childish games such as toy plows, tipcat, somersaults, pinwheels, toy measures, toy carts, and toy bows.

²⁹ That boy grows up and his faculties mature further. He accordingly amuses himself, supplied and provided with the five kinds of sensual stimulation. Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing.

³⁰ When they see a sight with their eyes, if it's pleasant they desire it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart stunted. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder. Being so full of favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they approve, welcome, and keep clinging to it. This gives rise to relishing. Relishing feelings is grasping. Their grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, if it's pleasant they desire it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart stunted. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder. Being so full of favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they approve, welcome, and keep clinging to it. This gives rise to relishing. Relishing feelings is grasping. Their grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

³¹ But consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He proclaims a teaching that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. He reveals an entirely full and pure spiritual life.

³² A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

³³ Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. They give up unchastity. They are chaste,

set apart, refraining from the vulgar act of sex. They give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words. They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people. They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They refrain from seeing shows of dancing, singing, and music. They refrain from attiring and adorning themselves with garlands, fragrance, and makeup. They refrain from high and luxurious beds. They refrain from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

³⁴ They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves.

³⁵ When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

³⁶ They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

³⁷ When they have this spectrum of noble ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

³⁸ After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present. Giving up covetousness for the world, they meditate with a heart

rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

³⁹ They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption ... third absorption ... fourth absorption.

⁴⁰ When they see a sight with their eyes, if it's pleasant they don't desire it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder. Having given up favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they don't approve, welcome, or keep clinging to it. As a result, relishing of feelings ceases. When their relishing ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

⁴¹ When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, if it's pleasant they don't desire it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder. Having given up favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they don't approve, welcome, or keep clinging to it. As a result, relishing of feelings ceases. When their relishing ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. Mendicants, you should memorize this brief statement on freedom through the ending of craving. But the mendicant Sāti, the fisherman's son, is caught in a vast net of craving, a tangle of craving." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 39: The Longer Discourse at Assapura

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town named Assapura. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, people label you as ascetics. And when they ask you what you are, you claim to be ascetics. Given this label and this claim, you should train like this: ‘We will proceed having undertaken the things that make one an ascetic and a brahmin. That way our label will be accurate and our claim correct. The services of those whose robes, almsfood, lodgings, and medicines and supplies for the sick we enjoy shall be very fruitful and beneficial for them. And our going forth will not be barren, but will be fruitful and fertile.’

³ And what are the things that make one an ascetic and a brahmin? You should train like this: ‘We will have conscience and prudence.’ Now, mendicants, you might think, ‘We have conscience and prudence. This is sufficient; enough has been done. We have achieved the goal of life as an ascetic. There is nothing more to do.’ And you might rest content with just that much. I declare this to you, mendicants, I announce this to you: ‘You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.’

⁴ What more is there to do? You should train like this: ‘Our bodily behavior will be pure, clear, open, neither inconsistent nor secretive. And we won’t glorify ourselves or put others down on account of our pure bodily behavior.’ Now, mendicants, you might think, ‘We have conscience and prudence, and our bodily behavior is pure. This is sufficient ...’ I declare this to you, mendicants, I announce this to you: ‘You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.’

⁵ What more is there to do? You should train like this: ‘Our verbal behavior ...

⁶ mental behavior ...

⁷ livelihood will be pure, clear, open, neither inconsistent nor secretive. And we won’t glorify ourselves or put others down on account of our pure livelihood.’ Now, mendicants, you might think, ‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, and our livelihood is pure. This is sufficient; enough has been done. We have achieved the goal of life as an ascetic. There is nothing more to do.’ And you might rest content with just that much. I declare this to you, mendicants, I announce this to you: ‘You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.’

⁸ What more is there to do? You should train yourselves like this: ‘We will restrain our sense doors. When we see a sight with our eyes, we won’t get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, we will practice restraint, we will protect the faculty of sight,

and we will achieve its restraint. When we hear a sound with our ears ... When we smell an odor with our nose ... When we taste a flavor with our tongue ... When we feel a touch with our body ... When we know an idea with our mind, we won't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, we will practice restraint, we will protect the faculty of mind, and we will achieve its restraint.' Now, mendicants, you might think, 'We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, and our sense doors are restrained. This is sufficient ...'

⁹ What more is there to do? You should train yourselves like this: 'We will not eat too much. We will only eat after reflecting rationally on our food. We will eat not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, we shall put an end to old discomfort and not give rise to new discomfort, and we will have the means to keep going, blamelessness, and a comfortable abiding.' Now, mendicants, you might think, 'We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, and we don't eat too much. This is sufficient ...'

¹⁰ What more is there to do? You should train yourselves like this: 'We will be dedicated to wakefulness. When practicing walking and sitting meditation by day, we will purify our mind from obstacles. In the first watch of the night, we will continue to practice walking and sitting meditation. In the middle watch, we will lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last watch, we will get up and continue to practice walking and sitting meditation, purifying our mind from obstacles.' Now, mendicants, you might think, 'We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, we don't eat too much, and we are dedicated to wakefulness. This is sufficient ...'

¹¹ What more is there to do? You should train yourselves like this: 'We will have mindfulness and situational awareness. We will act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.' Now, mendicants, you might think, 'We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, we don't eat too much, we are dedicated to wakefulness, and we have mindfulness and situational awareness. This is sufficient ...'

¹² What more is there to do? Take a mendicant who frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

¹³ After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing

the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

¹⁴ Suppose a man who has gotten into debt were to apply himself to work, and his efforts proved successful. He would pay off the original loan and have enough left over to support his partner. Thinking about this, he'd be filled with joy and happiness. Suppose a person was sick, suffering, gravely ill. They'd lose their appetite and get physically weak. But after some time they'd recover from that illness, and regain their appetite and their strength. Thinking about this, they'd be filled with joy and happiness. Suppose a person was imprisoned in a jail. But after some time they were released from jail, safe and sound, with no loss of wealth. Thinking about this, they'd be filled with joy and happiness. Suppose a person was a bondservant. They would not be their own master, but indentured to another, unable to go where they wish. But after some time they'd be freed from servitude. They would be their own master, not indentured to another, a freeman able to go where they wish. Thinking about this, they'd be filled with joy and happiness. Suppose there was a person with wealth and property who was traveling along a desert road. But after some time they crossed over the desert, safe and sound, with no loss of wealth. Thinking about this, they'd be filled with joy and happiness. In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them as a debt, a disease, a prison, slavery, and a desert crossing. But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and a place of sanctuary at last.

¹⁵ They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

¹⁶ Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and the heavens would not properly bestow showers from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

¹⁷ Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves

the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ They drench, steep, fill, and spread themselves with bliss free of rapture. There’s no part of the body that’s not spread with bliss free of rapture. It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they’re drenched, steeped, filled, and soaked with cool water. There’s no part of them that’s not soaked with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with bliss free of rapture. There’s no part of the body that’s not spread with bliss free of rapture.

¹⁸ Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There’s no part of the body that’s not spread with pure bright mind. It’s like someone sitting wrapped from head to foot with white cloth. There’s no part of the body that’s not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There’s no part of the body that’s not spread with pure bright mind.

¹⁹ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, with features and details. Suppose a person was to leave their home village and go to another village. From that village they’d go to yet another village. And from that village they’d return to their home village. They’d think: ‘I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.’ In the same way, a mendicant recollects their many kinds of past lives, with features and details.

²⁰ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds. Suppose there were two houses with doors. A person with clear eyes standing in between them would see humans entering and leaving a house and wandering to and fro. In the same way, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

²¹ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’ They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements.’ Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the

spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’ Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with clear eyes standing on the bank would see the clams and mussels, pebbles and gravel, and schools of fish swimming about or staying still. They’d think: ‘This lake is transparent, clear, and unclouded. And here are the clams and mussels, pebbles and gravel, and schools of fish swimming about or staying still.’ In the same way, a mendicant truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’ They understand: ‘... there is nothing further for this place.’

²² This mendicant is one who is called an ‘ascetic’, a ‘brahmin’, a ‘bathed initiate’, a ‘knowledge master’, a ‘scholar’, a ‘noble one’, and also a ‘perfected one’.

²³ And how is a mendicant an ascetic? They have assuaged the bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That’s how a mendicant is an ascetic.

²⁴ And how is a mendicant a brahmin? They have banished the bad, unskillful qualities. That’s how a mendicant is a brahmin.

²⁵ And how is a mendicant a bathed initiate? They have bathed off the bad, unskillful qualities. That’s how a mendicant is a bathed initiate.

²⁶ And how is a mendicant a knowledge master? They have known the bad, unskillful qualities. That’s how a mendicant is a knowledge master.

²⁷ And how is a mendicant a scholar? They have scoured off the bad, unskillful qualities. That’s how a mendicant is a scholar.

²⁸ And how is a mendicant a noble one? They have nobbled their foes, the bad, unskillful qualities. That’s how a mendicant is a noble one.

²⁹ And how is a mendicant a perfected one? They are impeccably remote from the bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That’s how a mendicant is a perfected one.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 40: The Shorter Discourse at Assapura

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town named Assapura. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, people label you as ascetics. And when they ask you what you are, you claim to be ascetics. Given this label and this claim, you should train like this: ‘We will practice in the way that is proper for an ascetic. That way our label will be accurate and our claim correct. The services of those whose robes, almsfood, lodgings, and medicines and supplies for the sick we enjoy shall be very fruitful and beneficial for them. And our going forth will not be barren, but will be fruitful and fertile.’

³ And how does a mendicant not practice in the way that is proper for an ascetic? Any mendicant who has not given up covetousness, ill will, irritability, acrimony, disdain, contempt, jealousy, stinginess, deviousness, deceit, corrupt wishes, and wrong view is not practicing in the way that is proper for an ascetic, I say. And that is due to not giving up these stains, defects, and dregs of an ascetic, these grounds for rebirth in places of loss, to be experienced in bad places.

⁴ I say that such a mendicant’s going forth may be compared to the kind of weapon called ‘deadborn’—double-edged, whetted with yellow arsenic—that has been covered and wrapped in an outer robe.

⁵ I say that you don’t deserve the label ‘outer robe wearer’ just because you wear an outer robe. You don’t deserve the label ‘naked ascetic’ just because you go naked. You don’t deserve the label ‘dust and dirt wearer’ just because you’re caked in dust and dirt. You don’t deserve the label ‘water immerser’ just because you immerse yourself in water. You don’t deserve the label ‘tree root dweller’ just because you stay at the root of a tree. You don’t deserve the label ‘open air dweller’ just because you stay in the open air. You don’t deserve the label ‘stander’ just because you continually stand. You don’t deserve the label ‘interval eater’ just because you eat food at set intervals. You don’t deserve the label ‘reciter’ just because you recite hymns. You don’t deserve the label ‘matted-hair ascetic’ just because you have matted hair.

⁶ Imagine that just by wearing an outer robe someone with covetousness, ill will, irritability, acrimony, disdain, contempt, jealousy, stinginess, deviousness, deceit, corrupt wishes, and wrong view could give up these things. If that were the case, your friends and colleagues, relatives and kin would make you an outer robe wearer as soon as you were born. They’d encourage you: ‘Please, dearest, wear an outer robe! By doing so you will give up covetousness, ill will, irritability, acrimony, disdain, contempt, jealousy, stinginess, deviousness, deceit, corrupt wishes, and wrong view.’ But sometimes I see someone with these bad qualities who is an outer robe wearer. That’s why I say that you don’t deserve the label ‘outer robe wearer’ just because you wear an outer robe. Imagine that just

by going naked ... wearing dust and dirt ... immersing in water ... staying at the root of a tree ... staying in the open air ... standing continually ... eating at set intervals ... reciting hymns ... having matted hair someone with covetousness, ill will, irritability, acrimony, disdain, contempt, jealousy, stinginess, deviousness, deceit, corrupt wishes, and wrong view could give up these things. If that were the case, your friends and colleagues, relatives and kin would make you a matted-hair ascetic as soon as you were born. They'd encourage you: 'Please, dearest, become a matted-hair ascetic! By doing so you will give up covetousness, ill will, irritability, hostility, disdain, contempt, jealousy, stinginess, deviousness, deceit, corrupt wishes, and wrong view.' But sometimes I see someone with these bad qualities who is a matted-hair ascetic. That's why I say that you don't deserve the label 'matted-hair ascetic' just because you have matted hair.

⁷ And how does a mendicant practice in the way that is proper for an ascetic? Any mendicant who has given up covetousness, ill will, irritability, acrimony, disdain, contempt, jealousy, stinginess, deviousness, deceit, corrupt wishes, and wrong view is practicing in the way that is proper for an ascetic, I say. And that is due to giving up these stains, defects, and dregs of an ascetic, these grounds for rebirth in places of loss, to be experienced in bad places.

⁸ They see themselves purified from all these bad, unskillful qualities. Seeing this, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi.

⁹ They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

¹⁰ They meditate spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

¹¹ Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful. Then along comes a person—whether from the east, west, north, or south—struggling in the oppressive heat, weary, thirsty, and parched. No matter what direction they come from, when they arrive at that lotus pond they would alleviate their thirst and heat exhaustion. In the same way, suppose someone has gone forth from the lay life to homelessness—whether from a family of aristocrats, brahmins, peasants, or menials—and has arrived at the teaching and training proclaimed by a Realized One. Having developed love, compassion, rejoicing, and equanimity in this way they find inner peace. Because of that inner peace they are practicing the way proper for an ascetic, I say.

¹² And suppose someone has gone forth from the lay life to homelessness—whether from a family of aristocrats, brahmins, peasants, or workers—and they realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. They're an ascetic because of the ending of defilements." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 41: The People of Sālā

Chapter 1

¹ So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Sālā.

² The brahmins and householders of Sālā heard, “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—while wandering in the land of the Kosalans has arrived at Sālā, together with a large Saṅgha of mendicants. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. He reveals an entirely full and pure spiritual life. It’s good to see such perfected ones.”

³ Then the brahmins and householders of Sālā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side they said to the Buddha:

⁴ “What is the cause, worthy Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell? And what is the cause, worthy Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?”

⁵ “Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

⁶ “We don’t understand the detailed meaning of the worthy Gotama’s brief statement. Worthy Gotama, please teach us this matter in detail so we can understand the meaning.” “Well then, householders, listen and apply your mind well, I will speak.” “Yes, worthy sir,” they replied. The Buddha said this:

⁷ “Householders, unprincipled and immoral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

⁸ And how is unprincipled and immoral conduct threefold by way of body? It’s when someone kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to living beings. They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness. They commit sexual misconduct. They have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have

relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal. This is how unprincipled and immoral conduct is threefold by way of body.

⁹ And how is unprincipled and immoral conduct fourfold by way of speech? It's when someone lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my friend, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.' Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason. They backbite. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division. They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion. They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless. This is how unprincipled and immoral conduct is fourfold by way of speech.

¹⁰ And how is unprincipled and immoral conduct threefold by way of mind? It's when someone is covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!' They have ill will and malicious intentions: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!' They have wrong view. Their perspective is distorted: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comporting and rightly practicing, and who describes the afterlife after realizing it with their own insight.' This is how unprincipled and immoral conduct is threefold by way of mind. That's how unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

¹¹ Householders, principled and moral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

¹² And how is principled and moral conduct threefold by way of body? It's when someone gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness. They give up sexual misconduct. They don't have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal. This is how principled and moral conduct is threefold by way of body.

¹³ And how is principled and moral conduct fourfold by way of speech? It's when someone gives up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my friend, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly

reason. They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, likable, and agreeable to the people. They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. This is how principled and moral conduct is fourfold by way of speech.

¹⁴ And how is principled and moral conduct threefold by way of mind? It's when someone is not covetous. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!' They have a kind heart and loving intentions: 'May these sentient beings live free of enmity and ill will, untroubled and happy!' They have right view, an undistorted perspective: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.' This is how principled and moral conduct is threefold by way of mind. This is how principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

¹⁵ Someone of principled and moral conduct might wish: 'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats!' It's possible that this might happen. Why is that? Because they have principled and moral conduct.

¹⁶ Someone of principled and moral conduct might wish: 'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do brahmins ... well-to-do householders ...

¹⁷ the gods of the four great kings ... the gods of the thirty-three ... the gods of Yama ... the joyful gods ... the gods who love to create ... the gods who control what is created by others ... the gods of the Divinity's host ... the luminous gods ... the gods of limited luminosity ... the gods of limitless luminosity ... the gods of sublime luminosity ... the gods of limited beauty ... the gods of limitless beauty ... the gods of universal beauty ... the gods of abundant fruit ... the gods of Aviha ... the gods of Atappa ... the gods fair to see ... the fair seeing gods ... the gods of Akaniṭṭha ... the gods of the dimension of infinite space ... the gods of the dimension of infinite consciousness ... the gods of the dimension of nothingness ... the gods of the dimension of neither perception nor non-perception.' It's possible that this might happen. Why is that? Because they have principled and moral conduct.

¹⁸ Someone of principled and moral conduct might wish: 'If only I might realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.' It's possible that this might happen. Why is that? Because they have principled and moral conduct."

¹⁹ When he had spoken, the brahmins and householders of Sālā said to the Buddha, "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways. We go for refuge to the worthy Gotama,

to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember us as lay followers who have gone for refuge for life.”

MN 42: The People of Verañja

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Now at that time the brahmins and householders of Verañjā were residing in Sāvattthī on some business. The brahmins and householders of Verañjā heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. He has this good reputation ... It’s good to see such perfected ones.”

³ ... They said to the Buddha:

⁴ “What is the cause, worthy Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell? And what is the cause, worthy Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?”

⁵ “Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

⁶ “We don’t understand the detailed meaning of the worthy Gotama’s brief statement. ...”

⁷ “Householders, a person of unprincipled and immoral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind. ...” ...

MN 43: The Great Classification

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

² “Reverend, they speak of ‘a witless person’. How is a witless person defined?” “Reverend, they’re called witless because they don’t understand. And what don’t they understand? They don’t understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’ They’re called witless because they don’t understand.” Saying “Good, reverend,” Mahākoṭṭhita approved and agreed with what Sāriputta said. Then he asked another question:

³ “They speak of ‘a wise person’. How is a wise person defined?” “They’re called wise because they understand. And what do they understand? They understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’ They’re called wise because they understand.”

⁴ “They speak of ‘consciousness’. How is consciousness defined?” “It’s called consciousness because it cognizes. And what does it cognize? It cognizes ‘pleasure’ and ‘pain’ and ‘neutral’. It’s called consciousness because it cognizes.”

⁵ “Wisdom and consciousness— are these things mixed or separate? And can we completely disentangle them so as to describe the difference between them?” “Wisdom and consciousness— these things are mixed, not separate. And you can never completely disentangle them so as to describe the difference between them. For you understand what you cognize, and you cognize what you understand. That’s why these things are mixed, not separate. And you can never completely disentangle them so as to describe the difference between them.”

⁶ “Wisdom and consciousness— what is the difference between these things that are mixed, not separate?” “The difference between these things is that wisdom should be developed, while consciousness should be completely understood.”

⁷ “They speak of this thing called ‘feeling’. How is feeling defined?” “It’s called feeling because it feels. And what does it feel? It feels pleasure, pain, and neutral. It’s called feeling because it feels.”

⁸ “They speak of this thing called ‘perception’. How is perception defined?” “It’s called perception because it perceives. And what does it perceive? It perceives blue, yellow, red, and white. It’s called perception because it perceives.”

⁹ “Feeling, perception, and consciousness— are these things mixed or separate? And can we completely disentangle them so as to describe the difference between them?” “Feeling, perception,

and consciousness— these things are mixed, not separate. And you can never completely disentangle them so as to describe the difference between them. For you perceive what you feel, and you cognize what you perceive. That's why these things are mixed, not separate. And you can never completely disentangle them so as to describe the difference between them."

¹⁰ "What can be known by purified mind consciousness released from the five senses?" "Aware that 'space is infinite' it can know the dimension of infinite space. Aware that 'consciousness is infinite' it can know the dimension of infinite consciousness. Aware that 'there is nothing at all' it can know the dimension of nothingness."

¹¹ "How do you understand something that can be known?" "You understand something that can be known with the eye of wisdom."

¹² "What is the goal of wisdom?" "The goal of wisdom is direct knowledge, complete understanding, and giving up."

¹³ "How many conditions are there for the arising of right view?" "There are two conditions for the arising of right view: the voice of another and rational application of mind. These are the two conditions for the arising of right view."

¹⁴ "When right view is supported by how many factors does it have freedom of heart and freedom by wisdom as its fruit and benefit?" "When right view is supported by five factors it has freedom of heart and freedom by wisdom as its fruit and benefit. It's when right view is supported by ethics, learning, discussion, serenity, and discernment. When right view is supported by these five factors it has freedom of heart and freedom by wisdom as its fruit and benefit."

¹⁵ "How many states of existence are there?" "Reverend, there are these three states of existence. Existence in the sensual realm, the realm of luminous form, and the formless realm."

¹⁶ "But how is there regeneration into a new state of existence in the future?" "It's because of sentient beings—shrouded by ignorance and fettered by craving—taking pleasure wherever they land. That's how there is regeneration into a new state of existence in the future."

¹⁷ "But how is there no regeneration into a new state of existence in the future?" "It's when ignorance fades away, knowledge arises, and craving ceases. That's how there is no regeneration into a new state of existence in the future."

¹⁸ "But what, reverend, is the first absorption?" "Reverend, it's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called the first absorption."

¹⁹ "But how many factors does the first absorption have?" "The first absorption has five factors. When a mendicant has entered the first absorption, placing the mind, keeping it connected, rapture, bliss, and unification of mind are present. That's how the first absorption has five factors."

²⁰ "But how many factors has the first absorption given up and how many does it possess?" "The first absorption has given up five factors and possesses five factors. When a mendicant has entered the first absorption, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt are given up. Placing the mind, keeping it connected, rapture, bliss, and unification of mind are present. That's how the first absorption has given up five factors and possesses five factors."

²¹ “Reverend, these five faculties have different domains and different ranges, and don’t experience each other’s domain and range. That is, the faculties of the eye, ear, nose, tongue, and body. What do these five faculties, with their different domains and ranges, have recourse to? What experiences their domains and ranges?” “These five faculties, with their different domains and ranges, have recourse to the mind. And the mind experiences their domains and ranges.”

²² “These five faculties depend on what to continue?” “These five faculties depend on vitality to continue.” “But what does vitality depend on to continue?” “Vitality depends on warmth to continue.” “But what does warmth depend on to continue?” “Warmth depends on vitality to continue.” “Just now I understood you to say: ‘Vitality depends on warmth to continue.’ But I also understood you to say: ‘Warmth depends on vitality to continue.’ How then should we see the meaning of this statement?” “Well then, reverend, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there was an oil lamp burning. The luminosity appears dependent on the flame, and the flame appears dependent on the luminosity. In the same way, vitality depends on warmth to continue, and warmth depends on vitality to continue.”

²³ “Are the vital forces and the phenomena that are felt one and the same? Or are the vital forces one thing, and the phenomena that are felt another?” “The vital forces are not the same things as the phenomena that are felt. For if the vital forces and the phenomena that are felt were the same things, a mendicant who had attained the cessation of perception and feeling would not emerge from it. But because the vital forces and the phenomena that are felt are different things, a mendicant who has attained the cessation of perception and feeling can emerge from it.”

²⁴ “How many things must this body lose before it lies abandoned, tossed aside like an insentient log?” “This body must lose three things before it lies abandoned, tossed aside like an insentient log: vitality, warmth, and consciousness.”

²⁵ “What’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling?” “When someone dies, their physical, verbal, and mental processes have ceased and stilled; their vitality is spent; their warmth is dissipated; and their faculties have disintegrated. When a mendicant has attained the cessation of perception and feeling, their physical, verbal, and mental processes have ceased and stilled. But their vitality is not spent; their warmth is not dissipated; and their faculties are very clear. That’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling.”

²⁶ “How many conditions are necessary to attain the neutral release of the heart?” “Four conditions are necessary to attain the neutral release of the heart. With the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. These four conditions are necessary to attain the neutral release of the heart.”

²⁷ “How many conditions are necessary to attain the signless release of the heart?” “Two conditions are necessary to attain the signless release of the heart: not focusing on any signs, and focusing on the signless. These two conditions are necessary to attain the signless release of the heart.” “How many conditions are necessary to remain in the signless release of the heart?”

²⁸ “Three conditions are necessary to remain in the signless release of the heart: not focusing on any signs, focusing on the signless, and a previous determination. These three conditions are necessary to remain in the signless release of the heart.”

²⁹ “How many conditions are necessary to emerge from the signless release of the heart?” “Two conditions are necessary to emerge from the signless release of the heart: focusing on all signs, and not focusing on the signless. These two conditions are necessary to emerge from the signless release of the heart.” “The limitless release of the heart, and the release of the heart through nothingness, and the release of the heart through emptiness, and the signless release of the heart: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

³⁰ “There is a way in which these things differ in both meaning and phrasing. But there’s also a way in which they mean the same thing, and differ only in the phrasing.

³¹ And what’s the way in which these things differ in both meaning and phrasing? Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is called the limitless release of the heart.

³² And what is the release of the heart through nothingness? It’s when a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. This is called the heart’s release through nothingness.

³³ And what is the release of the heart through emptiness? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: ‘This is empty of a self or what belongs to a self.’ This is called the release of the heart through emptiness.

³⁴ And what is the signless release of the heart? It’s when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart. This is called the signless release of the heart. This is the way in which these things differ in both meaning and phrasing.

³⁵ And what’s the way in which they mean the same thing, and differ only in the phrasing? Greed, hate, and delusion are makers of limits. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable release of the heart is said to be the best kind of limitless release of the heart. That unshakable release of the heart is empty of greed, hate, and delusion.

³⁶ Greed is something, hate is something, and delusion is something. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable release of the heart is said to be the best kind of release of the heart through nothingness. That unshakable release of the heart is empty of greed, hate, and delusion.

³⁷ Greed, hate, and delusion are makers of signs. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they

are unable to arise in the future. The unshakable release of the heart is said to be the best kind of signless release of the heart. That unshakable release of the heart is empty of greed, hate, and delusion. This is the way in which they mean the same thing, and differ only in the phrasing.” That is what Venerable Sāriputta said. Satisfied, Venerable Mahākoṭṭhita approved what Sāriputta said.

MN 44: The Shorter Classification

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Then the layman Visākha went to see the nun Dhammadinnā, bowed, sat down to one side, and said to her:

² “Ma’am, they speak of this thing called ‘substantial reality’. What is this substantial reality that the Buddha spoke of?” “Visākha, the Buddha said that these five grasping aggregates are substantial reality. That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. The Buddha said that these five grasping aggregates are substantial reality.” Saying “Good, ma’am,” Visākha approved and agreed with what Dhammadinnā said. Then he asked another question:

³ “Ma’am, they speak of this thing called ‘the origin of substantial reality’. What is the origin of substantial reality that the Buddha spoke of?” “It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence. The Buddha said that this is the origin of substantial reality.”

⁴ “Ma’am, they speak of this thing called ‘the cessation of substantial reality’. What is the cessation of substantial reality that the Buddha spoke of?” “It’s the fading away and cessation of that very same craving with no residue left behind; giving it away, letting it go, releasing it, and not clinging to it. The Buddha said that this is the cessation of substantial reality.”

⁵ “Ma’am, they speak of the practice that leads to the cessation of substantial reality. What is the practice that leads to the cessation of substantial reality that the Buddha spoke of?” “The practice that leads to the cessation of substantial reality that the Buddha spoke of is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

⁶ “But ma’am, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?” “That grasping is not the exact same thing as the five grasping aggregates. Nor is grasping one thing and the five grasping aggregates another. The desire and greed for the five grasping aggregates is the grasping there.”

⁷ “But ma’am, how does substantialist view come about?” “It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s how substantialist view comes about.”

⁸ “But ma’am, how does substantialist view not come about?” “It’s when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen

true persons, and are skilled and trained in the teaching of the true persons. They don't regard form as self, self as having form, form in self, or self in form. They don't regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how substantialist view does not come about."

⁹ "But ma'am, what is the noble eightfold path?" "It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion."

¹⁰ "But ma'am, is the noble eightfold path conditioned or unconditioned?" "The noble eightfold path is conditioned."

¹¹ "Are the three spectrums of practice included in the noble eightfold path? Or is the noble eightfold path included in the three spectrums of practice?" "The three spectrums of practice are not included in the noble eightfold path. Rather, the noble eightfold path is included in the three spectrums of practice. Right speech, right action, and right livelihood: these things are included in the spectrum of ethics. Right effort, right mindfulness, and right immersion: these things are included in the spectrum of immersion. Right view and right purpose: these things are included in the spectrum of wisdom."

¹² "But ma'am, what is immersion? What things are the bases of immersion? What things are the prerequisites for immersion? What is the development of immersion?" "Unification of the mind is immersion. The four kinds of mindfulness meditation are the bases for immersion. The four right efforts are the prerequisites for immersion. The cultivation, development, and making much of these very same things is the development of immersion."

¹³ "How many processes are there?" "There are these three processes. The physical process, the verbal process, and the mental process."

¹⁴ "But ma'am, what is the physical process? What's the verbal process? What's the mental process?" "Breathing is a physical process. Placing the mind and keeping it connected are a verbal process. Perception and feeling are a mental process."

¹⁵ "But ma'am, why is breathing a physical process? Why are placing the mind and keeping it connected a verbal process? Why are perception and feeling a mental process?" "Breathing is physical. It's tied up with the body, that's why breathing is a physical process. First you place the mind and keep it connected, then you break into speech. That's why placing the mind and keeping it connected are a verbal process. Perception and feeling are mental. They're tied up with the mind, that's why perception and feeling are a mental process."

¹⁶ "But ma'am, how does someone attain the cessation of perception and feeling?" "A mendicant who is entering such an attainment does not think: 'I will enter the cessation of perception and feeling' or 'I am entering the cessation of perception and feeling' or 'I have entered the cessation of perception and feeling.' Rather, their mind has been previously developed so as to lead to such a state."

¹⁷ "But ma'am, which process ceases first for a mendicant who is entering the cessation of perception and feeling: physical, verbal, or mental?" "The verbal process ceases first, then physical, then mental."

¹⁸ "But ma'am, how does someone emerge from the cessation of perception and feeling?" "A mendicant who is emerging from such an attainment does not think: 'I will emerge from the

cessation of perception and feeling' or 'I am emerging from the cessation of perception and feeling' or 'I have emerged from the cessation of perception and feeling.' Rather, their mind has been previously developed so as to lead to such a state."

¹⁹ "But ma'am, which process arises first for a mendicant who is emerging from the cessation of perception and feeling: physical, verbal, or mental?" "The mental process arises first, then physical, then verbal."

²⁰ "But ma'am, when a mendicant has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact do they experience?" "They experience three kinds of contact: emptiness, signless, and undirected contacts."

²¹ "But ma'am, when a mendicant has emerged from the attainment of the cessation of perception and feeling, what does their mind slant, slope, and incline to?" "Their mind slants, slopes, and inclines to seclusion."

²² "But ma'am, how many feelings are there?" "There are three feelings: pleasant, painful, and neutral feeling."

²³ "What are these three feelings?" "Anything felt physically or mentally as pleasant or enjoyable. This is pleasant feeling. Anything felt physically or mentally as painful or unpleasant. This is painful feeling. Anything felt physically or mentally as neither pleasurable nor painful. This is neutral feeling."

²⁴ "What is pleasant and what is painful regarding each of the three feelings?" "Pleasant feeling is pleasant when it remains and painful when it perishes. Painful feeling is painful when it remains and pleasant when it perishes. Neutral feeling is pleasant in the presence of knowledge, and painful in the presence of ignorance."

²⁵ "What underlying tendencies underlie each of the three feelings?" "The underlying tendency for greed underlies pleasant feeling. The underlying tendency for aversion underlies painful feeling. The underlying tendency for ignorance underlies neutral feeling."

²⁶ "Do these underlying tendencies always underlie these feelings?" "No, they do not."

²⁷ "What should be given up in regard to each of these three feelings?" "The underlying tendency to greed should be given up when it comes to pleasant feeling. The underlying tendency to aversion should be given up when it comes to painful feeling. The underlying tendency to ignorance should be given up when it comes to neutral feeling."

²⁸ "Should these underlying tendencies be given up regarding all instances of these feelings?" "No, not in all instances. Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. With this they give up greed, and the underlying tendency to greed does not lie within that. And take a mendicant who reflects: 'Oh, when will I enter and remain in the same dimension that the noble ones enter and remain in today?'

Nursing such a longing for the supreme liberations gives rise to sadness due to longing. With this they give up aversion, and the underlying tendency to aversion does not lie within that. Take a mendicant who, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure

equanimity and mindfulness. With this they give up ignorance, and the underlying tendency to ignorance does not lie within that.”

²⁹ “But ma’am, what is the counterpart of pleasant feeling?” “Painful feeling.” “What is the counterpart of painful feeling?” “Pleasant feeling.” “What is the counterpart of neutral feeling?” “Ignorance.” “What is the counterpart of ignorance?” “Knowledge.” “What is the counterpart of knowledge?” “Freedom.” “What is the counterpart of freedom?” “Extinguishment.” “What is the counterpart of extinguishment?” “Your question goes too far, Visākha. You weren’t able to grasp the limit of questioning. For extinguishment is the objective, destination, and culmination of the spiritual life. If you wish, go to the Buddha and ask him this question. You should remember it in line with his answer.”

³⁰ And then the layman Visākha approved and agreed with what the nun Dhammadinnā said. He rose from his seat, bowed, and respectfully circled her, keeping her on his right. Then he went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed. When he had spoken, the Buddha said to him, “The nun Dhammadinnā is astute, Visākha, she has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as the nun Dhammadinnā. That is what it means, and that’s how you should remember it.” That is what the Buddha said. Satisfied, the layman Visākha approved what the Buddha said.

MN 45: The Shorter Discourse on Taking Up Practices

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, there are these four ways of taking up practices. What four? There is a way of taking up practices that is pleasant now but results in future pain. There is a way of taking up practices that is painful now and results in future pain. There is a way of taking up practices that is painful now but results in future pleasure. There is a way of taking up practices that is pleasant now and results in future pleasure.

³ And what is the way of taking up practices that is pleasant now but results in future pain? There are some ascetics and brahmins who have this doctrine and view: ‘There’s nothing wrong with sensual pleasures.’ They throw themselves into sensual pleasures, cavorting with female wanderers with jeweled bands in their hair. They say, ‘What future danger do those ascetics and brahmins see in sensual pleasures that they speak of giving up sensual pleasures, and advocate the complete understanding of sensual pleasures? Pleasant is the touch of this female wanderer’s arm, tender, soft, and downy!’ And they throw themselves into sensual pleasures. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. And there they feel painful, sharp, severe, acute feelings. They say, ‘This is that future danger that those ascetics and brahmins saw. For it is because of sensual pleasures that I’m feeling painful, sharp, severe, acute feelings.’

⁴ Suppose that in the last month of summer a camel’s foot creeper pod were to burst open and a seed were to fall at the root of a sal tree. Then the deity haunting that sal tree would become apprehensive and nervous. But their friends and colleagues, relatives and kin—deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees—would come together to reassure them, ‘Do not fear, sir, do not fear! Hopefully that seed will be swallowed by a peacock, or eaten by a deer, or burnt by a forest fire, or picked up by a lumberjack, or eaten by termites, or it may not even be fertile.’ But none of these things happened. And the seed was fertile, so that when the monsoon clouds soaked it with rain, it sprouted. And the creeper wound its tender, soft, and downy tendrils around that sal tree. Then the deity thought, ‘What future danger did my friends see when they said: “Do not fear, sir, do not fear! Hopefully that seed will be swallowed by a peacock, or eaten by a deer, or burnt by a forest fire, or picked up by a lumberjack, or eaten by termites, or it may not even be fertile.” Pleasant is the touch of this creeper’s tender, soft, and downy tendrils.’ Then the creeper enfolded the sal tree, made a canopy over it, draped a curtain around it, and split apart all the main branches. Then the deity thought, ‘This is the future danger that my friends saw! It’s because of that camel’s foot creeper seed that I’m feeling painful, sharp, severe, acute feelings.’ In the same way, there are some ascetics and

brahmins who have this doctrine and view: ‘There’s nothing wrong with sensual pleasures’ ... This is called the way of taking up practices that is pleasant now but results in future pain.

⁵ And what is the way of taking up practices that is painful now and results in future pain? It’s when someone goes naked, ignoring conventions. They lick their hands, and don’t come or wait when called. They don’t consent to food brought to them, or food prepared on their behalf, or an invitation for a meal. They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who lives with a man; or where there’s a hound waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals. They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls’ wings. They tear out their hair and beard, committed to this practice. They constantly stand, turning down seats. They squat, committed to the endeavor of squatting. They lie on a mat of thorns, making a mat of thorns their bed. They’re devoted to ritual bathing three times a day, including at dusk. And so they live committed to practicing these various ways of mortifying and tormenting the body. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. This is called the way of taking up practices that is painful now and results in future pain.

⁶ And what is the way of taking up practices that is painful now but results in future pleasure? It’s when someone is ordinarily full of acute greed, hate, and delusion. They often feel the pain and sadness that greed, hate, and delusion bring. They lead the full and pure spiritual life in pain and sadness, weeping, with tearful faces. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm. This is called the way of taking up practices that is painful now but results in future pleasure.

⁷ And what is the way of taking up practices that is pleasant now and results in future pleasure? It’s when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring. Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption ... second absorption ... third absorption ... fourth absorption. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm. This is called the way of taking up practices that is pleasant now and results in future pleasure. These are the four ways of taking up practices.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 46: The Great Discourse on Taking Up Practices

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, sentient beings typically have the wish, desire, and hope: ‘Oh, if only unlikable, undesirable, and disagreeable things would decrease, and likable, desirable, and agreeable things would increase!’ But exactly the opposite happens to them. What do you take to be the reason for this?” “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.” “Well then, mendicants, listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

³ “Take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They don’t know what practices they should cultivate and foster, and what practices they shouldn’t cultivate and foster. So they cultivate and foster practices they shouldn’t, and don’t cultivate and foster practices they should. When they do so, unlikable, undesirable, and disagreeable things increase, and likable, desirable, and agreeable things decrease. Why is that? Because that’s what it’s like for the ignorant.

⁴ But a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons. They know what practices they should cultivate and foster, and what practices they shouldn’t cultivate and foster. So they cultivate and foster practices they should, and don’t cultivate and foster practices they shouldn’t. When they do so, unlikable, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase. Why is that? Because that’s what it’s like for the knowledgeable.

⁵ Mendicants, there are these four ways of taking up practices. What four? There is a way of taking up practices that is painful now and results in future pain. There is a way of taking up practices that is pleasant now but results in future pain. There is a way of taking up practices that is painful now but results in future pleasure. There is a way of taking up practices that is pleasant now and results in future pleasure.

⁶ When it comes to the way of taking up practices that is painful now and results in future pain, an ignorant person, without knowing this, doesn’t truly understand: ‘This is the way of taking up practices that is painful now and results in future pain.’ So instead of avoiding that practice, they cultivate it.

When they do so, unlikable, undesirable, and disagreeable things increase, and likable, desirable, and agreeable things decrease. Why is that? Because that's what it's like for the ignorant.

⁷ When it comes to the way of taking up practices that is pleasant now and results in future pain, an ignoramus ... cultivates it ... and disagreeable things increase ...

⁸ When it comes to the way of taking up practices that is painful now and results in future pleasure, an ignoramus ... doesn't cultivate it ... and disagreeable things increase ...

⁹ When it comes to the way of taking up practices that is pleasant now and results in future pleasure, an ignoramus ... doesn't cultivate it ... and disagreeable things increase ... Why is that? Because that's what it's like for the ignorant.

¹⁰ When it comes to the way of taking up practices that is painful now and results in future pain, a wise person, knowing this, truly understands: 'This is the way of taking up practices that is painful now and results in future pain.' So instead of cultivating that practice, they avoid it. When they do so, unlikable, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase. Why is that? Because that's what it's like for the knowledgeable.

¹¹ When it comes to the way of taking up practices that is pleasant now and results in future pain, a wise person ... doesn't cultivate it ... and agreeable things increase ...

¹² When it comes to the way of taking up practices that is painful now and results in future pleasure, a wise person ... cultivates it ... and agreeable things increase ...

¹³ When it comes to the way of taking up practices that is pleasant now and results in future pleasure, a wise person, knowing this, truly understands: 'This is the way of taking up practices that is pleasant now and results in future pleasure.' So instead of avoiding that practice, they cultivate it. When they do so, unlikable, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase. Why is that? Because that's what it's like for the knowledgeable.

¹⁴ And what is the way of taking up practices that is painful now and results in future pain? It's when someone in pain and sadness kills living creatures, steals, and commits sexual misconduct. They use speech that's false, backbiting, harsh, or nonsensical. And they're covetous, malicious, with wrong view. Because of these things they experience pain and sadness. And when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is called the way of taking up practices that is painful now and results in future pain.

¹⁵ And what is the way of taking up practices that is pleasant now but results in future pain? It's when someone with pleasure and happiness kills living creatures, steals, and commits sexual misconduct. They use speech that's false, backbiting, harsh, or nonsensical. And they're covetous, malicious, with wrong view. Because of these things they experience pleasure and happiness. But when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is called the way of taking up practices that is pleasant now but results in future pain.

¹⁶ And what is the way of taking up practices that is painful now but results in future pleasure? It's when someone in pain and sadness doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, backbiting, harsh, or nonsensical. And they're contented, kind-hearted, with right view. Because of these things they experience pain and sadness. But when their body breaks up, after death, they're reborn in a good place, a heavenly realm. This is called the way of taking up practices that is painful now but results in future pleasure.

¹⁷ And what is the way of taking up practices that is pleasant now and results in future pleasure? It's when someone with pleasure and happiness doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, backbiting, harsh, or nonsensical. And they're contented, kind-hearted, with right view. Because of these things they experience pleasure and happiness. And when their body breaks up, after death, they're reborn in a good place, a heavenly realm. This is called the way of taking up practices that is pleasant now and results in future pleasure. These are the four ways of taking up practices.

¹⁸ Suppose there was some bitter gourd mixed with poison. Then a man would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. They'd say to him: 'Here, my man, this is bitter gourd mixed with poison. Drink it if you like. If you drink it, the color, aroma, and flavor will be unappetizing, and it will result in death or deadly pain.' He wouldn't put it down. Without appraisal, he'd drink it. The color, aroma, and flavor would be unappetizing, and it would result in death or deadly pain. This is comparable to the way of taking up practices that is painful now and results in future pain, I say.

¹⁹ Suppose there was a bronze goblet of beverage that had a nice color, aroma, and flavor. But it was mixed with poison. Then a man would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. They'd say to him: 'Here, my man, this bronze goblet of beverage has a nice color, aroma, and flavor. But it's mixed with poison. Drink it if you like. If you drink it, the color, aroma, and flavor will be appetizing, but it will result in death or deadly pain.' He wouldn't put it down. Without appraisal, he'd drink it. The color, aroma, and flavor would be appetizing, but it would result in death or deadly pain. This is comparable to the way of taking up practices that is pleasant now and results in future pain, I say.

²⁰ Suppose there was some rancid urine mixed with different medicines. Then a man with jaundice would come along. They'd say to him: 'Here, my man, this is rancid urine mixed with different medicines. Drink it if you like. If you drink it, the color, aroma, and flavor will be unappetizing, but after drinking it you will be happy.' He wouldn't put it down. After appraisal, he'd drink it. The color, aroma, and flavor would be unappetizing, but after drinking it he would be happy. This is comparable to the way of taking up practices that is painful now and results in future pleasure, I say.

²¹ Suppose there was some curds, honey, ghee, and molasses all mixed together. Then a man with bloody dysentery would come along. They'd say to him: 'Here, my man, this is curds, honey, ghee, and molasses all mixed together. Drink it if you like. If you drink it, the color, aroma, and flavor will be appetizing, and after drinking it you will be happy.' He wouldn't put it down. After appraisal, he'd drink it. The color, aroma, and flavor would be appetizing, and after drinking it he would be happy. This is comparable to the way of taking up practices that is pleasant now and results in future pleasure, I say.

²² It's like the last month of the rainy season, in autumn, when the heavens are sunny and cloudless. And as the sun is rising to the firmament, having dispelled all the darkness of space, it shines and glows and dazzles. In the same way, this way of taking up practices that is pleasant now and results in future pleasure dispels the doctrines of the various other ascetics and brahmins as it shines and glows and dazzles." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 47: The Inquirer

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, a mendicant who is an inquirer, unable to encompass another’s mind, should scrutinize the Realized One to understand whether he is a fully awakened Buddha or not.”

³ “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.” “Well then, mendicants, listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

⁴ “Mendicants, a mendicant who is an inquirer, unable to encompass another’s mind, should scrutinize the Realized One for two things—things that can be seen and heard: ‘Can anything corrupt be seen or heard in the Realized One or not?’ Scrutinizing him they find that nothing corrupt can be seen or heard in the Realized One.

⁵ They scrutinize further: ‘Can anything mixed be seen or heard in the Realized One or not?’ Scrutinizing him they find that nothing mixed can be seen or heard in the Realized One.

⁶ They scrutinize further: ‘Can anything clean be seen or heard in the Realized One or not?’ Scrutinizing him they find that clean things can be seen and heard in the Realized One.

⁷ They scrutinize further: ‘Did the venerable attain this skillful state a long time ago, or just recently?’ Scrutinizing him they find that the venerable attained this skillful state a long time ago, not just recently.

⁸ They scrutinize further: ‘Are certain dangers found in that venerable mendicant who has achieved fame and renown?’ For, mendicants, so long as a mendicant has not achieved fame and renown, certain dangers are not found in them. But when they achieve fame and renown, those dangers appear. Scrutinizing him they find that those dangers are not found in that venerable mendicant who has achieved fame and renown.

⁹ They scrutinize further: ‘Is this venerable securely stilled or insecurely stilled? Is the reason they don’t indulge in sensual pleasures that they’re free of greed because greed has ended?’ Scrutinizing him they find that that venerable is securely stilled, not insecurely stilled. The reason they don’t indulge in sensual pleasures is that they’re free of greed because greed has ended.

¹⁰ If others should ask that mendicant, ‘But what reason and evidence does the venerable have for saying this?’ Answering rightly, the mendicant should say, ‘Because, whether that venerable is staying in a community or alone, some people there are in a good state or a sorry state, some instruct a group, and some are seen among pleasures of the flesh while others remain unsullied. Yet that

venerable doesn't look down on them for that. Also, I have heard and learned this in the presence of the Buddha: "I am securely stilled, not insecurely stilled. The reason I don't indulge in sensual pleasures is that I'm free of greed because greed has ended."

¹¹ Next, they should ask the Realized One himself about this, 'Can anything corrupt be seen or heard in the Realized One or not?' The Realized One would answer, 'Nothing corrupt can be seen or heard in the Realized One.'

¹² 'Can anything mixed be seen or heard in the Realized One or not?' The Realized One would answer, 'Nothing mixed can be seen or heard in the Realized One.'

¹³ 'Can anything clean be seen or heard in the Realized One or not?' The Realized One would answer, 'Clean things can be seen and heard in the Realized One. I am the scope and the range of that, but I am not determined by that.'

¹⁴ A disciple ought to approach a teacher who has such a doctrine in order to listen to the teaching. The teacher explains Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides. When they directly know a certain principle of those teachings, in accordance with how they were taught, the mendicant comes to a conclusion about the teachings. They have confidence in the Teacher: 'The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!'

¹⁵ If others should ask that mendicant, 'But what reason and evidence does the venerable have for saying this?' Answering rightly, the mendicant should say, 'Reverends, I approached the Buddha to listen to the teaching. He explained Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides. When I directly knew a certain principle of those teachings, in accordance with how I was taught, I came to a conclusion about the teachings. I had confidence in the Teacher: "The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!"'

¹⁶ When someone's faith is settled, rooted, and planted in the Realized One in this manner, with these words and phrases, it's said to be grounded faith that's based on evidence. It is strong, and cannot be shifted by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. That is how there is legitimate scrutiny of the Realized One, and that is how the Realized One is legitimately well-scrutinized." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 48: The Mendicants of Kosambī

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Kosambī in Ghosita’s monastery.

² Now at that time the mendicants of Kosambī were fighting, quarreling, and disputing, continually wounding each other with barbed words. They couldn’t persuade each other or be persuaded, nor could they convince each other or be convinced.

³ Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was happening.

⁴ So the Buddha addressed one of the monks, “Please, monk, in my name tell those mendicants that the Teacher summons them.” “Yes, sir,” that monk replied. He went to those monks and said, “Venerables, the Teacher summons you.” “Yes, reverend,” those monks replied. They went to the Buddha, bowed, and sat down to one side. The Buddha said to them, “Is it really true, mendicants, that you have been fighting, quarreling, and disputing, continually wounding each other with barbed words? And that you can’t persuade each other or be persuaded, nor can you convince each other or be convinced?” “Yes, sir,” they said.

⁵ “What do you think, mendicants? When you’re fighting, quarreling, and disputing, continually wounding each other with barbed words, are you treating your spiritual companions with kindness by way of body, speech, and mind, both in public and in private?” “No, sir.” “So it seems that when you’re arguing you are not treating each other with kindness. So what then do you know and see, you futile men, that you behave in such a way? This will be for your lasting harm and suffering.”

⁶ Then the Buddha said to the mendicants: “Mendicants, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. What six? Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness ... Furthermore, a mendicant consistently treats their spiritual companions with mental kindness ... Furthermore, a mendicant shares without reservation any material things they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions ... Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. ... Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and delivers one who applies it to the complete ending of suffering. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. These six

warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

⁷ Of these six warm-hearted qualities, the chief is the view that is noble and emancipating, and delivers one who applies it to the complete ending of suffering. It holds and binds everything together. It's like a bungalow. The roof-peak is the chief point, which holds and binds everything together. In the same way, of these six warm-hearted qualities, the chief is the view that is noble and emancipating, and delivers one who applies it to the complete ending of suffering. It holds and binds everything together.

⁸ And how does the view that is noble and emancipating lead one who practices it to the complete ending of suffering? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this, 'Is there anything that I'm overcome with internally and haven't given up, because of which I might not accurately know and see?' If a mendicant is overcome with sensual desire, it's their mind that's overcome. If a mendicant is overcome with ill will, dullness and drowsiness, restlessness and remorse, doubt, pursuing speculation about this world, pursuing speculation about the next world, or fighting, quarreling, and disputing, continually wounding others with barbed words, it's their mind that's overcome. They understand, 'There is nothing that I'm overcome with internally and haven't given up, because of which I might not accurately know and see. My heart is properly disposed for awakening to the truths.' This is the first knowledge they have achieved that is noble and transcendent, and is distinct from that of ordinary people.

⁹ Furthermore, a noble disciple reflects, 'When I develop, cultivate, and make much of this view, do I personally gain serenity and quenching?' They understand, 'When I develop, cultivate, and make much of this view, I personally gain serenity and quenching.' This is their second knowledge ...

¹⁰ Furthermore, a noble disciple reflects, 'Are there any ascetics or brahmins outside of the Buddhist community who have the same kind of view that I have?' They understand, 'There are no ascetics or brahmins outside of the Buddhist community who have the same kind of view that I have.' This is their third knowledge ...

¹¹ Furthermore, a noble disciple reflects, 'Do I have the same nature as an individual accomplished in view?' And what, mendicants, is the nature of an individual accomplished in view? This is the nature of an individual accomplished in view. Though they may fall into a kind of offense for which rehabilitation is possible, they quickly explain, clarify, and disclose it to the Teacher or a sensible spiritual companion. And having revealed it they restrain themselves in the future. Suppose there was a little baby boy. If he puts his hand or foot on a burning coal, he quickly pulls it back. In the same way, this is the nature of an individual accomplished in view. Though they may still fall into a kind of offense for which rehabilitation is possible, they quickly disclose it to the Teacher or a sensible spiritual companion. And having revealed it they restrain themselves in the future. They understand, 'I have the same nature as an individual accomplished in view.' This is their fourth knowledge ...

¹² Furthermore, a noble disciple reflects, 'Do I have the same nature as an individual accomplished in view?' And what, mendicants, is the nature of an individual accomplished in view? This is the nature of an individual accomplished in view. Though they might manage a diverse spectrum of duties for their spiritual companions, they still feel a keen regard for the training in higher ethics, higher mind, and higher wisdom. Suppose there was a cow with a baby calf. She watches her calf devotedly as she grazes. In the same way, this is the nature of an individual accomplished in view.

Though they might manage a diverse spectrum of duties for their spiritual companions, they still feel a keen regard for the training in higher ethics, higher mind, and higher wisdom. They understand, ‘I have the same nature as an individual accomplished in view.’ This is their fifth knowledge ...

¹³ Furthermore, a noble disciple reflects, ‘Do I have the same strength as an individual accomplished in view?’ And what, mendicants, is the strength of an individual accomplished in view? The strength of an individual accomplished in view is that, when the teaching and training proclaimed by the Realized One are being taught, they pay attention, apply the mind, concentrate wholeheartedly, and actively listen to the teaching. They understand, ‘I have the same strength as an individual accomplished in view.’ This is their sixth knowledge ...

¹⁴ Furthermore, a noble disciple reflects, ‘Do I have the same strength as an individual accomplished in view?’ And what, mendicants, is the strength of an individual accomplished in view? The strength of an individual accomplished in view is that, when the teaching and training proclaimed by the Realized One are being taught, they find inspiration in the meaning and the teaching, and find joy connected with the teaching. They understand, ‘I have the same strength as an individual accomplished in view.’ This is the seventh knowledge they have achieved that is noble and transcendent, and is distinct from that of ordinary people.

¹⁵ When a noble disciple has these seven factors, they have properly investigated their nature through the realization of the fruit of stream-entry. A noble disciple with these seven factors has the fruit of stream-entry.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 49: On the Invitation of Divinity

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!" "Venerable sir," they replied. The Buddha said this:

² "This one time, mendicants, I was staying near Ukkatthā in the Subhaga Forest at the root of a magnificent sal tree. Now at that time Baka the Divinity had the following harmful misconception: 'This is permanent, this is everlasting, this is eternal, this is whole, this is not liable to pass away. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this.'

³ Then I knew what Baka the Divinity was thinking. As easily as a strong person would extend or contract their arm, I vanished from the Subhaga Forest and reappeared in that realm of divinity. Baka saw me coming off in the distance and said, 'Come, good fellow! Welcome, good fellow! It's been a long time since you took the opportunity to come here. For this is permanent, this is everlasting, this is eternal, this is whole, this is not liable to pass away. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this.'

⁴ When he had spoken, I said to him, 'Oh lord, Baka the Divinity is lost in ignorance! Oh lord, Baka the Divinity is lost in ignorance! Because what is actually impermanent, not lasting, transient, incomplete, and liable to pass away, he says is permanent, everlasting, eternal, whole, and not liable to pass away. And where there is being born, growing old, dying, passing away, and being reborn, he says that there's no being born, growing old, dying, passing away, or being reborn. And although there is another escape beyond this, he says that there's no other escape beyond this.'

⁵ Then Māra the Wicked took possession of a member of the retinue of Divinity and said this to me, 'Mendicant, mendicant! Don't attack this one! Don't attack this one! For this is the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. There have been ascetics and brahmins before you, mendicant, who criticized and loathed earth, water, fire, air, creatures, gods, the Progenitor, and the Divinity. When their bodies broke up and their breath was cut off they were established in a lower realm. There have been ascetics and brahmins before you, mendicant, who praised and approved earth, water, fire, air, creatures, gods, the Progenitor, and the Divinity. When their bodies broke up and their breath was cut off they were established in a higher realm. So, mendicant, I tell you this: please, good fellow, do exactly what the Divinity says. Don't go beyond the word of the Divinity. If you do, then you'll end up like a person who, when approached by Lady Luck, would fend her off with a staff; or who, as they are falling over a cliff, would push away the ground with their hands and feet. Please, good fellow, do exactly what the Divinity says. Don't go beyond the word of the Divinity. Do you

not see the assembly of the Divinity gathered here?’ And so Māra the Wicked presented the assembly of the Divinity to me.

⁶ When he had spoken, I said to Māra, ‘I know you, Wicked One. Do not think, “He does not know me.” You are Māra the Wicked. And the Divinity, the Divinity’s assembly, and the retinue of Divinity have all fallen into your hands; they’re under your sway. And you think, “Maybe this one, too, has fallen into my hands; maybe he’s under my sway!” But I haven’t fallen into your hands; I’m not under your sway.’

⁷ When I had spoken, Baka the Divinity said to me, ‘But, good fellow, what I say is permanent, everlasting, eternal, whole, and not liable to pass away is in fact permanent, everlasting, eternal, whole, and not liable to pass away. And where I say there’s no being born, growing old, dying, passing away, or being reborn there is in fact no being born, growing old, dying, passing away, or being reborn. And when I say there’s no other escape beyond this there is in fact no other escape beyond this. There have been ascetics and brahmins in the world before you, mendicant, whose deeds of fervent mortification lasted as long as your entire life. When there was another escape beyond this they knew it, and when there was no other escape beyond this, they knew it. So, mendicant, I tell you this: you will never find another escape beyond this, and you will eventually get weary and frustrated. If you attach to earth, you will lie close to me, in my domain, subject to my will, and expendable. If you attach to water ... fire ... air ... creatures ... gods ... the Progenitor ... the Divinity, you will lie close to me, in my domain, subject to my will, and expendable.’

⁸ ‘Divinity, I too know that if I attach to earth, I will lie close to you, in your domain, subject to your will, and expendable. If I attach to water ... fire ... air ... creatures ... gods ... the Progenitor ... the Divinity, I will lie close to you, in your domain, subject to your will, and expendable. And in addition, Divinity, I understand your range and your light: “That’s how powerful is Baka the Divinity, how illustrious and mighty.”’ ‘But in what way do you understand my range and my light?’

⁹ ‘A galaxy extends a thousand times as far as the moon and sun revolve and the dazzling ones light up the quarters. And there you wield your power. You know the high and low, the passionate and dispassionate, and the coming and going of sentient beings from this realm to another. That’s how I understand your range and your light.

¹⁰ But there are three other realms that you don’t know or see, but which I know and see. There is the realm named after the gods of sublime luminosity. You passed away from there and were reborn here. You’ve dwelt here so long that you’ve forgotten about that, so you don’t know it or see it. But I know it and see it. So Divinity, I am not your equal in knowledge, let alone your inferior. Rather, I know more than you. There is the realm named after the gods of universal beauty ... There is the realm named after the gods of abundant fruit, which you don’t know or see. But I know it and see it. So Divinity, I am not your equal in knowledge, let alone your inferior. Rather, I know more than you.

¹¹ Since directly knowing earth as earth, and since directly knowing that which does not fall within the scope of experience characterized by earth, I have not become earth, I have not become in earth, I have not become as earth, I have not become one who thinks ‘earth is mine’, I have not affirmed earth. So Divinity, I am not your equal in knowledge, let alone your inferior. Rather, I know more than you.

¹² Since directly knowing water ...

¹³ fire ...

¹⁴ air ...

¹⁵ creatures ...

¹⁶ gods ...

¹⁷ the Progenitor ...

¹⁸ the Divinity ...

¹⁹ the gods of sublime luminosity ...

²⁰ the gods of universal beauty ...

²¹ the gods of abundant fruit ...

²² the Vanquisher ...

²³ Since directly knowing all as all, and since directly knowing that which does not fall within the scope of experience characterized by all, I have not become all, I have not become in all, I have not become as all, I have not become one who thinks ‘all is mine’, I have not affirmed all. So Divinity, I am not your equal in knowledge, let alone your inferior. Rather, I know more than you.’

²⁴ ‘Well, good fellow, if you have directly known that which does not fall within the scope of experience characterized by all, may that not be vacuous and hollow for you!

²⁵ Consciousness where no form appears, infinite, radiant all-round. That is what does not fall within the scope of experience characterized by earth, water, fire, air, creatures, gods, the Progenitor, the Divinity, the gods of sublime luminosity, the gods of universal beauty, the gods of abundant fruit, the Vanquisher, and the all.

²⁶ Come then, good fellow, see me vanish from you!’ ‘Come on then, Divinity, vanish from me—if you can.’ Then Baka the Divinity said, ‘I will vanish from the ascetic Gotama! I will vanish from the ascetic Gotama!’ But he was unable to vanish from me. So I said to him, ‘Come then, Divinity, see me vanish from you!’ ‘Come on then, good fellow, vanish from me—if you can.’ Then I used my psychic power to will that my voice would extend so that divinity, his assembly, and his retinue would hear me, but they would not see me. And while vanished I spoke this verse:

²⁷ ‘Seeing the danger in existence— that life in any existence will cease to be— I didn’t affirm any kind of existence, and didn’t grasp at relishing.’

²⁸ Then the Divinity, his assembly, and his retinue, their minds full of wonder and amazement, thought, ‘Oh lord, how incredible, how amazing! The ascetic Gotama has such psychic power and might! We’ve never before seen or heard of any other ascetic or brahmin with psychic power and might like the ascetic Gotama, who has gone forth from the Sakyan clan. Though people enjoy continued existence, loving it so much, he has extracted it, root and all.’

²⁹ Then Māra the Wicked took possession of a member of the retinue of Divinity and said this to me, ‘If such is your understanding, good fellow, do not present it to your disciples or those gone forth! Do not teach this Dhamma to your disciples or those gone forth! Do not wish this for your disciples or those gone forth! There have been ascetics and brahmins before you, mendicant, who claimed to be perfected ones, fully awakened Buddhas. They presented, taught, and wished this for their disciples and those gone forth. When their bodies broke up and their breath was cut off they were established in a lower realm. But there have also been other ascetics and brahmins before you,

mendicant, who claimed to be perfected ones, fully awakened Buddhas. They did not present, teach, or wish this for their disciples and those gone forth. When their bodies broke up and their breath was cut off they were established in a higher realm. So, mendicant, I tell you this: please, good fellow, remain passive, dwelling in blissful meditation in this life, for this is better left unsaid. Good fellow, do not instruct others.’

³⁰ When he had spoken, I said to Māra, ‘I know you, Wicked One. Do not think, “He doesn’t know me.” You are Māra the Wicked. You don’t speak to me like this out of sympathy, but with no sympathy. For you think, “Those who the ascetic Gotama teaches will go beyond my reach.” Those who formerly claimed to be fully awakened Buddhas were not in fact fully awakened Buddhas. But I am. The Realized One remains such whether or not he teaches disciples. The Realized One remains as such whether or not he presents the teaching to disciples. Why is that? Because the Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future. Just as a palm tree with its crown cut off is incapable of further growth, the Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future.’”

³¹ And so, because of the silencing of Māra, and because of the invitation of the Divinity, the name of this discussion is “On the Invitation of Divinity”.

MN 50: The Rebuke of Māra

Chapter 1

¹ So I have heard. At one time Venerable Mahāmoggallāna was staying in the land of the Bhaggas at Crocodile’s Bellow, in the deer park at Bhesakaḷā’s Wood.

² At that time Moggallāna was walking mindfully in the open air. Now at that time Māra the Wicked had got inside Moggallāna’s belly. Moggallāna thought, “Why now is my belly so very heavy, like I’ve just eaten a load of beans?” Then he stepped down from the walking path, entered his dwelling, sat down on the seat spread out,

³ and investigated inside himself. He saw that Māra the Wicked had got inside his belly. So he said to Māra, “Come out, Wicked One, come out! Do not harass the Realized One or his disciple. Don’t create lasting harm and suffering for yourself!”

⁴ Then Māra thought, “This ascetic doesn’t really know me or see me when he tells me to come out. Not even the Teacher could recognize me so quickly, so how could a disciple?”

⁵ Then Moggallāna said to Māra, “I know you even when you’re like this, Wicked One. Do not think, ‘He doesn’t know me.’ You are Māra the Wicked. And you think, ‘This ascetic doesn’t really know me or see me when he tells me to come out. Not even the Teacher could recognize me so quickly, so how could a disciple?’”

⁶ Then Māra thought, “This ascetic really does know me and see me when he tells me to come out.” Then Māra came up out of Moggallāna’s mouth and stood against the door.

⁷ Moggallāna saw him there and said, “I see you even there, Wicked One. Do not think, ‘He doesn’t see me.’ That’s you, Wicked One, standing against the door.

⁸ Once upon a time, Wicked One, I was a Māra named Dūsī, and I had a sister named Kālī. You were her son, which made you my nephew.

⁹ At that time Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha arose in the world. Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva. Of all the disciples of the Buddha Kakusandha, none were the equal of Venerable Vidhura in teaching Dhamma. And that’s how he came to be known as Vidhura.

¹⁰ But when Venerable Sañjīva had gone to a wilderness, or to the root of a tree, or to an empty hut, he easily attained the cessation of perception and feeling. Once upon a time, Sañjīva was sitting at the root of a certain tree having attained the cessation of perception and feeling. Some cowherds, shepherds, farmers, and passers-by saw him sitting there and said, ‘Oh lord, how incredible, how amazing! This ascetic passed away while seated. We should cremate him.’ They collected grass, wood, and cow-dung, heaped it all on Sañjīva’s body, set it on fire, and left.

¹¹ Then, when the night had passed, Sañjīva emerged from that attainment, shook out his robes, and, since it was morning, he robed up and entered the village for alms. Those cowherds, shepherds,

farmers, and passers-by saw him wandering for alms and said, ‘Oh lord, how incredible, how amazing! This ascetic passed away while seated, and now he has come back to life!’ And that’s how he came to be known as Sañjīva.

¹² Then it occurred to Māra Dūsī, ‘I don’t know the course of rebirth of these ethical mendicants of good character. Why don’t I take possession of these brahmins and householders and say, “Come, all of you, abuse, attack, harass, and trouble the ethical mendicants of good character. Hopefully by doing this we can upset their minds so that Māra Dūsī can find a vulnerability.”’ And that’s exactly what he did.

¹³ Then those brahmins and householders abused, attacked, harassed, and troubled the ethical mendicants of good character: ‘These shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman, say, “We practice absorption meditation! We practice absorption meditation!” Shoulders drooping, downcast, and dopey, they meditate and concentrate and contemplate and ruminate. They’re just like an owl on a branch, which meditates and concentrates and contemplates and ruminates as it hunts a mouse. They’re just like a jackal on a river-bank, which meditates and concentrates and contemplates and ruminates as it hunts a fish. They’re just like a cat by an alley or a drain or a dustbin, which meditates and concentrates and contemplates and ruminates as it hunts a mouse. They’re just like an unladen donkey by an alley or a drain or a dustbin, which meditates and concentrates and contemplates and ruminates. In the same way, these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman, say, “We practice absorption meditation! We practice absorption meditation!” Shoulders drooping, downcast, and dopey, they meditate and concentrate and contemplate and ruminate.’ Most of the people who died at that time—when their body broke up, after death—were reborn in a place of loss, a bad place, the underworld, hell.

¹⁴ Then Kakusandha the Blessed One, the perfected one, the fully awakened Buddha, addressed the mendicants: ‘Mendicants, the brahmins and householders have been possessed by Māra Dūsī. He told them to abuse you in the hope of upsetting your minds so that he can find a vulnerability. Come, all of you mendicants, meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Meditate spreading a heart full of compassion ... Meditate spreading a heart full of rejoicing ... Meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.’

¹⁵ When those mendicants were instructed and advised by the Buddha Kakusandha in this way, they went to a wilderness, or to the root of a tree, or to an empty hut, where they meditated spreading a heart full of love ... compassion ... rejoicing ... equanimity.

¹⁶ Then it occurred to Māra Dūsī, ‘Even when I do this I don’t know the course of rebirth of these ethical mendicants of good character. Why don’t I take possession of these brahmins and householders and say, “Come, all of you, honor, respect, esteem, and venerate the ethical mendicants of good character. Hopefully by doing this we can upset their minds so that Māra Dūsī can find a vulnerability.”’

¹⁷ And that's exactly what he did. Then those brahmins and householders honored, respected, esteemed, and venerated the ethical mendicants of good character. Most of the people who died at that time—when their body broke up, after death—were reborn in a good place, a heavenly realm.

¹⁸ Then Kakusandha the Blessed One, the perfected one, the fully awakened Buddha, addressed the mendicants: 'Mendicants, the brahmins and householders have been possessed by Māra Dūsī. He told them to venerate you in the hope of upsetting your minds so that he can find a vulnerability. Come, all you mendicants, meditate observing the ugliness of the body, perceiving the repulsiveness of food, perceiving dissatisfaction with the whole world, and observing the impermanence of all conditions.'

¹⁹ When those mendicants were instructed and advised by the Buddha Kakusandha in this way, they went to a wilderness, or to the root of a tree, or to an empty hut, where they meditated observing the ugliness of the body, perceiving the repulsiveness of food, perceiving dissatisfaction with the whole world, and observing the impermanence of all conditions.

²⁰ Then the Buddha Kakusandha robed up in the morning and, taking this bowl and robe, entered the village for alms with Venerable Vidhura as his second monk.

²¹ Then Māra Dūsī took possession of a certain boy, picked up a rock, and hit Vidhura on the head, cracking it open. Then Vidhura, with blood pouring from his cracked skull, still followed behind the Buddha Kakusandha. Then the Buddha Kakusandha turned to gaze back, the way that elephants do, saying, 'This Māra Dūsī knows no limit.' And as he was gazing, Māra Dūsī fell from that place and was reborn in the Great Hell.

²² Now that Great Hell is known by three names: 'Related to the Six Fields of Contact' and also 'The Impaling With Spikes' and also 'Uniquely Painful'. Then the wardens of hell came to me and said, 'When spike meets spike in your heart, you will know that you've been roasting in hell for a thousand years.'

²³ I roasted for many years, many centuries, many millennia in that Great Hell. For ten thousand years I roasted in the annex of that Great Hell, experiencing the pain called 'this is emergence'. My body was in human form, but I had the head of a fish.

²⁴ What kind of hell was that, where Dūsī was roasted after attacking the disciple Vidhura along with the brahmin Kakusandha? There were 100 iron spikes, each one uniquely painful. That's the kind of hell where Dūsī was roasted after attacking the disciple Vidhura along with the brahmin Kakusandha. Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

²⁵ There are mansions that last an eon standing in the middle of a lake. Sapphire-colored, brilliant, they sparkle and shine. Dancing there are nymphs shining in all different colors. Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

²⁶ I'm the one who, urged by the Buddha, shook the stilt longhouse of Migāra's mother with his big toe as the Saṅgha of mendicants watched. Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

²⁷ I'm the one who shook the Palace of Victory with his big toe owing to psychic power, inspiring deities to awe. Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

²⁸ I'm the one who asked Sakka in the Palace of Victory: 'Vāsava, I hope you recall the one who is freed <j>through the ending of craving?' And I'm the one to whom Sakka admitted the truth when asked. Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

²⁹ I'm the one who asked the Divinity in the Hall of Clear Right before the assembly: 'Respectable sir, do you still have the same view that you had in the past? Or do you see the radiance surpassing the realm of divinity?' And I'm the one to whom the Divinity truthfully admitted his progress: 'Good fellow, I don't have that view that I had in the past. I see the radiance surpassing the realm of divinity. So how could I say today that I am permanent and eternal?' Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

³⁰ I'm the one who touched the peak of Mount Meru using the power of meditative liberation. I've visited the forests of the people who dwell in the land east of Videha. Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

³¹ Though a fire doesn't think, 'I'll burn the fool!' Still the fool who attacks the fire gets burnt. In the same way, Māra, in attacking the Realized One, you'll only burn yourself, like a fool touching the flames. Māra's done a bad thing in attacking the Realized One. Wicked One, do you imagine that your wickedness won't bear fruit? Your deeds heap up wickedness that will last a long time, terminator! Give up on the Buddha, Māra! And hold no hope for the mendicants!" That is how, in the Bhesekaḷā grove, the mendicant warned Māra. That spirit, downcast, disappeared right there.

MN 51: With Kandaraka

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond together with a large Saṅgha of mendicants. Then Pessa the elephant marshal's son and Kandaraka the wanderer went to the Buddha. When they had approached, Pessa bowed and sat down to one side. But the wanderer Kandaraka exchanged greetings with the Buddha and stood to one side. He looked around the mendicant Saṅgha, who were so very silent, and said to the Buddha:

² "It's incredible, worthy Gotama, it's amazing! How the mendicant Saṅgha has been led to practice properly by the worthy Gotama! The perfected ones, the fully awakened Buddhas in the past or the future who lead the mendicant Saṅgha to practice properly at best do so like the worthy Gotama does in the present."

³ "That's so true, Kandaraka! That's so true! The perfected ones, the fully awakened Buddhas in the past or the future who lead the mendicant Saṅgha to practice properly at best do so like I do in the present. For in this mendicant Saṅgha there are perfected mendicants, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment. And in this mendicant Saṅgha there are trainee mendicants who are consistently ethical, living consistently, alert, living alertly. They meditate with their minds firmly established in the four kinds of mindfulness meditation. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world."

⁴ When he had spoken, Pessa said to the Buddha: "It's incredible, sir, it's amazing! How well described by the Buddha are the four kinds of mindfulness meditation! They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment. For we white-clothed laypeople also from time to time meditate with our minds well established in the four kinds of mindfulness meditation. We meditate observing an aspect of the body ... feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. It's incredible, sir, it's amazing! How the Buddha knows what's best for sentient beings, even though humans continue to be so shady, rotten, and tricky. For human beings are shady, sir, while beasts are obvious. For I can drive an elephant in training, and while going back and forth in Campā it'll try all the tricks, bluffs, ruses, and feints that it can. But my bondservants, servants, and workers behave one way by body, another by speech, and their minds another. It's incredible, sir, it's amazing! How the Buddha knows what's best for sentient beings,

even though humans continue to be so shady, rotten, and tricky. For human beings are shady, sir, while beasts are obvious.”

⁵ “That’s so true, Pessa! That’s so true! For human beings are shady, while beasts are obvious. Pessa, these four individuals are found in the world. What four? One individual mortifies themselves, committed to the practice of mortifying themselves. One individual mortifies others, committed to the practice of mortifying others. One individual mortifies themselves and others, committed to the practice of mortifying themselves and others. One individual doesn’t mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine. Which one of these four individuals do you like the sound of?” “Sir, I don’t like the sound of the first three individuals. I only like the sound of the last individual, who doesn’t mortify either themselves or others.”

⁶ “But why don’t you like the sound of those three individuals?” “Sir, the individual who mortifies themselves does so even though they want to be happy and recoil from pain. That’s why I don’t like the sound of that individual. The individual who mortifies others does so even though others want to be happy and recoil from pain. That’s why I don’t like the sound of that individual. The individual who mortifies themselves and others does so even though both themselves and others want to be happy and recoil from pain. That’s why I don’t like the sound of that individual. The individual who doesn’t mortify either themselves or others—living without wishes, quenched, cooled, experiencing bliss, with self become divine—does not torment themselves or others, both of whom want to be happy and recoil from pain. That’s why I like the sound of that individual. Well, now, sir, I must go. I have many duties, and much to do.” “Please, Pessa, go at your convenience.” And then Pessa the elephant marshal’s son approved and agreed with what the Buddha said. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right, before leaving.

⁷ Then, not long after he had left, the Buddha addressed the mendicants: “Mendicants, Pessa the elephant marshal’s son is astute. He has great wisdom. If he had sat here an hour so that I could have analyzed these four individuals in detail, he would have greatly benefited. Still, even with this much he has already greatly benefited.” “Now is the time, Blessed One! Now is the time, Holy One! May the Buddha analyze these four individuals in detail. The mendicants will listen and remember it.” “Well then, mendicants, listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

⁸ “And what individual mortifies themselves, committed to the practice of mortifying themselves? It’s when an individual goes naked, ignoring conventions. They lick their hands, and don’t come or wait when called. They don’t consent to food brought to them, or food prepared for them, or an invitation for a meal. They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who lives with a man; or where there’s a hound waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals. They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow

dung. They survive on forest roots and fruits, or eating fallen fruit. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They constantly stand, turning down seats. They squat, committed to the endeavor of squatting. They lie on a mat of thorns, making a mat of thorns their bed. They're devoted to ritual bathing three times a day, including at dusk. And so they live committed to practicing these various ways of mortifying and tormenting the body. This is called an individual who mortifies themselves, being committed to the practice of mortifying themselves.

⁹ And what individual mortifies others, committed to the practice of mortifying others? It's when an individual is a slaughterer of sheep, pigs, or poultry, a hunter or trapper, a fisher, a bandit, an executioner, a butcher, a jailer, or someone with some other kind of cruel livelihood. This is called an individual who mortifies others, being committed to the practice of mortifying others.

¹⁰ And what individual mortifies themselves and others, being committed to the practice of mortifying themselves and others? It's when an individual is an anointed aristocratic king or a well-to-do brahmin. He has a new ceremonial hall built to the east of the citadel. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. Scratching his back with antlers, he enters the hall with his chief queen and the brahmin high priest. There he lies on the bare ground strewn with grass. The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat. The milk from the fourth teat is served to the sacred flame. The calf feeds on the leftovers. He says: 'Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!' His bondservants, servants, and workers do their jobs under threat of punishment and danger, weeping with tearful faces. This is called an individual who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

¹¹ And what individual doesn't mortify either themselves or others, but lives without wishes, quenched, cooled, experiencing bliss, with self become divine?

¹² It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

¹³ A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

¹⁴ Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. They give up unchastity. They are chaste, set apart, refraining from the vulgar act of sex. They give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words. They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people. They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They refrain from seeing shows of dancing, singing, and music. They refrain from attiring and adorning themselves with garlands, fragrance, and makeup. They refrain from high and luxurious beds. They refrain from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

¹⁵ They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves.

¹⁶ When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

¹⁷ They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

¹⁸ When they have this spectrum of noble ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a

wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

¹⁹ After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will and malevolence. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

²⁰ They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

²¹ As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

²² And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

²³ With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

²⁴ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

²⁵ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death,

they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

²⁶ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

²⁷ They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’

²⁸ This is called an individual who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 52: The Man From the City of Aṭṭhaka

Chapter 1

¹ So I have heard. At one time Venerable Ānanda was staying near Vesālī in the little village of Beluva. Now at that time the householder Dasama, a wealthy citizen, had arrived at Pāṭaliputta on some business.

² He went to the Chicken Monastery, approached a certain mendicant, bowed, sat down to one side, and said to him, “Sir, where is Venerable Ānanda now staying? For I want to see him.”
“Householder, Venerable Ānanda is staying near Vesālī in the little village of Beluva.”

³ Then the householder Dasama, having concluded his business there, went to the little village of Beluva in Vesālī to see Ānanda. He bowed, sat down to one side, and said to Ānanda: “Honorable Ānanda, is there one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke?” “There is, householder.” “And what is that one thing?”

⁴ “Householder, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Then they reflect: ‘Even this first absorption is produced by choices and intentions.’ They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke.

⁵ Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ...

⁶ third absorption ...

⁷ fourth absorption ...

⁸ Furthermore, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Then they reflect: ‘Even this heart’s release by love is produced by choices and intentions.’ They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ ...

⁹ Furthermore, a mendicant meditates spreading a heart full of compassion ...

¹⁰ rejoicing ...

¹¹ equanimity ...

¹² Furthermore, householder, a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. Then they reflect: ‘Even this attainment of the dimension of infinite space is produced by choices and intentions.’ They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ ...

¹³ Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. ...

¹⁴ Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. Then they reflect: ‘Even this attainment of the dimension of nothingness is produced by choices and intentions.’ They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke.”

¹⁵ When he said this, the householder Dasama said to Venerable Ānanda, “Honorable Ānanda, suppose a person was looking for the entrance to a treasure trove. And all at once they’d come across eleven entrances! In the same way, I was searching for the door to freedom from death. And all at once I found eleven doors to freedom from death for cultivation. Suppose a person had a house with eleven doors. If the house caught fire they’d be able to flee to safety through any one of those doors. In the same way, I’m able to flee to safety through any one of these eleven doors to freedom from death. Sir, those of other religions seek a fee for the tutor. Why shouldn’t I make an offering to Venerable Ānanda?”

¹⁶ Then the householder Dasama, having assembled the Saṅgha from Vesālī and Pāṭaliputta, served and satisfied them with his own hands with delicious fresh and cooked foods. He clothed each and every mendicant in a pair of garments, with a set of three robes for Ānanda. And he had a dwelling worth five hundred built for Ānanda.

MN 53: A Trainee

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

² Now at that time a new town hall had recently been constructed for the Sakyans of Kapilavatthu. It had not yet been occupied by an ascetic or brahmin or any human at all. Then the Sakyans of Kapilavatthu went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, a new town hall has recently been constructed for the Sakyans of Kapilavatthu. It has not yet been occupied by an ascetic or brahmin or any human at all. May the Buddha be the first to use it, and only then will the Sakyans of Kapilavatthu use it. That would be for the lasting welfare and happiness of the Sakyans of Kapilavatthu.”

³ The Buddha consented with silence. Then, knowing that the Buddha had consented, the Sakyans got up from their seat, bowed and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed an oil lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying, “Please, sir, come at your convenience.”

⁴ Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet, he entered the town hall and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them. The Sakyans of Kapilavatthu also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

⁵ The Buddha spent much of the night educating, encouraging, firing up, and inspiring the Sakyans with a Dhamma talk. Then he addressed Venerable Ānanda, “Ānanda, speak about the practicing trainee to the Sakyans of Kapilavatthu as you feel inspired. My back is sore, I’ll stretch it.” “Yes, sir,” Ānanda replied. And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

⁶ Then Ānanda addressed Mahānāma the Sakyan: “Mahānāma, a noble disciple is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness. They have seven good qualities, and they get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

⁷ And how is a noble disciple accomplished in ethics? It’s when a noble disciple is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a noble disciple is ethical.

⁸ And how does a noble disciple guard the sense doors? When a noble disciple sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That's how a noble disciple guards the sense doors.

⁹ And how does a noble disciple eat in moderation? It's when a noble disciple reflects rationally on the food that they eat: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.' That's how a noble disciple eats in moderation.

¹⁰ And how is a noble disciple dedicated to wakefulness? It's when a noble disciple practices walking and sitting meditation by day, purifying their mind from obstacles. In the first watch of the night, they continue to practice walking and sitting meditation. In the middle watch, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last watch, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. That's how a noble disciple is dedicated to wakefulness.

¹¹ And how does a noble disciple have seven good qualities? It's when a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

¹² They have a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities.

¹³ They exercise prudence. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities.

¹⁴ They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically.

¹⁵ They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

¹⁶ They're mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

¹⁷ They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. That's how a noble disciple has seven good qualities.

¹⁸ And how does a noble disciple get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty? It’s when a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. That’s how a noble disciple gets the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

¹⁹ When a noble disciple is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness; and they have seven good qualities, and they get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty, they are called a noble disciple who is a practicing trainee. Their eggs are unspoiled, and they are capable of breaking out of their shell, becoming awakened, and achieving the supreme sanctuary from the yoke. Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. Even if that chicken doesn’t wish, ‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’ Still they can break out and hatch safely. In the same way, when a noble disciple is practicing all these things they are called a noble disciple who is a practicing trainee. Their eggs are unspoiled, and they are capable of breaking out of their shell, becoming awakened, and achieving the supreme sanctuary from the yoke.

²⁰ Relying on this supreme purity of mindfulness and equanimity, that noble disciple recollects their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... And so they recollect their many kinds of past lives, with features and details. This is their first breaking out, like a chick from an eggshell.

²¹ Relying on this supreme purity of mindfulness and equanimity, that noble disciple, with clairvoyance that is purified and superhuman, sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings pass on according to their deeds. This is their second breaking out, like a chick from an eggshell.

²² Relying on this supreme purity of mindfulness and equanimity, that noble disciple realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. This is their third breaking out, like a chick from an eggshell.

²³ A noble disciple’s conduct includes the following: being accomplished in ethics, guarding the sense doors, moderation in eating, being dedicated to wakefulness, having seven good qualities, and getting the four absorptions when they want, without trouble or difficulty.

²⁴ A noble disciple’s knowledge includes the following: recollecting their past lives, clairvoyance that is purified and superhuman, and realizing the undefiled freedom of heart and freedom by wisdom, having realized it with their own insight in this very life due to the ending of defilements.

²⁵ This noble disciple is said to be ‘accomplished in knowledge’, and also ‘accomplished in conduct’, and also ‘accomplished in knowledge and conduct’. And the divinity Sanaḥkumāra also spoke this verse: ‘The aristocrat is best among people who take clan as the standard. But one

accomplished in knowledge and conduct is best among gods and humans.’ And that verse was well sung by the Divinity Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken, beneficial, not harmful, and it was approved by the Buddha.”

²⁶ Then the Buddha got up and said to Venerable Ānanda, “Good, good, Ānanda! It’s good that you spoke to the Sakyans of Kapilavatthu about the practicing trainee.” That is what Venerable Ānanda said, and the Teacher concurred. Satisfied, the Sakyans of Kapilavatthu approved what Venerable Ānanda said.

MN 54: With Potaliya the Householder

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Aṅguttarāpans, near the town of theirs named Āpaṇa.

² Then the Buddha robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms. He wandered for alms in Āpaṇa. After the meal, on his return from almsround, he went to a certain forest grove for the day's meditation. Having plunged deep into it, he sat at the root of a certain tree to meditate.

³ Potaliya the householder also approached that forest grove while going for a walk. He was well dressed in sarong and cloak, with parasol and sandals. Having plunged deep into it, he went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side, and the Buddha said to him, "There are seats, householder. Please sit if you wish." When he said this, Potaliya was angry and upset. Thinking, "The ascetic Gotama addresses me as 'householder'!" he stayed silent. For a second time ... and a third time the Buddha said to him, "There are seats, householder. Please sit if you wish." When he said this, Potaliya was angry and upset. Thinking, "The ascetic Gotama addresses me as 'householder'!" he said to the Buddha, "Worthy Gotama, it is neither proper nor appropriate for you to address me as 'householder'." "Well, householder, you have the features, attributes, and signs of a householder." "Worthy Gotama, it's because I have turned down all work and cut off all business." "Householder, in what way have you turned down all work and cut off all business?" "Worthy Gotama, all the money, grain, gold, and silver I used to have has been handed over to my children as their inheritance. And in this matter I do not advise or reprimand them, but live with nothing more than food and clothes. That's how I have turned down all work and cut off all business." "The cutting off of business as you describe it is one thing, householder, but the cutting off of business in the Noble One's training is quite different." "But what, sir, is cutting off of business in the Noble One's training? Sir, please teach me this." "Well then, householder, listen and apply your mind well, I will speak." "Yes, sir," said Potaliya.

⁴ The Buddha said this: "Householder, these eight things lead to the cutting off of business in the Noble One's training. What eight? Killing living creatures should be given up, relying on not killing living creatures. Stealing should be given up, relying on not stealing. Lying should be given up, relying on speaking the truth. Backbiting should be given up, relying on not backbiting. Greed and lust should be given up, relying on not being greedy and lustful. Blaming and insulting should be given up, relying on not blaming and not insulting. Anger and distress should be given up, relying on not being angry and distressed. Arrogance should be given up, relying on not being arrogant. These are the eight things—stated in brief without being analyzed in detail—that lead to the cutting off of business in the Noble One's training."

⁵ “Sir, please teach me these eight things in detail out of sympathy.” “Well then, householder, listen and apply your mind well, I will speak.” “Yes, sir,” said Potaliya. The Buddha said this:

⁶ “‘Killing living creatures should be given up, relying on not killing living creatures.’ That’s what I said, but why did I say it? It’s when a noble disciple reflects: ‘I am practicing to give up and cut off the fetters that might cause me to kill living creatures. But if I were to kill living creatures, because of that I would reprimand myself; sensible people, after examination, would criticize me; and when my body breaks up, after death, I could expect to be reborn in a bad place. And killing living creatures is itself a fetter and a hindrance. The distressing and feverish defilements that might arise because of killing living creatures do not occur in someone who does not kill living creatures.’ ‘Killing living creatures should be given up, relying on not killing living creatures.’ That’s what I said, and this is why I said it.

⁷ ‘Stealing ...

⁸ lying ...

⁹ backbiting ...

¹⁰ greed and lust ...

¹¹ blaming and insulting ...

¹² anger and distress ...

¹³ Arrogance should be given up, relying on not being arrogant.’ That’s what I said, but why did I say it? It’s when a noble disciple reflects: ‘I am practicing to give up and cut off the fetters that might cause me to be arrogant. But if I were to be arrogant, because of that I would reprimand myself; sensible people, after examination, would criticize me; and when my body breaks up, after death, I could expect to be reborn in a bad place. And arrogance is itself a fetter and a hindrance. The distressing and feverish defilements that might arise because of arrogance do not occur in someone who is not arrogant.’ ‘Arrogance should be given up by not being arrogant.’ That’s what I said, and this is why I said it.

¹⁴ These are the eight things—stated in brief and analyzed in detail—that lead to the cutting off of business in the Noble One’s training. But just this much does not constitute the cutting off of business in each and every respect in the Noble One’s training.” “But, sir, how is there the cutting off of business in each and every respect in the Noble One’s training? Sir, please teach me this.” “Well then, householder, listen and apply your mind well, I will speak.” “Yes, sir,” said Potaliya. The Buddha said this:

¹⁵ 1. The Dangers of Sensual Pleasures “Householder, suppose a dog weak with hunger was hanging around a butcher’s shop. A deft butcher or their apprentice would toss them a skeleton scraped clean of flesh and smeared in blood. What do you think, householder? Gnawing on such a fleshless skeleton, would that dog still get rid of its hunger?” “No, sir. Why not? Because that skeleton is scraped clean of flesh and smeared in blood. That dog will eventually get weary and frustrated.” “In the same way, a noble disciple reflects: ‘With the simile of a skeleton the Buddha said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.’ Having truly seen this with right understanding, they shun equanimity based on diversity and develop only the equanimity based on unity, where all kinds of grasping to the worldly pleasures of the flesh cease without remainder.

¹⁶ Suppose a vulture or a crow or a hawk was to grab a scrap of meat and fly away. Other vultures, crows, and hawks would keep chasing it, pecking and clawing. What do you think, householder? If that vulture, crow, or hawk doesn't quickly let go of that scrap of meat, wouldn't that result in death or deadly suffering for them?" "Yes, sir." ...

¹⁷ "Suppose a person carrying a blazing grass torch was to walk against the wind. What do you think, householder? If that person doesn't quickly let go of that blazing grass torch, wouldn't they burn their hands or arm or other major or minor limb, resulting in death or deadly suffering for them?" "Yes, sir." ...

¹⁸ "Suppose there was a pit of glowing coals deeper than a man's height, full of glowing coals that neither flamed nor smoked. Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. Two strong men would grab them by the arms and drag them toward the pit of glowing coals. What do you think, householder? Wouldn't that person writhe and struggle to and fro?" "Yes, sir. Why is that? For that person knows: 'If I fall in that pit of glowing coals, that'd result in my death or deadly pain.'" ...

¹⁹ "Suppose a person was to see delightful parks, woods, meadows, and lotus ponds in a dream. But when they woke they couldn't see them at all. ...

²⁰ Suppose a man had borrowed some goods—a gentleman's carriage and fine jeweled earrings—and preceded and surrounded by these he proceeded through the middle of Āpaṇa. When people saw him they'd say: 'This must be a wealthy man! For that's how the wealthy enjoy their wealth.' But when the owners saw him, they'd take back what was theirs. What do you think? Would that be enough for that man to get upset?" "Yes, sir. Why is that? Because the owners took back what was theirs." ...

²¹ "Suppose there was a dense forest grove not far from a town or village. And there was a tree laden with fruit, yet none of the fruit had fallen to the ground. And along came a person in need of fruit, wandering in search of fruit. Having plunged deep into that forest grove, they'd see that tree laden with fruit. They'd think: 'That tree is laden with fruit, yet none of the fruit has fallen to the ground. But I know how to climb a tree. Why don't I climb the tree, eat as much as I like, then fill my pouch?' And that's what they'd do. And along would come a second person in need of fruit, wandering in search of fruit, carrying a sharp axe. Having plunged deep into that forest grove, they'd see that tree laden with fruit. They'd think: 'That tree is laden with fruit, yet none of the fruit has fallen to the ground. But I don't know how to climb a tree. Why don't I chop this tree down at the root, eat as much as I like, then fill my pouch?' And so they'd chop the tree down at the root. What do you think, householder? If the first person, who climbed the tree, doesn't quickly come down, when that tree fell wouldn't they break their hand or arm or other major or minor limb, resulting in death or deadly suffering for them?" "Yes, sir." "In the same way, a noble disciple reflects: 'With the simile of the fruit tree the Buddha said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.' Having truly seen this with right understanding, they shun equanimity based on diversity and develop only the equanimity based on unity, where all kinds of grasping to the worldly pleasures of the flesh cease without remainder.

²² Relying on this supreme purity of mindfulness and equanimity, that noble disciple recollects their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world

expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details.

²³ Relying on this supreme purity of mindfulness and equanimity, that noble disciple, with clairvoyance that is purified and superhuman, sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings pass on according to their deeds.

²⁴ Relying on this supreme purity of mindfulness and equanimity, that noble disciple realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

²⁵ That's how there is the cutting off of business in each and every respect in the Noble One's training. What do you think, householder? Do you regard yourself as having cut off business in a way comparable to the cutting off of business in each and every respect in the Noble One's training?" "Who am I compared to one who has cut off business in each and every respect in the Noble One's training? I am far from that. Sir, I used to think that the wanderers following other religions were thoroughbreds, and I fed them and treated them accordingly, but they were not actually thoroughbreds. I thought that the mendicants were not thoroughbreds, and I fed them and treated them accordingly, but they actually were thoroughbreds. But now I shall understand that the wanderers following other religions are not actually thoroughbreds, and I will feed them and treat them accordingly. And I shall understand that the mendicants actually are thoroughbreds, and I will feed them and treat them accordingly. The Buddha has inspired me to have love, confidence, and respect for ascetics!

²⁶ Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

MN 55: With Jīvaka

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha in the Mango Grove of Jīvaka Komārabhacca.

² Then Jīvaka went up to the Buddha, bowed, sat down to one side, and said to him:

³ “Sir, I have heard this: ‘They slaughter living creatures specially for the ascetic Gotama. The ascetic Gotama knowingly eats meat prepared on his behalf: this is a deed he caused.’ I trust those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuttal and criticism?”

⁴ “Jīvaka, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.

⁵ In three cases I say that meat may not be eaten: it’s seen, heard, or suspected. These are three cases in which meat may not be eaten. In three cases I say that meat may be eaten: it’s not seen, heard, or suspected. These are three cases in which meat may be eaten.

⁶ Take the case of a mendicant living supported by a town or village. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. A householder or their child approaches and invites them for the next day’s meal. The mendicant accepts if they want. When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder’s home, where they sit on the seat spread out. That householder or their child serves them with delicious almsfood. It never occurs to them, ‘It’s so good that this householder serves me with delicious almsfood! I hope they serve me with such delicious almsfood in the future!’ They don’t think that. They eat that almsfood untied, uninfatuated, unattached, seeing the drawback, and understanding the escape. What do you think, Jīvaka? At that time is that mendicant intending to hurt themselves, hurt others, or hurt both?” “No, sir.” “Aren’t they eating blameless food at that time?”

⁷ “Yes, sir. Sir, I have heard that The Divinity abides in love. Now, I’ve seen the Buddha with my own eyes, and it is the Buddha who truly abides in love.” “Any greed, hate, or delusion that might give rise to ill will has been given up by the Realized One, cut off at the root, made like a palm stump, obliterated, and is unable to arise in the future. If that’s what you were referring to, I grant it.” “That’s exactly what I was referring to.”

⁸ “Take the case, Jīvaka, of a mendicant living supported by a town or village. They meditate spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. A

householder or their child approaches and invites them for the next day's meal. The mendicant accepts if they want. When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder's home, where they sit on the seat spread out. That householder or their child serves them with delicious almsfood. It never occurs to them, 'It's so good that this householder serves me with delicious almsfood! I hope they serve me with such delicious almsfood in the future!' They don't think that. They eat that almsfood untied, uninfatuated, unattached, seeing the drawback, and understanding the escape. What do you think, Jīvaka? At that time is that mendicant intending to hurt themselves, hurt others, or hurt both?" "No, sir." "Aren't they eating blameless food at that time?"

⁹ "Yes, sir. Sir, I have heard that The Divinity abides in equanimity. Now, I've seen the Buddha with my own eyes, and it is the Buddha who truly abides in equanimity." "Any greed, hate, or delusion that might give rise to cruelty, discontent, or aversion has been given up by the Realized One, cut off at the root, made like a palm stump, obliterated, and is unable to arise in the future. If that's what you were referring to, I grant it." "That's exactly what I was referring to."

¹⁰ "Jīvaka, anyone who slaughters a living creature specially for the Realized One or the Realized One's disciple brims with much wickedness for five reasons. When they say: 'Go, fetch that living creature,' this is the first reason. When that living creature experiences pain and sadness as it's led along by a collar, this is the second reason. When they say: 'Go, slaughter that living creature,' this is the third reason. When that living creature experiences pain and sadness as it's being slaughtered, this is the fourth reason. When they serve the Realized One or the Realized One's disciple with unallowable food, this is the fifth reason. Anyone who slaughters a living creature specially for the Realized One or the Realized One's disciple brims with much wickedness for five reasons."

¹¹ When he had spoken, Jīvaka said to the Buddha: "It's incredible, sir, it's amazing! The mendicants indeed eat allowable food. The mendicants indeed eat blameless food. Excellent, sir! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

MN 56: With Upāli

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Nāḷandā in Pāvārika's Mango Grove.

² At that time the Jain ascetic of the Ñātika clan was residing at Nāḷandā together with a large assembly of Jain ascetics. Then the Jain ascetic Dīgha Tapassī wandered for alms in Nāḷandā. After the meal, on his return from almsround, he went to Pāvārika's Mango Grove. There he approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side. The Buddha said to him, "There are seats, Tapassī. Please sit if you wish."

³ When he said this, Dīgha Tapassī took a low seat and sat to one side. The Buddha said to him, "Tapassī, how many kinds of deed does the Jain ascetic of the Ñātika clan describe for performing bad deeds?" "Reverend Gotama, the Jain Ñātika doesn't usually speak in terms of 'deeds'. He usually speaks in terms of 'rods'." "Then how many kinds of rod does the Jain Ñātika describe for performing bad deeds?" "The Jain Ñātika describes three kinds of rod for performing bad deeds: the physical rod, the verbal rod, and the mental rod." "But are these kinds of rod all distinct from each other?" "Yes, each is quite distinct." "Of the three rods thus analyzed and differentiated, which rod does the Jain Ñātika describe as being the most blameworthy for performing bad deeds: the physical rod, the verbal rod, or the mental rod?" "The Jain Ñātika describes the physical rod as being the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod." "Do you say the physical rod, Tapassī?" "I say the physical rod, Reverend Gotama." "Do you say the physical rod, Tapassī?" "I say the physical rod, Reverend Gotama." "Do you say the physical rod, Tapassī?" "I say the physical rod, Reverend Gotama." Thus the Buddha made Dīgha Tapassī stand by this point up to the third time.

⁴ When this was said, Dīgha Tapassī said to the Buddha, "But Reverend Gotama, how many kinds of rod do you describe for performing bad deeds?" "Tapassī, the Realized One doesn't usually speak in terms of 'rods'. He usually speaks in terms of 'deeds'." "Then how many kinds of deed do you describe for performing bad deeds?" "I describe three kinds of deed for performing bad deeds: physical deeds, verbal deeds, and mental deeds." "But are these kinds of deed all distinct from each other?" "Yes, each is quite distinct." "Of the three deeds thus analyzed and differentiated, which deed do you describe as being the most blameworthy for performing bad deeds: physical deeds, verbal deeds, or mental deeds?" "I describe mental deeds as being the most blameworthy for performing bad deeds, not so much physical deeds or verbal deeds." "Do you say mental deeds, Reverend Gotama?" "I say mental deeds, Tapassī." "Do you say mental deeds, Reverend Gotama?" "I say mental deeds, Tapassī." "Do you say mental deeds, Reverend Gotama?" "I say mental deeds, Tapassī." Thus the Jain ascetic Dīgha Tapassī made the Buddha stand by this point up to the third time, after which he rose from his seat and went to see the Jain Ñātika.

⁵ Now at that time the Jain Ñātika was sitting together with a large assembly of Bālaki laypeople headed by Upāli. The Jain Ñātika saw Dīgha Tapassī coming off in the distance and said to him, “So, Tapassī, where are you coming from in the middle of the day?” “Just now, sir, I’ve come from the presence of the ascetic Gotama.” “But did you have some discussion with him?” “I did.” “And what kind of discussion did you have with him?” Then Dīgha Tapassī informed the Jain Ñātika of all they had discussed.

⁶ When he had spoken, the Jain Ñātika said to him, “Good, good, Tapassī! The Jain ascetic Dīgha Tapassī has answered the ascetic Gotama like a learned disciple who rightly understands their teacher’s instructions. For how significant is the measly mental rod when compared with the solid physical rod? Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

⁷ When he said this, the householder Upāli said to him, “Good, sir! Well done, Dīgha Tapassī! The Honorable Tapassī has answered the ascetic Gotama like a learned disciple who rightly understands their teacher’s instructions. For how significant is the measly mental rod when compared with the solid physical rod? Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod. I’d better go and refute the ascetic Gotama’s doctrine regarding this point. If he stands by the position that he stated to Dīgha Tapassī, I’ll take him on in debate and drag him to and fro and round about, like a strong man would grab a fleecy sheep and drag it to and fro and round about! Taking him on in debate, I’ll drag him to and fro and round about, like a strong brewer’s worker would toss a large brewer’s sieve into a deep lake, grab it by the corners, and drag it to and fro and round about! Taking him on in debate, I’ll shake him down and about and give him a beating, like a strong brewer’s mixer would grab a strainer by the corners and shake it down and about, and give it a beating! I’ll play a game of hemp-washing with the ascetic Gotama, like a sixty-year-old elephant would plunge into a deep lotus pond and play a game of hemp-washing! Sir, I’d better go and refute the ascetic Gotama’s doctrine on this point.” “Go, householder, refute the ascetic Gotama’s doctrine on this point. For either I should do so, or Dīgha Tapassī, or you.”

⁸ When he said this, Dīgha Tapassī said to the Jain Ñātika, “Sir, I don’t believe it’s a good idea for the householder Upāli to rebut the ascetic Gotama’s doctrine. For the ascetic Gotama is deceitful. He knows a conversion trick, and uses it to convert the disciples of other religions.” “It is impossible, Tapassī, it cannot happen that Upāli could become Gotama’s disciple. But it is possible that Gotama could become Upāli’s disciple. Go, householder, refute the ascetic Gotama’s doctrine on this point. For either I should do so, or Dīgha Tapassī, or you.”

⁹ For a second time ... and a third time, Dīgha Tapassī said to the Jain Ñātika, “Sir, I don’t believe it’s a good idea for the householder Upāli to rebut the ascetic Gotama’s doctrine. For the ascetic Gotama is deceitful. He knows a conversion trick, and uses it to convert the disciples of other religions.” “It is impossible, Tapassī, it cannot happen that Upāli could become Gotama’s disciple. But it is possible that Gotama could become Upāli’s disciple. Go, householder, refute the ascetic Gotama’s doctrine on this point. For either I should do so, or Dīgha Tapassī, or you.” “Yes, sir,” replied the householder Upāli to the Jain Ñātika. He rose from his seat, bowed, and respectfully circled him, keeping him on his right. Then he went to the Buddha, bowed, sat down to one side, and said to him, “Sir, did the Jain ascetic Dīgha Tapassī come here?” “He did, householder.” “But did you

have some discussion with him?” “I did.” “And what kind of discussion did you have with him?” Then the Buddha informed Upāli of all they had discussed.

¹⁰ When he said this, the householder Upāli said to him, “Good, sir, well done by Tapassī! The Jain ascetic Dīgha Tapassī has answered the ascetic Gotama like a learned disciple who rightly understands their teacher’s instructions. For how impressive is the measly mental rod when compared with the solid physical rod? Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.” “Householder, so long as you debate on the basis of truth, we can have some discussion about this.” “I will debate on the basis of truth, sir. Let us have some discussion about this.”

¹¹ “What do you think, householder? Take a Jain ascetic who is sick, suffering, gravely ill. They turn down cold water and use only hot water. Not getting cold water, they might die. Now, where does the Jain Ñātika say they would be reborn?” “Sir, there are gods called ‘mind-bound’. They would be reborn there. Why is that? Because they died with mental attachment.” “Think about it, householder! You should think before answering. What you said before and what you said after don’t match up. But you said that you would debate on the basis of truth.” “Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

¹² “What do you think, householder? Take a Jain ascetic who is restrained in the fourfold constraint, is restrained in all that is to be restrained, is bridled in all that is to be restrained, has shaken off evil in all that is to be restrained, and is curbed in all that is to be restrained. When going out and coming back they injure many little creatures. Now, what result does the Jain Ñātika say they would incur?” “Sir, the Jain Ñātika says that unintentional acts are not very blameworthy.” “But if they are intentional?” “Then they are very blameworthy.” “But where does the Jain Ñātika say that intention is classified?” “In the mental rod, sir.” “Think about it, householder! You should think before answering. What you said before and what you said after don’t match up. But you said that you would debate on the basis of truth.” “Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

¹³ “What do you think, householder? Is this Nāḷandā successful and prosperous, populous and full of people?” “Indeed it is, sir.” “What do you think, householder? Suppose a man were to come along with a drawn sword and say: ‘In one hour I will reduce all the living creatures within the bounds of Nāḷandā to one heap and mass of flesh!’ What do you think, householder? Could he do that?” “Sir, even ten, twenty, thirty, forty, or fifty men couldn’t do that. How impressive is one measly man?” “What do you think, householder? Suppose an ascetic or brahmin with psychic power, who has achieved mastery of the mind, were to come along and say: ‘I will reduce Nāḷandā to ashes with a single malevolent act of will!’ What do you think, householder? Could he do that?” “Sir, an ascetic or brahmin with psychic power, who has achieved mastery of the mind, could reduce ten, twenty, thirty, forty, or fifty Nāḷandās to ashes with a single malevolent act of will. How significant is one measly Nāḷandā?” “Think about it, householder! You should think before answering. What you said before and what you said after don’t match up. But you said that you would debate on the basis of truth.” “Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.” “What do you think, householder? Have you

heard how the wildernesses of Daṇḍaka, Kāliṅga, Mejjha, and Mātāṅga came to be that way?” “I have, sir.”

¹⁴ “What have you heard?” “I heard that it was because of a malevolent act of will by seers that the wildernesses of Daṇḍaka, Kāliṅga, Mejjha, and Mātāṅga came to be that way.” “Think about it, householder! You should think before answering. What you said before and what you said after don’t match up. But you said that you would debate on the basis of truth.”

¹⁵ “Sir, I was already delighted and satisfied by the Buddha’s very first simile. Nevertheless, I wanted to hear the Buddha’s various solutions to the problem, so I thought I’d oppose you in this way. Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

¹⁶ “Householder, you should act after careful consideration. It’s good for well-known people such as yourself to act after careful consideration.” “Now I’m even more delighted and satisfied with the Buddha, since he tells me to act after careful consideration. For if the followers of other religions were to gain me as a disciple, they’d carry a banner all over Nālandā, saying: ‘The householder Upāli has become our disciple!’ And yet the Buddha says: ‘Householder, you should act after careful consideration. It’s good for well-known people such as yourself to act after careful consideration.’ For a second time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

¹⁷ “For a long time now, householder, your family has been a well-spring of support for the Jain ascetics. You should consider giving to them when they come.” “Now I’m even more delighted and satisfied with the Buddha, since he tells me to consider giving to the Jain ascetics when they come. I have heard, sir, that the ascetic Gotama says this: ‘Gifts should only be given to me, not to others. Gifts should only be given to my disciples, not to the disciples of others. 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 the disciples of others.’ Yet the Buddha encourages me to give to the Jain ascetics. Well, sir, we’ll know the proper time for that. For a third time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

¹⁸ Then the Buddha taught the householder Upāli step by step, with a talk on giving, ethical conduct, and heaven. He revealed the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that Upāli’s mind was ready, pliable, rid of hindrances, elated, and confident he revealed the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in Upāli: “Everything that is liable to arise is liable to cease.” Then Upāli saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. He said to the Buddha, “Well, now, sir, I must go. I have many duties, and much to do.” “Please, householder, go at your convenience.”

¹⁹ And then the householder Upāli approved and agreed with what the Buddha said. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right. Then he went back to his own home, where he addressed the gatekeeper, “My good gatekeeper, from this day forth close the gate to Jain monks and nuns, and open it for the Buddha’s monks, nuns, laymen, and laywomen. If any Jain ascetics come, say this to them: ‘Wait, sir, do not enter. From now on the householder Upāli has become a disciple of the ascetic Gotama. His gate is closed to Jain monks and nuns, and opened for the Buddha’s monks, nuns, laymen, and laywomen. If you require almsfood, wait here, they will bring it to you.’” “Yes, sir,” replied the gatekeeper.

²⁰ Dīgha Tapassī heard that Upāli had become a disciple of the ascetic Gotama. He went to the Jain Ñātika and said to him, “Sir, they say that the householder Upāli has become a disciple of the ascetic Gotama.” “It is impossible, Tapassī, it cannot happen that Upāli could become Gotama’s disciple. But it is possible that Gotama could become Upāli’s disciple.” For a second time ... and a third time, Dīgha Tapassī said to the Jain Ñātika, “Sir, they say that the householder Upāli has become a disciple of the ascetic Gotama.” “It is impossible, Tapassī, it cannot happen that Upāli could become Gotama’s disciple. But it is possible that Gotama could become Upāli’s disciple.” “Well, sir, I’d better go and find out whether or not Upāli has become Gotama’s disciple.” “Go, Tapassī, and find out whether or not Upāli has become Gotama’s disciple.”

²¹ Then Dīgha Tapassī went to Upāli’s home. The gatekeeper saw him coming off in the distance and said to him, “Wait, sir, do not enter. From now on the householder Upāli has become a disciple of the ascetic Gotama. His gate is closed to Jain monks and nuns, and opened for the Buddha’s monks, nuns, laymen, and laywomen. If you require almsfood, wait here, they will bring it to you.” Saying, “No, worthy man, I do not require almsfood,” he turned back and went to the Jain Ñātika and said to him, “Sir, it’s really true that Upāli has become Gotama’s disciple. Sir, I couldn’t get you to accept that it wasn’t a good idea for the householder Upāli to rebut the ascetic Gotama’s doctrine. For the ascetic Gotama is deceitful. He knows a conversion trick, and uses it to convert the disciples of other religions. The householder Upāli has been converted by the ascetic Gotama’s conversion trick!” “It is impossible, Tapassī, it cannot happen that Upāli could become Gotama’s disciple. But it is possible that Gotama could become Upāli’s disciple.” For a second time ... and a third time, Dīgha Tapassī told the Jain Ñātika that it was really true. “It is impossible ... Well, Tapassī, I’d better go and find out for myself whether or not Upāli has become Gotama’s disciple.”

²² Then the Jain Ñātika went to Upāli’s home together with a large following of Jain ascetics. The gatekeeper saw him coming off in the distance and said to him: “Wait, sir, do not enter. From now on the householder Upāli has become a disciple of the ascetic Gotama. His gate is closed to Jain monks and nuns, and opened for the Buddha’s monks, nuns, laymen, and laywomen. If you require almsfood, wait here, they will bring it to you.” “Well then, my good gatekeeper, go to Upāli and say: ‘Sir, the Jain Ñātika is waiting outside the gates together with a large following of Jain ascetics. He wishes to see you.’” “Yes, sir,” replied the gatekeeper. He went to Upāli and relayed what was said. Upāli said to him, “Well, then, my good gatekeeper, prepare seats in the hall of the middle gate.” “Yes, sir,” replied the gatekeeper. He did as he was asked, then returned to Upāli and said, “Sir, seats have been prepared in the hall of the middle gate. Please go at your convenience.”

²³ Then Upāli went to the hall of the middle gate, where he sat on the highest and finest seat. He addressed the gatekeeper, “Well then, my good gatekeeper, go to the Jain Ñātika and say to him: ‘Sir,

Upāli says you may enter if you wish.” “Yes, sir,” replied the gatekeeper. He went to the Jain Ñātika and relayed what was said. Then the Jain Ñātika went to the hall of the middle gate together with a large following of Jain ascetics.

²⁴ Previously, when Upāli saw the Jain Ñātika coming, he would go out to greet him and, having wiped off the highest and finest seat with his upper robe, he would embrace him and sit him down. But today, having seated himself on the highest and finest seat, he said to the Jain Ñātika, “There are seats, sir. Please sit if you wish.”

²⁵ When he said this, the Jain Ñātika said to him: “You’re mad, householder! You’re a moron! You said: ‘I’ll go and refute the ascetic Gotama’s doctrine.’ But you come back caught in the vast net of his doctrine. Suppose a man went to deliver a pair of testicles, but came back castrated. Or they went to deliver eyes, but came back blinded. In the same way, you said: ‘I’ll go and refute the ascetic Gotama’s doctrine.’ But you come back caught in the vast net of his doctrine. You’ve been converted by the ascetic Gotama’s conversion trick!”

²⁶ “Sir, this conversion trick is excellent. This conversion trick is lovely! If my loved ones—relatives and kin—were to be converted by this, it would be for their lasting welfare and happiness. If all the aristocrats, brahmins, peasants, and menials were to be converted by this, it would be for their lasting welfare and happiness. If the whole world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—were to be converted by this, it would be for their lasting welfare and happiness. Well then, sir, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

²⁷ Once upon a time, there was an old brahmin, elderly and senior. His wife was a young brahmin lady who was pregnant and about to give birth. Then she said to the brahmin, ‘Go, brahmin, buy a baby monkey from the market and bring it back so it can be a playmate for my child.’ When she said this, the brahmin said to her, ‘Wait, my dear, until you give birth. If your child is a boy, I’ll buy you a male monkey, but if it’s a girl, I’ll buy a female monkey.’ For a second time ... For a third time she said to the brahmin, ‘Go, brahmin, buy a baby monkey from the market and bring it back so it can be a playmate for my child.’ Then that brahmin, because of his love for the brahmin lady, bought a male baby monkey at the market, brought it to her, and said, ‘I’ve bought this male baby monkey for you so it can be a playmate for your child.’ When he said this, she said to him, ‘Go, brahmin, take this monkey to Rattapāṇi the dyer and say, “Worthy Rattapāṇi, I wish to have this monkey dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.”’ Then that brahmin, because of his love for the brahmin lady, took the monkey to Rattapāṇi the dyer and said, ‘Worthy Rattapāṇi, I wish to have this monkey dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.’ When he said this, Rattapāṇi said to him, ‘Sir, this monkey can endure a dying, but not a pounding or a pressing.’ In the same way, the doctrine of the foolish Jains looks fine initially—for fools, not for the astute—but can’t endure being scrutinized or pressed. Then some time later that brahmin took a new pair of garments to Rattapāṇi the dyer and said, ‘Worthy Rattapāṇi, I wish to have this new pair of garments dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.’ When he said this, Rattapāṇi said to him, ‘Sir, this pair of garments can endure a dying, a pounding, and a pressing.’ In the same way, the doctrine of the Buddha looks fine initially—for the astute, not for fools—and it can endure being scrutinized and pressed.”

²⁸ “Householder, the king and his retinue know you as a disciple of the Jain Ñātika. Whose disciple should we remember you as?”

²⁹ When he had spoken, the householder Upāli rose from his seat, arranged his robe over one shoulder, raised his cupped palms in the direction of the Buddha, and said to the Jain Ñātika, “Well then, sir, hear whose disciple I am: The attentive one, free of delusion, with hard-heartedness dissolved, victor in battle; he’s untroubled and very even-minded, with the virtue of an elder and the wisdom of a saint, immaculate in the midst of it all: he is the Buddha, and I am his disciple. He has no indecision, he’s content, joyful, he has spat out the world’s bait; he has completed the ascetic’s task as a man, a man who bears his final body; he’s beyond compare, he’s stainless: he is the Buddha, and I am his disciple. He’s free of doubt, he’s skillful, he’s a trainer, an excellent charioteer; supreme, with brilliant qualities, confident, his light shines forth; he has cut off conceit, he’s a hero: he is the Buddha, and I am his disciple. The boss bull, immeasurable, profound, sagacious; he is the maker of sanctuary, knowledgeable, firm in principle and restrained; he has slipped his chains and is liberated: he is the Buddha, and I am his disciple. He’s a giant, living remotely, he’s ended the fetters and is liberated; he’s skilled in debate and cleansed, with banner lowered, desireless; he’s tamed, and doesn’t proliferate: he is the Buddha, and I am his disciple. He is the seventh seer, free of deceit, with three knowledges, he has attained to divinity, he has bathed, he knows philology, he’s tranquil, he understands what is known; he is Sakka the Able, Purindada the Firstgiver: he is the Buddha, and I am his disciple. The Noble One, evolved, he has attained the goal and explains it; he is mindful, discerning, neither leaning forward nor pulling back, he’s unstirred, attained to mastery: he is the Buddha, and I am his disciple. Transcendent, he practices absorption, no inner thoughts arising, he is pure, independent and fearless; secluded, he has reached the peak, crossed over, he helps others across: he is the Buddha, and I am his disciple. He’s peaceful, his wisdom is vast, with great wisdom, he’s free of greed; he is the Realized One, the Holy One, unrivaled, unequalled, self-assured, and subtle: he is the Buddha, and I am his disciple. He has cut off craving and is awakened, free of fuming, unsullied; a mighty spirit worthy of offerings, best of men, inestimable, grand, he has reached the peak of glory: he is the Buddha, and I am his disciple.”

³⁰ “But when did you compose these praises of the ascetic Gotama’s beautiful qualities, householder?” “Sir, suppose there was a large heap of many different flowers. A deft garland-maker or their apprentice could tie them into a colorful garland. In the same way, the Buddha has many beautiful qualities to praise, many hundreds of such qualities. Who, sir, would not praise the praiseworthy?”

³¹ Unable to bear this honor paid to the Buddha, the Jain Ñātika spewed hot blood from his mouth there and then.

MN 57: The Ascetic Who Behaved Like a Dog

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Koliyans, where they have a town named Haliddavasana.

² Then Puṇṇa the Koliyan, a cow votary, and the naked ascetic Seniya, a dog votary, went to the Buddha. Puṇṇa bowed to the Buddha and sat down to one side, while Seniya exchanged greetings and polite conversation with him before sitting down to one side curled up like a dog. Puṇṇa said to the Buddha, “Sir, this naked ascetic Seniya the dog votary does a hard thing: he eats food placed on the ground. For a long time he has undertaken that observance to behave like a dog. Where will he be reborn in his next life?” “Enough, Puṇṇa, let it be. Don’t ask me that.” For a second time ... and a third time, Puṇṇa said to the Buddha, “Sir, this naked ascetic Seniya does a hard thing: he eats food placed on the ground. For a long time he has undertaken that observance to behave like a dog. Where will he be reborn in his next life?” “Clearly, Puṇṇa, I’m not getting through to you when I say: ‘Enough, Puṇṇa, let it be. Don’t ask me that.’ Nevertheless, I will answer you.

³ Take someone who develops the dog observance fully and uninterruptedly. They develop a dog’s ethics, a dog’s mentality, and a dog’s behavior fully and uninterruptedly. When their body breaks up, after death, they’re reborn in the company of dogs. But if they have such a view: ‘By this precept or observance or fervent austerity or spiritual practice, may I become one of the gods!’ This is their wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal realm. So if the dog observance succeeds it leads to rebirth in the company of dogs, but if it fails it leads to hell.”

⁴ When he said this, Seniya cried and burst out in tears. The Buddha said to Puṇṇa, “This is what I didn’t get through to you when I said: ‘Enough, Puṇṇa, let it be. Don’t ask me that.’” Seniya said, “Sir, I’m not crying because of what the Buddha said. But, sir, for a long time I have undertaken this observance to behave like a dog. Sir, this Puṇṇa is a cow votary. For a long time he has undertaken that observance to behave like a cow. Where will he be reborn in his next life?” “Enough, Seniya, let it be. Don’t ask me that.” For a second time ... and a third time Seniya said to the Buddha, “Sir, this Puṇṇa is a cow votary. For a long time he has undertaken that observance to behave like a cow. Where will he be reborn in his next life?” “Clearly, Seniya, I’m not getting through to you when I say: ‘Enough, Seniya, let it be. Don’t ask me that.’ Nevertheless, I will answer you.

⁵ Take someone who develops the cow observance fully and uninterruptedly. They develop a cow’s ethics, a cow’s mentality, and a cow’s behavior fully and uninterruptedly. When their body breaks up, after death, they’re reborn in the company of cows. But if they have such a view: ‘By this precept or observance or fervent austerity or spiritual practice, may I become one of the gods!’ This is their wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal

realm. So if the cow observance succeeds it leads to rebirth in the company of cows, but if it fails it leads to hell.”

⁶ When he said this, Puṇṇa cried and burst out in tears. The Buddha said to Seniya, “This is what I didn’t get through to you when I said: ‘Enough, Seniya, let it be. Don’t ask me that.’” Puṇṇa said, “Sir, I’m not crying because of what the Buddha said. But, sir, for a long time I have undertaken this observance to behave like a cow. I am quite confident that the Buddha is capable of teaching me so that I can give up this cow observance, and the naked ascetic Seniya can give up that dog observance.” “Well then, Puṇṇa, listen and apply your mind well, I will speak.” “Yes, sir,” he replied. The Buddha said this:

⁷ “Puṇṇa, I declare these four kinds of deeds, having realized them with my own insight. What four? There are dark deeds with dark results; bright deeds with bright results; dark and bright deeds with dark and bright results; and neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

⁸ And what are dark deeds with dark results? It’s when someone makes hurtful choices by way of body, speech, and mind. Having made these choices, they’re reborn in a hurtful world, where hurtful contacts strike them. Touched by hurtful contacts, they experience hurtful feelings that are absolutely painful—like the beings in hell. This is how a being is born from a being. For your deeds determine your rebirth, and when you’re reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds. These are called dark deeds with dark results.

⁹ And what are bright deeds with bright results? It’s when someone makes pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a pleasing world, where pleasing contacts strike them. Touched by pleasing contacts, they experience pleasing feelings of absolute happiness—like the gods of universal beauty. This is how a being is born from a being. For your deeds determine your rebirth, and when you’re reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds. These are called bright deeds with bright results.

¹⁰ And what are dark and bright deeds with dark and bright results? It’s when someone makes both hurtful and pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a world that is both hurtful and pleasing, where hurtful and pleasing contacts strike them. Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain—like humans, some gods, and some beings in the underworld. This is how a being is born from a being. For what you do brings about your rebirth, and when you’re reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds. These are called dark and bright deeds with dark and bright results.

¹¹ And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It’s the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds. These are the four kinds of deeds that I declare, having realized them with my own insight.”

¹² When he had spoken, Puṇṇa the Koliyan said to the Buddha, “Excellent, sir! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

¹³ And Seniya the naked ascetic said to the Buddha, “Excellent, sir! Excellent! ... I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

¹⁴ “Seniya, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood. However, I recognize individual differences in this matter.” “Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

¹⁵ And the naked ascetic Seniya received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Seniya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Seniya became one of the perfected.

MN 58: With Prince Abhaya

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

² Then Prince Abhaya went up to the Jain ascetic of the Ñātika clan, bowed, and sat down to one side. The Jain Ñātika said to him,

³ “Come, prince, refute the ascetic Gotama’s doctrine. Then you will get a good reputation: ‘Prince Abhaya refuted the doctrine of the ascetic Gotama, so mighty and powerful!’” “But sir, how am I to do this?” “Here, prince, go to the ascetic Gotama and say to him: ‘Sir, may the Realized One utter speech that is disliked by others?’ When he’s asked this, if he answers: ‘He may, prince,’ say this to him, ‘So what then, sir, is the difference between you and an ordinary person? For even an ordinary person may utter speech that is disliked by others.’ But if he answers, ‘He may not, prince,’ say this to him: ‘So why then, sir, did you declare of Devadatta: “Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable”? Devadatta was angry and upset with what you said.’ When you put this dilemma to him, the Buddha won’t be able to either spit it out or swallow it down. He’ll be like a man with an iron cross stuck in his throat, unable to either spit it out or swallow it down.”

⁴ “Yes, sir,” replied Abhaya. He rose from his seat, bowed, and respectfully circled the Jain Ñātika, keeping him on his right. Then he went to the Buddha, bowed, and sat down to one side. Then he looked up at the sun and thought, “It’s too late to refute the Buddha’s doctrine today. I shall refute his doctrine in my own home tomorrow.” He said to the Buddha, “Sir, would the Buddha, together with three other monks, please accept tomorrow’s meal from me?” The Buddha consented with silence.

⁵ Then, knowing that the Buddha had consented, Abhaya rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then when the night had passed, the Buddha robed up in the morning and, taking his bowl and robe, went to Abhaya’s home, and sat down on the seat spread out. Then Abhaya served and satisfied the Buddha with his own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, Abhaya took a low seat, sat to one side,

⁶ and said to him, “Sir, may the Realized One utter speech that is disliked by others?” “This matter is not categorical, prince.” “Then the Jains have lost in this, sir.” “But prince, why do you say that the Jains have lost in this?” Then Abhaya told the Buddha all that had happened.

⁷ Now at that time a little baby boy was sitting in Prince Abhaya’s lap. Then the Buddha said to Abhaya, “What do you think, prince? If—because of your negligence or his nursemaid’s negligence—your boy were to put a stick or stone in his mouth, what would you do to him?” “I’d try to take it out, sir. If that didn’t work, I’d cradle his head with my left hand and take it out using a hooked

finger of my right hand, even if it drew blood. Why is that? Because I have sympathy for the boy, sir.”

⁸ “In the same way, prince, the Realized One does not utter speech that he knows to be untrue, false, and pointless, and which is disliked by others. The Realized One does not utter speech that he knows to be true and correct, but which is harmful and disliked by others. The Realized One knows the right time to speak so as to explain what he knows to be true, correct, and beneficial, but which is disliked by others. The Realized One does not utter speech that he knows to be untrue, false, and pointless, but which is liked by others. The Realized One does not utter speech that he knows to be true and correct, but which is harmful, even if it is liked by others. The Realized One knows the right time to speak so as to explain what he knows to be true, correct, and beneficial, and which is liked by others. Why is that? Because the Realized One has sympathy for sentient beings.”

⁹ “Sir, there are astute aristocrats, brahmins, householders, or ascetics who come to see you with a question already planned. Do you think beforehand that if they ask you like this, you’ll answer like that, or does the answer just strike you on the spot?”

¹⁰ “Well then, prince, I’ll ask you about this in return, and you can answer as you like. What do you think, prince? Are you skilled in the various parts of a chariot?” “I am, sir.” “What do you think, prince? When they come to you and ask: ‘What’s the name of this chariot part?’ Do you think beforehand that if they ask you like this, you’ll answer like that, or does the answer appear to you on the spot?” “Sir, I’m well-known as a charioteer skilled in a chariot’s parts. All the major and minor parts are well-known to me. The answer just appears to me on the spot.”

¹¹ “In the same way, when astute aristocrats, brahmins, householders, or ascetics come to see me with a question already planned, the answer just strikes me on the spot. Why is that? Because the Realized One has clearly penetrated the principle of the teachings, so that the answer just strikes him on the spot.”

¹² When he had spoken, Prince Abhaya said to the Buddha, “Excellent, sir! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

MN 59: The Many Kinds of Feeling

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvaththī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then the chamberlain Pañcakaṅga went up to Venerable Udāyī, bowed, sat down to one side, and said to him, “Sir, how many feelings has the Buddha spoken of?”

“Chamberlain, the Buddha has spoken of three feelings: pleasant, painful, and neutral. The Buddha has spoken of these three feelings.” When he said this, Pañcakaṅga said to Udāyī, “Sir, Udāyī, the Buddha hasn’t spoken of three feelings. He’s spoken of two feelings: pleasant and painful. The Buddha said that neutral feeling is included as a peaceful and subtle kind of pleasure.”

² For a second time, Udāyī said to Pañcakaṅga, “The Buddha hasn’t spoken of two feelings, he’s spoken of three.” For a second time, Pañcakaṅga said to Udāyī, “The Buddha hasn’t spoken of three feelings, he’s spoken of two.”

³ And for a third time, Udāyī said to Pañcakaṅga, “The Buddha hasn’t spoken of two feelings, he’s spoken of three.” And for a third time, Pañcakaṅga said to Udāyī, “The Buddha hasn’t spoken of three feelings, he’s spoken of two.” But neither was able to persuade the other.

⁴ Venerable Ānanda heard this discussion between Udāyī and Pañcakaṅga. Then he went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed. When he had spoken, the Buddha said to him,

⁵ “Ānanda, the explanation by the mendicant Udāyī, which the chamberlain Pañcakaṅga didn’t agree with, was quite correct. But the explanation by Pañcakaṅga, which Udāyī didn’t agree with, was also quite correct. In one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings. I’ve explained the teaching in all these different ways. This being so, you can expect that those who don’t concede, approve, or agree with what has been well spoken will fight, quarrel, and dispute, continually wounding each other with barbed words. I’ve explained the teaching in all these different ways. This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

⁶ There are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure.

⁷ There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don’t grant them that. Why is that? Because there is another pleasure that is finer

than that. And what is that pleasure? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is a pleasure that is finer than that.

⁸ There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that. And what is that pleasure? It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. ...

⁹ There is another pleasure that is finer than that. And what is that pleasure? It's when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' ...

¹⁰ There is another pleasure that is finer than that. And what is that pleasure? It's when, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. ...

¹¹ There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. ...

¹² There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. ...

¹³ There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. ...

¹⁴ There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is a pleasure that is finer than that.

¹⁵ There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. This is a pleasure that is finer than that.

¹⁶ It's possible that wanderers of other religions might say, 'The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness. What's up with that?' When wanderers of other religions say this, you should say to them, 'Reverends, when the Buddha describes what's included in happiness, he's not just referring to pleasant feeling. The Realized One

describes pleasure as included in happiness wherever it is found, and in whatever context.” That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

MN 60: Unfailing

Chapter 1

¹ So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Sālā.

² The brahmins and householders of Sālā heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—wandering in the land of the Kosalans has arrived at Sālā, together with a large Saṅgha of mendicants. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

³ Then the brahmins and householders of Sālā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent. The Buddha said to them:

⁴ “So, householders, is there any teacher you’re happy with, in whom you have acquired grounded faith?” “No, sir.” “Since you haven’t found a teacher you’re happy with, you should undertake and implement this sure bet teaching. For when the sure bet teaching is undertaken, it will be for your lasting welfare and happiness. And what is the sure bet teaching?”

⁵ There are some ascetics and brahmins who have this doctrine and view: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’

⁶ And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: ‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.’ What do you think, householders? Don’t these doctrines directly contradict each other?” “Yes, sir.”

⁷ “Since this is so, consider those ascetics and brahmins whose view is that there’s no meaning in giving, etc. You can expect that they will shun good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of body, speech, and mind. Why is that? Because those

ascetics and brahmins don't see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

⁸ Moreover, since there actually is another world, their view that there is no other world is wrong view. Since there actually is another world, their thought that there is no other world is wrong purpose. Since there actually is another world, their speech that there is no other world is wrong speech. Since there actually is another world, in saying that there is no other world they contradict those perfected ones who know the other world. Since there actually is another world, in persuading another that there is no other world they are persuading them to accept an untrue teaching. And on account of that they glorify themselves and put others down. So they give up their former ethical conduct and are established in unethical conduct. And that is how these many bad, unskillful qualities come to be with wrong view as condition—wrong view, wrong purpose, wrong speech, contradicting the noble ones, persuading others to accept untrue teachings, and glorifying oneself and putting others down.

⁹ A sensible person reflects on this matter in this way: 'If there is no other world, when this individual person's body breaks up they will keep themselves safe. And if there is another world, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. But let us grant that those who say that there is no other world are correct. Regardless, that individual is still criticized by sensible people in this very life as being an immoral individual of wrong view, a nihilist.' But if there really is another world, they hold a losing hand on both counts. For they are criticized by sensible people in this very life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. They have wrongly undertaken this sure bet teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

¹⁰ Since this is so, consider those ascetics and brahmins whose view is that there is meaning in giving, etc. You can expect that they will shun bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

¹¹ Moreover, since there actually is another world, their view that there is another world is right view. Since there actually is another world, their thought that there is another world is right purpose. Since there actually is another world, their speech that there is another world is right speech. Since there actually is another world, in saying that there is another world they don't contradict those perfected ones who know the other world. Since there actually is another world, in persuading another that there is another world they are persuading them to accept a true teaching. And on account of that they don't glorify themselves or put others down. So they give up their former unethical conduct and are established in ethical conduct. And that is how these many skillful qualities come to be with right view as condition—right view, right purpose, right speech, not contradicting the noble ones, persuading others to accept true teachings, and not glorifying oneself or putting others down.

¹² A sensible person reflects on this matter in this way: 'If there is another world, when this individual's body breaks up, after death, they will be reborn in a good place, a heavenly realm. But let us grant that those who say that there is no other world are correct. Regardless, that individual is

still praised by sensible people in this very life as being a moral individual of right view, who affirms a positive teaching.’ So if there really is another world, they hold a winning hand on both counts. For they are praised by sensible people in this very life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm. They have rightly undertaken this sure bet teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

¹³ There are some ascetics and brahmins who have this doctrine and view: ‘The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do nothing wrong when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.’

¹⁴ And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: ‘The one who acts does a bad deed when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do a bad deed when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit. In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.’ What do you think, householders? Don’t these doctrines directly contradict each other?” “Yes, sir.”

¹⁵ “Since this is so, consider those ascetics and brahmins whose view is that the one who acts does nothing wrong when they punish, etc. You can expect that they will shun good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins don’t see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

¹⁶ Moreover, since action actually does have an effect, their view that action is ineffective is wrong view. Since action actually does have an effect, their thought that action is ineffective is wrong purpose. Since action actually does have an effect, their speech that action is ineffective is wrong speech. Since action actually does have an effect, in saying that action is ineffective they contradict those perfected ones who teach that action is effective. Since action actually does have an effect, in persuading another that action is ineffective they are persuading them to accept an untrue teaching. And on account of that they glorify themselves and put others down. So they give up their former ethical conduct and are established in unethical conduct. And that is how these many bad, unskillful qualities come to be with wrong view as condition—wrong view, wrong purpose, wrong speech,

contradicting the noble ones, persuading others to accept untrue teachings, and glorifying oneself and putting others down.

¹⁷ A sensible person reflects on this matter in this way: ‘If there is no effective action, when this individual’s body breaks up they will keep themselves safe. And if there is effective action, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. But let us grant that those who say that there is no effective action are correct. Regardless, that individual is still criticized by sensible people in this very life as being an immoral individual of wrong view, one who denies the efficacy of action.’ But if there really is effective action, they hold a losing hand on both counts. For they are criticized by sensible people in this very life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. They have wrongly undertaken this sure bet teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

¹⁸ Since this is so, consider those ascetics and brahmins whose view is that the one who acts does a bad deed when they punish, etc. You can expect that they will shun bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

¹⁹ Moreover, since action actually does have an effect, their view that action is effective is right view. Since action actually does have an effect, their thought that action is effective is right purpose. Since action actually does have an effect, their speech that action is effective is right speech. Since action actually does have an effect, in saying that action is effective they don’t contradict those perfected ones who teach that action is effective. Since action actually does have an effect, in persuading another that action is effective they are persuading them to accept a true teaching. And on account of that they don’t glorify themselves or put others down. So they give up their former unethical conduct and are established in ethical conduct. And that is how these many skillful qualities come to be with right view as condition—right view, right purpose, right speech, not contradicting the noble ones, persuading others to accept true teachings, and not glorifying oneself or putting others down.

²⁰ A sensible person reflects on this matter in this way: ‘If there is effective action, when this individual’s body breaks up, after death, they will be reborn in a good place, a heavenly realm. But let us grant that those who say that there is no effective action are correct. Regardless, that individual is still praised by sensible people in this very life as being a moral individual of right view, who affirms the efficacy of action.’ So if there really is effective action, they hold a winning hand on both counts. For they are praised by sensible people in this very life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm. They have rightly undertaken this sure bet teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

²¹ There are some ascetics and brahmins who have this doctrine and view: ‘There is no cause or reason for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There’s no cause or reason for the purification of sentient beings. Sentient beings are purified without cause or reason. There is no power, no energy, no human strength or vigor. All sentient beings, all

living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.’

²² And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: ‘There is a cause and reason for the corruption of sentient beings. Sentient beings are corrupted with cause and reason. There is a cause and reason for the purification of sentient beings. Sentient beings are purified with cause and reason. There is power, energy, human strength and vigor. It is not the case that all sentient beings, all living creatures, all beings, all souls lack control, power, and energy, or that, molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.’ What do you think, householders? Don’t these doctrines directly contradict each other?” “Yes, sir.”

²³ “Since this is so, consider those ascetics and brahmins whose view is that there’s no cause or reason for the corruption of sentient beings, etc. You can expect that they will shun good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins don’t see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

²⁴ Moreover, since there actually is causality, their view that there is no causality is wrong view. Since there actually is causality, their thought that there is no causality is wrong purpose. Since there actually is causality, their speech that there is no causality is wrong speech. Since there actually is causality, in saying that there is no causality they contradict those perfected ones who teach that there is causality. Since there actually is causality, in persuading another that there is no causality they are persuading them to accept an untrue teaching. And on account of that they glorify themselves and put others down. So they give up their former ethical conduct and are established in unethical conduct. And that is how these many bad, unskillful qualities come to be with wrong view as condition—wrong view, wrong purpose, wrong speech, contradicting the noble ones, persuading others to accept untrue teachings, and glorifying oneself and putting others down.

²⁵ A sensible person reflects on this matter in this way: ‘If there is no causality, when this individual’s body breaks up they will keep themselves safe. And if there is causality, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. But let us grant that those who say that there is no causality are correct. Regardless, that individual is still criticized by sensible people in this very life as being an immoral individual of wrong view, one who denies causality.’ But if there really is causality, they hold a losing hand on both counts. For they are criticized by sensible people in this very life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. They have wrongly undertaken this sure bet teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

²⁶ Since this is so, consider those ascetics and brahmins whose view is that there is a cause and reason for the corruption of sentient beings, etc. You can expect that they will shun bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

²⁷ Moreover, since there actually is causality, their view that there is causality is right view. Since there actually is causality, their thought that there is causality is right purpose. Since there actually is causality, their speech that there is causality is right speech. Since there actually is causality, in saying that there is causality they don't contradict those perfected ones who teach that there is causality. Since there actually is causality, in persuading another that there is causality they are persuading them to accept a true teaching. And on account of that they don't glorify themselves or put others down. So they give up their former unethical conduct and are established in ethical conduct. And that is how these many skillful qualities come to be with right view as condition—right view, right purpose, right speech, not contradicting the noble ones, persuading others to accept true teachings, and not glorifying oneself or putting others down.

²⁸ A sensible person reflects on this matter in this way: 'If there is causality, when this individual's body breaks up, after death, they will be reborn in a good place, a heavenly realm. But let us grant that those who say that there is no causality are correct. Regardless, that individual is still praised by sensible people in this very life as being a moral individual of right view, who affirms causality.' So if there really is causality, they hold a winning hand on both counts. For they are praised by sensible people in this very life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm. They have rightly undertaken this sure bet teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

²⁹ There are some ascetics and brahmins who have this doctrine and view: 'There are no totally formless states of meditation.'

³⁰ And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: 'There are totally formless states of meditation.' What do you think, householders? Don't these doctrines directly contradict each other?" "Yes, sir."

³¹ "A sensible person reflects on this matter in this way: 'Some ascetics and brahmins say that there are no totally formless meditations, but I have not seen that. Some ascetics and brahmins say that there are totally formless meditations, but I have not known that. Without knowing or seeing, it would not be appropriate for me to take one side and declare, 'This is the only truth, anything else is futile.' If those ascetics and brahmins who say that there are no totally formless meditations are correct, it is possible that it's a sure bet I will be reborn among the gods who are formed and made of mind. If those ascetics and brahmins who say that there are totally formless meditations are correct, it is possible that it's a sure bet I will be reborn among the gods who are formless and made of perception. Now, owing to form, bad things are seen: taking up the rod and the sword, quarrels, arguments, and disputes, accusations, backbiting, and lies. But those things don't exist where it is totally formless.' Reflecting like this, they simply practice for disillusionment, dispassion, and cessation regarding forms.

³² There are some ascetics and brahmins who have this doctrine and view: 'There is no such thing as the total cessation of continued existence.'

³³ And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: 'There is such a thing as the total cessation of continued existence.' What do you think, householders? Don't these doctrines directly contradict each other?" "Yes, sir."

³⁴ "A sensible person reflects on this matter in this way: 'Some ascetics and brahmins say that there is no such thing as the total cessation of continued existence, but I have not seen that. Some ascetics

and brahmins say that there is such a thing as the total cessation of continued existence, but I have not known that. Without knowing or seeing, it would not be appropriate for me to take one side and declare, 'This is the only truth, anything else is futile.' If those ascetics and brahmins who say that there is no such thing as the total cessation of continued existence are correct, it is possible that it's a sure bet I will be reborn among the gods who are formless and made of perception. If those ascetics and brahmins who say that there is such a thing as the total cessation of continued existence are correct, it is possible that I will be fully extinguished in this very life. The view of those ascetics and brahmins who say that there is no such thing as the total cessation of continued existence is close to greed, yoking, relishing, attachment, and grasping. The view of those ascetics and brahmins who say that there is such a thing as the total cessation of continued existence is close to non-greed, non-yoking, non-relishing, non-attachment, and non-grasping.' Reflecting like this, they simply practice for disillusionment, dispassion, and cessation regarding future lives.

³⁵ Householders, these four individuals are found in the world. What four? One individual mortifies themselves, committed to the practice of mortifying themselves. One individual mortifies others, committed to the practice of mortifying others. One individual mortifies themselves and others, committed to the practice of mortifying themselves and others. One individual doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine.

³⁶ And what individual mortifies themselves, committed to the practice of mortifying themselves? It's when a person goes naked, ignoring conventions. ... And so they live committed to practicing these various ways of mortifying and tormenting the body. This is called an individual who mortifies themselves, being committed to the practice of mortifying themselves.

³⁷ And what individual mortifies others, committed to the practice of mortifying others? It's when an individual is a butcher of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood. This is called an individual who mortifies others, being committed to the practice of mortifying others.

³⁸ And what individual mortifies themselves and others, being committed to the practice of mortifying themselves and others? It's when an individual is an anointed aristocratic king or a well-to-do brahmin. He has a new ceremonial hall built to the east of the citadel. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. ... His bondservants, servants, and workers do their jobs under threat of punishment and danger, weeping, with tearful faces. This is called an individual who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

³⁹ And what individual doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others, living without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine?

⁴⁰ It's when a Realized One arises in the world, perfected, a fully awakened Buddha ... A householder hears that teaching, or a householder's child, or someone reborn in some good family. ... They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption ... second absorption ... third absorption ... fourth absorption.

⁴¹ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. ... They recollect their many kinds of past lives, with features and details. When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings pass on according to their deeds. When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’

⁴² This is called an individual who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine.”

⁴³ When he had spoken, the brahmins and householders of Sālā said to the Buddha, “Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the teaching clear in many ways. We go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember us as lay followers who have gone for refuge for life.”

MN 61: Advice to Rāhula at Ambalaṭṭhika

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

² Now at that time Venerable Rāhula was staying at Ambalaṭṭhikā. Then in the late afternoon, the Buddha came out of retreat and went to Ambalaṭṭhika to see Venerable Rāhula. Rāhula saw the Buddha coming off in the distance. He spread out a seat and placed water for washing the feet. The Buddha sat down on the seat spread out, and washed his feet. Rāhula bowed to the Buddha and sat down to one side.

³ Then the Buddha, leaving a little water in the pot, addressed Rāhula, "Rāhula, do you see this little bit of water left in the pot?" "Yes, sir." "That's how little of the ascetic's nature is left in those who are not ashamed to tell a deliberate lie."

⁴ Then the Buddha, discarding what little water was left in the pot, said to Rāhula, "Do you see this little bit of water that was discarded?" "Yes, sir." "That's how the ascetic's nature is discarded in those who are not ashamed to tell a deliberate lie."

⁵ Then the Buddha, turning the pot upside down, said to Rāhula, "Do you see how this pot is turned upside down?" "Yes, sir." "That's how the ascetic's nature is turned upside down in those who are not ashamed to tell a deliberate lie."

⁶ Then the Buddha, turning the pot right side up, said to Rāhula, "Do you see how this pot is vacant and hollow?" "Yes, sir." "That's how vacant and hollow the ascetic's nature is in those who are not ashamed to tell a deliberate lie."

⁷ Suppose there was a royal bull elephant with tusks like draft-poles, able to draw a heavy load, pedigree and battle-hardened. In battle it uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, but it still protects its trunk. So its rider thinks: 'This royal bull elephant still protects its trunk. It has not yet given its life.' But when that royal bull elephant ... in battle uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, and its trunk, its rider thinks: 'This royal bull elephant ... in battle uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, and its trunk. It has given its life. Now there is nothing that royal bull elephant would not do.' In the same way, when someone is not ashamed to tell a deliberate lie, there is no bad deed they would not do, I say. So you should train like this: 'I will not tell a lie, even for a joke.'

⁸ What do you think, Rāhula? What is the purpose of a mirror?" "It's for checking your reflection, sir." "In the same way, deeds of body, speech, and mind should be done only after repeated checking."

⁹ When you want to act with the body, you should check on that same deed: 'Does this act with the body that I want to do lead to hurting myself, hurting others, or hurting both? Is it unskillful, with

suffering as its outcome and result?’ If, while checking in this way, you know: ‘This act with the body that I want to do leads to hurting myself, hurting others, or hurting both. It’s unskillful, with suffering as its outcome and result.’ To the best of your ability, Rāhula, you should not do such a deed. But if, while checking in this way, you know: ‘This act with the body that I want to do doesn’t lead to hurting myself, hurting others, or hurting both. It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should do such a deed.

¹⁰ While you are acting with the body, you should check on that same act: ‘Does this act with the body that I am doing lead to hurting myself, hurting others, or hurting both? Is it unskillful, with suffering as its outcome and result?’ If, while checking in this way, you know: ‘This act with the body that I am doing leads to hurting myself, hurting others, or hurting both. It’s unskillful, with suffering as its outcome and result.’ Then, Rāhula, you should desist from such a deed. But if, while checking in this way, you know: ‘This act with the body that I am doing doesn’t lead to hurting myself, hurting others, or hurting both. It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should continue doing such a deed.

¹¹ After you have acted with the body, you should check on that same act: ‘Does this act with the body that I have done lead to hurting myself, hurting others, or hurting both? Is it unskillful, with suffering as its outcome and result?’ If, while checking in this way, you know: ‘This act with the body that I have done leads to hurting myself, hurting others, or hurting both. It’s unskillful, with suffering as its outcome and result.’ Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion. And having revealed it you should restrain yourself in future. But if, while checking in this way, you know: ‘This act with the body that I have done doesn’t lead to hurting myself, hurting others, or hurting both. It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

¹² When you want to act with speech, you should check on that same deed: ‘Does this act of speech that I want to do lead to hurting myself, hurting others, or hurting both? ...’ ...

¹³ If, while checking in this way, you know: ‘This act of speech that I have done leads to hurting myself, hurting others, or hurting both. It’s unskillful, with suffering as its outcome and result.’ Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion. And having revealed it you should restrain yourself in future. But if, while checking in this way, you know: ‘This act of speech that I have done doesn’t lead to hurting myself, hurting others, or hurting both. It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

¹⁴ When you want to act with the mind, you should check on that same deed: ‘Does this act of mind that I want to do lead to hurting myself, hurting others, or hurting both? ...’ ...

¹⁵ If, while checking in this way, you know: ‘This act of mind that I have done leads to hurting myself, hurting others, or hurting both. It’s unskillful, with suffering as its outcome and result.’ Then, Rāhula, you should be horrified, repelled, and disgusted by that deed. And being repelled, you should restrain yourself in future. But if, while checking in this way, you know: ‘This act with the mind that I have done doesn’t lead to hurting myself, hurting others, or hurting both. It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

¹⁶ All the ascetics and brahmins of the past, future, and present who purify their physical, verbal, and mental actions do so after repeatedly checking. So Rāhula, you should train yourself like this: ‘I will purify my physical, verbal, and mental actions after repeatedly checking.’” That is what the Buddha said. Satisfied, Venerable Rāhula approved what the Buddha said.

MN 62: The Longer Advice to Rāhula

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvathī for alms. And Venerable Rāhula also robed up and followed behind the Buddha.

³ Then the Buddha looked back at Rāhula and said, “Rāhula, you should truly see any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’” “Only form, Blessed One? Only form, Holy One?” “Form, Rāhula, as well as feeling and perception and choices and consciousness.”

⁴ Then Rāhula thought, “Who would go to the village for alms today after being advised directly by the Buddha?” Turning back, he sat down cross-legged at the root of a certain tree, setting his body straight, and bringing mindfulness to the present.

⁵ Venerable Sāriputta saw him sitting there, and addressed him, “Rāhula, develop mindfulness of breathing. When mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial.”

⁶ Then in the late afternoon, Rāhula came out of retreat, went to the Buddha, bowed, sat down to one side, and said to him:

⁷ “Sir, how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?”

⁸ “Rāhula, the interior earth element is anything internal, personal, that’s hard, solid, and appropriated. This includes: head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces; or anything else internal, personal, that’s hard, solid, and appropriated. This is called the interior earth element. The interior earth element and the exterior earth element are just the earth element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you grow disillusioned with the earth element, detaching the mind from the earth element.

⁹ And what is the water element? The water element may be interior or exterior. And what is the interior water element? Anything internal, personal, that’s water, watery, and appropriated. This includes: bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine; or anything else internal, personal, that’s water, watery, and appropriated. This is called the interior water element. The interior water element and the exterior water element are just the water element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is

not my self.’ When you truly see with right understanding, you grow disillusioned with the water element, detaching the mind from the water element.

¹⁰ And what is the fire element? The fire element may be interior or exterior. And what is the interior fire element? Anything internal, personal, that’s fire, fiery, and appropriated. This includes: that which warms, that which ages, that which heats you up when feverish, that which properly digests food and drink; or anything else internal, personal, that’s fire, fiery, and appropriated. This is called the interior fire element. The interior fire element and the exterior fire element are just the fire element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you grow disillusioned with the fire element, detaching the mind from the fire element.

¹¹ And what is the air element? The air element may be interior or exterior. And what is the interior air element? Anything internal, personal, that’s air, airy, and appropriated. This includes: winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs, in-breaths and out-breaths; or anything else internal, personal, that’s air, airy, and appropriated. This is called the interior air element. The interior air element and the exterior air element are just the air element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you grow disillusioned with the air element, detaching the mind from the air element.

¹² And what is the space element? The space element may be interior or exterior. And what is the interior space element? Anything internal, personal, that’s space, spacious, and appropriated. This includes: the ear canals, nostrils, and mouth; and the space for swallowing what is eaten and drunk, the space where it stays, and the space for excreting it from the nether regions; or anything else internal, personal, that’s space, spacious, and appropriated. This is called the interior space element. The interior space element and the exterior space element are just the space element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you grow disillusioned with the space element, detaching the mind from the space element.

¹³ Rāhula, meditate like the earth. For when you meditate like the earth, pleasant and unpleasant contacts will not occupy your mind. Suppose they were to toss both clean and unclean things on the earth, like feces, urine, spit, pus, and blood. The earth isn’t horrified, repelled, and disgusted because of this. In the same way, meditate like the earth. For when you meditate like the earth, pleasant and unpleasant contacts will not occupy your mind.

¹⁴ Meditate like water. For when you meditate like water, pleasant and unpleasant contacts will not occupy your mind. Suppose they were to wash both clean and unclean things in the water, like feces, urine, spit, pus, and blood. The water isn’t horrified, repelled, and disgusted because of this. In the same way, meditate like water. For when you meditate like water, pleasant and unpleasant contacts will not occupy your mind.

¹⁵ Meditate like fire. For when you meditate like fire, pleasant and unpleasant contacts will not occupy your mind. Suppose a fire were to burn both clean and unclean things, like feces, urine, spit, pus, and blood. The fire isn’t horrified, repelled, and disgusted because of this. In the same way, meditate like fire. For when you meditate like fire, pleasant and unpleasant contacts will not occupy your mind.

¹⁶ Meditate like wind. For when you meditate like wind, pleasant and unpleasant contacts will not occupy your mind. Suppose the wind were to blow on both clean and unclean things, like feces, urine, spit, pus, and blood. The wind isn't horrified, repelled, and disgusted because of this. In the same way, meditate like the wind. For when you meditate like wind, pleasant and unpleasant contacts will not occupy your mind.

¹⁷ Meditate like space. For when you meditate like space, pleasant and unpleasant contacts will not occupy your mind. Just as space is not established anywhere, in the same way, meditate like space. For when you meditate like space, pleasant and unpleasant contacts will not occupy your mind.

¹⁸ Meditate on love. For when you meditate on love any ill will will be given up.

¹⁹ Meditate on compassion. For when you meditate on compassion any cruelty will be given up.

²⁰ Meditate on rejoicing. For when you meditate on rejoicing any discontent will be given up.

²¹ Meditate on equanimity. For when you meditate on equanimity any aversion will be given up.

²² Meditate on ugliness. For when you meditate on ugliness any lust will be given up.

²³ Meditate on impermanence. For when you meditate on impermanence any conceit 'I am' will be given up.

²⁴ Develop mindfulness of breathing. When mindfulness of breathing is developed and cultivated it's very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

²⁵ It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and brings mindfulness to the present. Just mindful, they breathe in. Mindful, they breathe out.

²⁶ Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.' Breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.' They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.' They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.'

²⁷ They practice like this: 'I'll breathe in experiencing rapture.' They practice like this: 'I'll breathe out experiencing rapture.' They practice like this: 'I'll breathe in experiencing bliss.' They practice like this: 'I'll breathe out experiencing bliss.' They practice like this: 'I'll breathe in experiencing the mental process.' They practice like this: 'I'll breathe out experiencing the mental process.' They practice like this: 'I'll breathe in stilling the mental process.' They practice like this: 'I'll breathe out stilling the mental process.'

²⁸ They practice like this: 'I'll breathe in experiencing the mind.' They practice like this: 'I'll breathe out experiencing the mind.' They practice like this: 'I'll breathe in gladdening the mind.' They practice like this: 'I'll breathe out gladdening the mind.' They practice like this: 'I'll breathe in immersing the mind in samādhi.' They practice like this: 'I'll breathe out immersing the mind in samādhi.' They practice like this: 'I'll breathe in freeing the mind.' They practice like this: 'I'll breathe out freeing the mind.'

²⁹ They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’ They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’ They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing cessation.’ They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

³⁰ Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial. When mindfulness of breathing is developed and cultivated in this way, even as the final breaths cease they are known, not unknown.” That is what the Buddha said. Satisfied, Venerable Rāhula approved what the Buddha said.

MN 63: The Shorter Discourse With Mālunkya

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Then as Venerable Mālunkyaputta was in private retreat this thought came to his mind: “There are several convictions that the Buddha has left undeclared; he has set them aside and turned them down. For example: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are one and the same, or the soul is one thing, the body another; after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists. The Buddha does not explain these points to me. I don’t endorse that, and do not accept it. I’ll go to him and ask him about this. If he gives me a straight answer on any of these points, I will lead the spiritual life under him. If he does not explain these points to me, I shall resign the training and return to a lesser life.”

³ Then in the late afternoon, Mālunkyaputta came out of retreat and went to the Buddha. He bowed, sat down to one side, and told the Buddha of his thoughts. He then continued: “If the Buddha knows that the cosmos is eternal, please tell me. If you know that the cosmos is not eternal, tell me. If you don’t know whether the cosmos is eternal or not, then it is straightforward to simply say: ‘I neither know nor see.’ If you know that the cosmos is finite, or infinite; that the soul and the body are one and the same, or is the soul one thing, the body another; that after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists, please tell me. If you don’t know any of these things, then it is straightforward to simply say: ‘I neither know nor see.’”

⁴ “What, Mālunkyaputta, did I ever say to you: ‘Come, Mālunkyaputta, lead the spiritual life under me, and I will declare these things to you’?” “No, sir.” “Or did you ever say to me: ‘Sir, I will lead the spiritual life under the Buddha, and the Buddha will declare these things to me’?” “No, sir.” “So it seems that I did not say to you: ‘Come, Mālunkyaputta, lead the spiritual life under me, and I will declare these things to you.’ And you never said to me: ‘Sir, I will lead the spiritual life under the Buddha, and the Buddha will declare these things to me.’ In that case, you futile man, who are you and what do you disavow?”

⁵ Suppose someone were to say this: ‘I will not lead the spiritual life under the Buddha until the Buddha declares to me that the cosmos is eternal, or that the cosmos is not eternal ... or that after death a realized one neither still exists nor no longer exists.’ That would still remain undeclared by the Realized One, and meanwhile that individual would die. Suppose a man was struck by an arrow thickly smeared with poison. His friends and colleagues, relatives and kin would get a surgeon to treat him. But the man would say: ‘I won’t extract this arrow as long as I don’t know whether the man who wounded me was an aristocrat, a brahmin, a peasant, or a menial.’ He’d say: ‘I won’t

extract this arrow as long as I don't know the following things about the man who wounded me: his name and clan; whether he's tall, short, or medium; whether his skin is black, brown, or dingy; and whether he comes from such-and-such village, town, or city. I won't extract this arrow as long as I don't know whether the bow that wounded me was straight or recurved; whether the bow-string is made of swallow-wort fibre, sunn hemp fibre, sinew, sanseveria fibre, or spurge fibre; whether the shaft is made from a bush or a plantation tree; whether the shaft was fitted with feathers from a vulture, a heron, a hawk, a peacock, or a stork; whether the shaft was bound with sinews of a cow, a buffalo, a black lion, or an ape; and whether the arrowhead was spiked, razor-tipped, barbed, made of iron or a calf's tooth, or lancet-shaped.' That man would still not have learned these things, and meanwhile they'd die. In the same way, suppose someone was to say: 'I will not lead the spiritual life under the Buddha until the Buddha declares to me that the cosmos is eternal, or that the cosmos is not eternal ... or that after death a realized one neither still exists nor no longer exists.' That would still remain undeclared by the Realized One, and meanwhile that individual would die.

⁶ It's not true that if there were the view 'the cosmos is eternal' there would be the living of the spiritual life. It's not true that if there were the view 'the cosmos is not eternal' there would be the living of the spiritual life. When there is the view that the cosmos is eternal or that the cosmos is not eternal, there is rebirth, there is old age, there is death, and there is sorrow, lamentation, pain, sadness, and distress. And it is the defeat of these things in this very life that I advocate. It's not true that if there were the view 'the cosmos is finite' ... 'the cosmos is infinite' ... 'the soul and the body are one and the same' ... 'the soul is one thing, the body another' ... 'a realized one still exists after death' ... 'a realized one no longer exists after death' ... 'a realized one both still exists and no longer exists after death' ... 'a realized one neither still exists nor no longer exists after death' there would be the living of the spiritual life. When there are any of these views there is rebirth, there is old age, there is death, and there is sorrow, lamentation, pain, sadness, and distress. And it is the defeat of these things in this very life that I advocate.

⁷ So, Māluṅkyaputta, you should remember what I have not declared as undeclared, and what I have declared as declared. And what have I not declared? I have not declared the following: 'the cosmos is eternal,' 'the cosmos is not eternal,' 'the cosmos is finite,' 'the world is infinite,' 'the soul and the body are one and the same,' 'the soul is one thing, the body another,' 'a realized one still exists after death,' 'a realized one no longer exists after death,' 'a realized one both still exists and no longer exists after death,' 'a realized one neither still exists nor no longer exists after death.'

⁸ And why haven't I declared these things? Because they aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why I haven't declared them.

⁹ And what have I declared? I have declared the following: 'this is suffering,' 'this is the origin of suffering,' 'this is the cessation of suffering,' 'this is the practice that leads to the cessation of suffering.'

¹⁰ And why have I declared these things? Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why I have declared them. So, Māluṅkyaputta, you should remember what I have not declared as undeclared, and what I have declared as declared." That is what the Buddha said. Satisfied, Venerable Māluṅkyaputta approved what the Buddha said.

MN 64: The Longer Discourse With Mālunkya

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, do you remember the five lower fetters taught by me?” When he said this, Venerable Mālunkyaputta said to him, “Sir, I remember them.” “But how do you remember them?” “I remember the lower fetters taught by the Buddha as follows: substantialist view, doubt, misapprehension of precepts and observances, sensual desire, and ill will. That’s how I remember the five lower fetters taught by the Buddha.”

³ “Who on earth do you remember being taught the five lower fetters in that way? Wouldn’t the wanderers of other religions fault you using the simile of the infant? For a little baby doesn’t even have a concept of ‘substantial reality’, so how could substantialist view possibly arise in them? Yet the underlying tendency to substantialist view still lies within them. A little baby doesn’t even have a concept of ‘teachings’, so how could doubt about the teachings possibly arise in them? Yet the underlying tendency to doubt still lies within them. A little baby doesn’t even have a concept of ‘precepts’, so how could misapprehension of precepts and observances possibly arise in them? Yet the underlying tendency to misapprehension of precepts and observances still lies within them. A little baby doesn’t even have a concept of ‘sensual pleasures’, so how could desire for sensual pleasures possibly arise in them? Yet the underlying tendency to sensual desire still lies within them. A little baby doesn’t even have a concept of ‘sentient beings’, so how could ill will for sentient beings possibly arise in them? Yet the underlying tendency to ill will still lies within them. Wouldn’t the wanderers of other religions fault you using the simile of the infant?”

⁴ When he said this, Venerable Ānanda said to the Buddha, “Now is the time, Blessed One! Now is the time, Holy One! May the Buddha teach the five lower fetters. The mendicants will listen and remember it.” “Well then, Ānanda, listen and apply your mind well, I will speak.” “Yes, sir,” Ānanda replied. The Buddha said this:

⁵ “Ānanda, take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons. Their heart is overcome and mired in substantialist view, and they don’t truly understand the escape from substantialist view that has arisen. That substantialist view is entrenched in them, not eliminated: it is a lower fetter. Their heart is overcome and mired in doubt, and they don’t truly understand the escape from doubt that has arisen. That doubt is entrenched in them, not eliminated: it is a lower fetter. Their heart is overcome and mired in misapprehension of precepts and observances, and they don’t truly understand the escape from misapprehension of precepts and observances that has arisen. That misapprehension of precepts and

observances is entrenched in them, not eliminated: it is a lower fetter. Their heart is overcome and mired in sensual desire, and they don't truly understand the escape from sensual desire that has arisen. That sensual desire is entrenched in them, not eliminated: it is a lower fetter. Their heart is overcome and mired in ill will, and they don't truly understand the escape from ill will that has arisen. That ill will is entrenched in them, not eliminated: it is a lower fetter.

⁶ But a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. Their heart is not overcome and mired in substantialist view, and they truly understand the escape from substantialist view that has arisen. That substantialist view, along with any underlying tendency to it, is given up in them. Their heart is not overcome and mired in doubt, and they truly understand the escape from doubt that has arisen. That doubt, along with any underlying tendency to it, is given up in them. Their heart is not overcome and mired in misapprehension of precepts and observances, and they truly understand the escape from misapprehension of precepts and observances that has arisen. That misapprehension of precepts and observances, along with any underlying tendency to it, is given up in them. Their heart is not overcome and mired in sensual desire, and they truly understand the escape from sensual desire that has arisen. That sensual desire, along with any underlying tendency to it, is given up in them. Their heart is not overcome and mired in ill will, and they truly understand the escape from ill will that has arisen. That ill will, along with any underlying tendency to it, is given up in them. There is a path and a practice for giving up the five lower fetters. It's not possible to know or see or give up the five lower fetters without relying on that path and that practice. Suppose there was a large tree standing with heartwood. It's not possible to cut out the heartwood without having cut through the bark and the softwood. In the same way, there is a path and a practice for giving up the five lower fetters. It's not possible to know or see or give up the five lower fetters without relying on that path and that practice.

⁷ But it is possible to know and see and give up the five lower fetters by relying on that path and that practice.

⁸ Suppose there was a large tree standing with heartwood. It is possible to cut out the heartwood after having cut through the bark and the softwood. In the same way, there is a path and a practice for giving up the five lower fetters. It is possible to know and see and give up the five lower fetters by relying on that path and that practice. Suppose the Ganges River was full to the brim so a crow could drink from it. Then along comes a feeble person, who thinks: 'By swimming with my arms I'll safely cross over to the far shore of the Ganges.' But they're not able to do so. In the same way, when the Dhamma is being taught to them for the cessation of substantial reality, those whose mind does not leap forth, gain confidence, settle down, and become decided should be regarded as being like that feeble person. Suppose the Ganges River was full to the brim so a crow could drink from it. Then along comes a strong person, who thinks: 'By swimming with my arms I'll safely cross over to the far shore of the Ganges.' And they are able to do so. In the same way, when the Dhamma is being taught to them for the cessation of substantial reality, those whose mind leaps forth, gains confidence, settles down, and becomes decided should be regarded as being like that strong person.

⁹ And what, Ānanda, is the path and the practice for giving up the five lower fetters? It's when a mendicant—due to the seclusion from attachments, the giving up of unskillful qualities, and the complete settling of physical discomforts—quite secluded from sensual pleasures, secluded from

unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They contemplate the phenomena there—including in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as gloom, as an affliction, as alien, as breaking apart, as empty, as not-self. They turn their mind away from those things, and apply it to the element free of death: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This is the path and the practice for giving up the five lower fetters.

¹⁰ Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption ... third absorption ... fourth absorption. They contemplate the phenomena there—including in form, feeling, perception, choices, and consciousness—as impermanent ... They turn their mind away from those things ... If they don’t attain the ending of defilements, they’re reborn spontaneously ... and are not liable to return from that world. This too is the path and the practice for giving up the five lower fetters.

¹¹ Furthermore, a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. They contemplate the phenomena there—including in feeling, perception, choices, and consciousness—as impermanent ... They turn their mind away from those things ... If they don’t attain the ending of defilements, they’re reborn spontaneously ... and are not liable to return from that world. This too is the path and the practice for giving up the five lower fetters.

¹² Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. They contemplate the phenomena there—including in feeling, perception, choices, and consciousness—as impermanent ... They turn their mind away from those things ... If they don’t attain the ending of defilements, they’re reborn spontaneously ... and are not liable to return from that world. This too is the path and the practice for giving up the five lower fetters.

¹³ Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. They contemplate the phenomena there—including in feeling, perception, choices, and consciousness—as impermanent ... They turn their mind away from those things ... If they don’t attain the ending of defilements, they’re reborn spontaneously ... and are not liable to return from that world. This too is the path and the practice for giving up the five lower fetters.”

¹⁴ “Sir, if this is the path and the practice for giving up the five lower fetters, how then are some mendicants here released in heart while others are released by wisdom?” “In that case, I say it is the disparity of their faculties.” That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

MN 65: With Bhaddāli

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, I eat my food in one sitting per day. Doing so, I find that I’m healthy and well, nimble, strong, and living comfortably. You too should eat your food in one sitting per day. Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.”

³ When he said this, Venerable Bhaddāli said to the Buddha, “Sir, I’m not going to attempt to eat my food in one sitting per day. For when eating once a day I might feel remorse and regret.”

⁴ “Well then, Bhaddāli, eat one part of the meal in the place where you’re invited, and bring the rest back to eat. Eating this way, too, you will sustain yourself.” “Sir, I’m not going to attempt to eat that way, either. For when eating that way I might also feel remorse and regret.” Then, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, Bhaddāli announced he would not attempt to keep it. Then for the whole of that three months Bhaddāli would not see the Buddha face to face, as happens when someone doesn’t fulfill the training according to the Teacher’s instructions.

⁵ At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

⁶ Then Bhaddāli went up to those mendicants, and exchanged greetings with them. When the greetings and polite conversation were over, he sat down to one side. The mendicants said to Bhaddāli, “Reverend Bhaddāli, this robe is being made for the Buddha. When it’s finished and the three months of the rains residence have passed the Buddha will set out wandering. Come on, Bhaddāli, learn your lesson. Don’t make it hard for yourself later on.”

⁷ “Yes, reverends,” Bhaddāli replied. He went to the Buddha, bowed, sat down to one side, and said to him, “I made a mistake, sir. It was foolish, stupid, and unskillful of me that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, I announced I would not attempt to keep it. Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

⁸ “Indeed, Bhaddāli, you made a mistake. It was foolish, stupid, and unskillful of you that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, you announced you would not attempt to keep it.

⁹ And you didn’t realize this situation: ‘The Buddha is staying in Sāvattthī, and he’ll know me as the mendicant named Bhaddāli who doesn’t fulfill the training according to the Teacher’s instructions.’ And you didn’t realize this situation: ‘Several monks have commenced the rains retreat in Sāvattthī

... several nuns have commenced the rains retreat in Sāvathī ... several laymen reside in Sāvathī ... several laywomen reside in Sāvathī, and they'll know me as the mendicant named Bhaddāli who doesn't fulfill the training according to the Teacher's instructions. ... Several ascetics and brahmins who follow various other religions have commenced the rains retreat in Sāvathī, and they'll know me as the mendicant named Bhaddāli, one of the senior disciples of Gotama, who doesn't fulfill the training according to the Teacher's instructions.' You also didn't realize this situation."

¹⁰ "I made a mistake, sir. It was foolish, stupid, and unskillful of me that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, I announced I would not attempt to keep it. Please, sir, accept my mistake for what it is, so I will restrain myself in future." "Indeed, Bhaddāli, you made a mistake. It was foolish, stupid, and unskillful of you that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, you announced you would not attempt to keep it."

¹¹ What do you think, Bhaddāli? Suppose I was to say this to a mendicant who is freed both ways: 'Please, mendicant, be a bridge for me to cross over the mud.' Would they cross over themselves, or struggle to get out of it, or just say no?" "No, sir." "What do you think, Bhaddāli? Suppose I was to say the same thing to a mendicant who is freed by wisdom, or a direct witness, or attained to view, or freed by faith, or a follower of teachings, or a follower by faith: 'Please, mendicant, be a bridge for me to cross over the mud.' Would they cross over themselves, or struggle to get out of it, or just say no?" "No, sir."

¹² "What do you think, Bhaddāli? At that time were you freed both ways, freed by wisdom, a direct witness, attained to view, freed by faith, a follower of teachings, or a follower by faith?" "No, sir." "Weren't you vacuous, hollow, and mistaken?"

¹³ "Yes, sir. I made a mistake ... Please, sir, accept my mistake for what it is, so I will restrain myself in future." "Indeed, Bhaddāli, you made a mistake. ... But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future."

¹⁴ Bhaddāli, take a mendicant who doesn't fulfill the training according to the Teacher's instructions. They think, 'Why don't I frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. Hopefully I'll realize a superhuman distinction in knowledge and vision worthy of the noble ones.' So they frequent a secluded lodging. While they're living withdrawn, they're reprimanded by the Teacher, by sensible spiritual companions after examination, by deities, and by themselves. Being reprimanded in this way, they don't realize any superhuman distinction in knowledge and vision worthy of the noble ones. Why is that? Because that's how it is when someone doesn't fulfill the training according to the Teacher's instructions.

¹⁵ But take a mendicant who does fulfill the training according to the Teacher's instructions. They think, 'Why don't I frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. Hopefully I'll realize a superhuman distinction in knowledge and vision worthy of the noble ones.' They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While they're living withdrawn, they're not reprimanded by the Teacher, by sensible spiritual companions after examination, by deities, or by themselves. Not being

reprimanded in this way, they realize a superhuman distinction in knowledge and vision worthy of the noble ones.

¹⁶ Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

¹⁷ Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions. Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions. Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

¹⁸ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details. Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

¹⁹ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. ... they're reborn in the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. ... they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman ... they understand how sentient beings pass on according to their deeds. Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

²⁰ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

²¹ Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.' Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions."

²² When he said this, Venerable Bhaddāli said to the Buddha, "What is the cause, sir, what is the reason why they punish some monk, repeatedly pressuring him? And what is the cause, what is the reason why they don't similarly punish another monk, repeatedly pressuring him?"

²³ "Take a monk who is a frequent offender with many offenses. When admonished by the monks, he dodges the issue, distracting the discussion with irrelevant points. He displays annoyance, hate, and bitterness. He doesn't proceed properly, he doesn't fall in line, he doesn't proceed to get past it, and he doesn't say: 'I'll do what pleases the Saṅgha.' In such a case, the monks say: 'Reverends, this monk is a frequent offender, with many offenses. When admonished by the monks, he dodges the issue, distracting the discussion with irrelevant points. He displays annoyance, hate, and bitterness. He doesn't proceed properly, he doesn't fall in line, he doesn't proceed to get past it, and he doesn't say: "I'll do what pleases the Saṅgha." It'd be good for the venerables to examine this monk in such a way that this disciplinary issue is not quickly settled.' And that's what they do.

²⁴ Take some other monk who is a frequent offender with many offenses. When admonished by the monks, he doesn't dodge the issue, distracting the discussion with irrelevant points. He doesn't display annoyance, hate, and bitterness. He proceeds properly, he falls in line, he proceeds to get past it, and he says: 'I'll do what pleases the Saṅgha.' In such a case, the monks say: 'Reverends, this monk is a frequent offender, with many offenses. When admonished by the monks, he doesn't dodge the issue, distracting the discussion with irrelevant points. He doesn't display annoyance, hate, and bitterness. He proceeds properly, he falls in line, he proceeds to get past it, and he says: "I'll do what pleases the Saṅgha." It'd be good for the venerables to examine this monk in such a way that this disciplinary issue is quickly settled.' And that's what they do.

²⁵ Take some other monk who is an occasional offender without many offenses. When admonished by the monks, he dodges the issue ... In such a case, the monks say: 'Reverends, this monk is an occasional offender without many offenses. When admonished by the monks, he dodges the issue ... It'd be good for the venerables to examine this monk in such a way that this disciplinary issue is not quickly settled.' And that's what they do.

²⁶ Take some other monk who is an occasional offender without many offenses. When admonished by the monks, he doesn't dodge the issue ... In such a case, the monks say: 'Reverends, this monk is an occasional offender without many offenses. When admonished by the monks, he doesn't dodge the issue ... It'd be good for the venerables to examine this monk in such a way that this disciplinary issue is quickly settled.' And that's what they do.

²⁷ Take some other monk who gets by with mere faith and fondness. In such a case, the monks say: 'Reverends, this monk gets by with mere faith and fondness. Suppose we punish him, repeatedly pressuring him— no, let him not lose what little faith and fondness he has!'

²⁸ Suppose there was a person with one eye. Their friends and colleagues, relatives and kin would protect that one eye: 'Let them not lose the one eye that they have!' In the same way, some monk gets by with mere faith and fondness. In such a case, the monks say: 'Reverends, this monk gets by with

mere faith and fondness. Suppose we punish him, repeatedly pressuring him— no, let him not lose what little faith and love he has!’ This is the cause, this is the reason why they punish some monk, repeatedly pressuring him. And this is the cause, this is the reason why they don’t similarly punish another monk, repeatedly pressuring him.”

²⁹ “What is the cause, sir, what is the reason why there used to be fewer training rules but more enlightened mendicants? And what is the cause, what is the reason why these days there are more training rules and fewer enlightened mendicants?”

³⁰ “That’s how it is, Bhaddāli. When sentient beings are in decline and the true teaching is disappearing there are more training rules and fewer enlightened mendicants. The Teacher does not lay down training rules for disciples as long as certain defiling influences have not appeared in the Saṅgha. But when such defiling influences appear in the Saṅgha, the Teacher lays down training rules for disciples to protect against them.

³¹ And they don’t appear until the Saṅgha has attained a great size, an abundance of material support and fame, learning, and seniority. But when the Saṅgha has attained these things, then such defiling influences appear in the Saṅgha, and the Teacher lays down training rules for disciples to protect against them.

³² There were only a few of you there at the time when I taught the exposition on the simile of the thoroughbred colt. Do you remember that, Bhaddāli?” “No, sir.” “What do you believe the reason for that is?” “Sir, it’s surely because for a long time now I haven’t fulfilled the training according to the Teacher’s instructions.” “That’s not the only reason, Bhaddāli. Rather, for a long time I have encompassed your mind and known: ‘While I’m teaching, this futile man doesn’t pay attention, apply the mind, concentrate wholeheartedly, or actively listen to the teaching.’ Still, Bhaddāli, I shall teach the exposition on the simile of the thoroughbred colt. Listen and apply your mind well, I will speak.” “Yes, sir,” Bhaddāli replied. The Buddha said this:

³³ “Suppose a deft horse trainer were to obtain a fine thoroughbred. First of all he’d make it get used to wearing the bit. Because it has not done this before, it still resorts to some twists, ducks, and dodges. But with regular and gradual practice its bad behavior is extinguished. When it has done this, the horse trainer next makes it get used to wearing the harness. Because it has not done this before, it still resorts to some twists, ducks, and dodges. But with regular and gradual practice its bad behavior is extinguished. When it has done this, the horse trainer next makes it get used to walking in procession, circling, prancing, galloping, charging, the protocols and customs of court, and in the very best speed, fleetness, and camaraderie. Because it has not done this before, it still resorts to some twists, ducks, and dodges. But with regular and gradual practice its bad behavior is extinguished. When it has done this, the horse trainer next rewards it with a grooming and a rub down. A fine royal thoroughbred with these ten factors is worthy of a king, fit to serve a king, and reckoned as a factor of kingship.

³⁴ In the same way, a mendicant with ten qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What ten? It’s when a mendicant has an adept’s right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. A mendicant with these ten qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of

eneration with cupped palms, and is the supreme field of merit for the world.” That is what the Buddha said. Satisfied, Venerable Bhaddāli approved what the Buddha said.

MN 66: The Simile of the Quail

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Aṅguttarāpans, near the town of theirs named Āpaṇa.

² Then the Buddha robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms. He wandered for alms in Āpaṇa. After the meal, on his return from almsround, he went to a certain forest grove for the day's meditation. Having plunged deep into it, he sat at the root of a certain tree to meditate.

³ Venerable Udāyī also robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms. He wandered for alms in Āpaṇa. After the meal, on his return from almsround, he went to that forest grove for the day's meditation. Having plunged deep into it, he sat at the root of a certain tree to meditate. Then as Venerable Udāyī was in private retreat this thought came to his mind:

⁴ “The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness! He has rid us of so many unskillful things and gifted us so many skillful things!”

⁵ Then in the late afternoon, Udāyī came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him:

⁶ “Just now, sir, as I was in private retreat this thought came to mind: ‘The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness! He has rid us of so many unskillful things and gifted us so many skillful things!’ For we used to eat at dusk, at daybreak, and at the wrong time of day. But then there came a time when the Buddha addressed the mendicants, saying, ‘Please, mendicants, give up that meal at the wrong time of day.’ At that, sir, we became sad and upset, ‘But these faithful householders give us delicious fresh and cooked foods at the wrong time of day. And the Blessed One tells us to give it up! The Holy One tells us to let it go!’ But when we considered our fondness and respect for the Buddha, and our sense of conscience and prudence, we gave up that meal at the wrong time of day. Then we ate at dusk and daybreak. But then there came a time when the Buddha addressed the mendicants, saying, ‘Please, mendicants, give up that meal at the wrong time of night.’ At that, sir, we became sad and upset, ‘But that’s considered the more delicious of the two meals. And the Blessed One tells us to give it up! The Holy One tells us to let it go!’ Once it so happened that a certain person got some soup during the day. He said, ‘Come, let’s set this aside; we’ll enjoy it together this evening.’ Nearly all meals are prepared at night, only a few in the day. But when we considered our love and respect for the Buddha, and our sense of conscience and prudence, we gave up that meal at the wrong time of night. In the past, mendicants went wandering for alms in the dark of the night. They walked into a swamp, or fell into a sewer, or collided with a thorn bush, or collided with a sleeping cow, or encountered youths escaping a crime or on their way to commit one, or were invited by a lady to commit a lewd act. Once it so happened that I was wandering for alms in the dark of the night. A woman washing a pot saw me by a flash of

lightning. Startled, she cried out, 'Woe is me! It's a damn goblin!' When she said this, I said to her, 'Sister, I am no goblin. I'm a mendicant waiting for alms.' 'Die, mendicant's father! Die, mendicant's mother! Better to have your belly sliced open with a sharp meat cleaver than to wander for alms in the dark of night for the sake of your belly!' Recollecting that, I thought, 'The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness! He has rid us of so many unskillful things and gifted us so many skillful things!'"

⁷ "This is exactly what happens when some futile people are told by me to give something up. They say, 'What, such a trivial, trifling thing as this? This ascetic is much too strict!' They don't give it up, and they nurse bitterness toward me; and for the mendicants who want to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.

⁸ Suppose a quail was tied with a vine, and was waiting there to be injured, caged, or killed. Would it be right to say that, for that quail, that vine is weak, feeble, rotten, and insubstantial?" "No, sir. For that quail, that vine is a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke." "In the same way, when some futile people are told by me to give something up, they say, 'What, such a trivial, trifling thing as this? This ascetic is much too strict!' They don't give it up, and they nurse bitterness toward me; and for the mendicants who want to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.

⁹ But when some gentlemen are told by me to give something up, they say, 'What, we just have to give up such a trivial, trifling thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?' They give it up, and they don't nurse bitterness toward me; and when the mendicants who want to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer. For them, that bond is weak, feeble, rotten, and insubstantial.

¹⁰ Suppose there was a royal bull elephant with tusks like draft-poles, able to draw a heavy load, pedigree and battle-hardened. And it was bound with a strong harness. But just by twisting its body a little, it would break apart its bonds and go wherever it wants. Would it be right to say that, for that bull elephant, that strong harness is a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke?" "No, sir. For that bull elephant, that strong harness is weak, feeble, rotten, and insubstantial." "In the same way, when some gentlemen are told by me to give something up, they say, 'What, we just have to give up such a trivial, trifling thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?' They give it up, and they don't nurse bitterness toward me; and when the mendicants who want to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer. For them, that bond is weak, feeble, rotten, and insubstantial.

¹¹ Suppose there was a poor man, with few possessions and little wealth. He had a single broken-down hovel open to the crows, not the best sort; a single broken-down couch, not the best sort; a single pot for storing grain, not the best sort; and a single wifey, not the best sort. He'd see a mendicant sitting in meditation in the cool shade, their hands and feet well washed after eating a satisfying meal. He'd think, 'The ascetic life is so very pleasant! The ascetic life is so very healthy! If only I could shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.' But he's not able to give up his broken-down hovel, his broken-down couch, his pot for storing grain, or his wifey—none of which are the best sort—in order to go forth. Would it be right to say that, for that man, those bonds are weak, feeble, rotten, and insubstantial?" "No, sir. For that man, they are a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke." "In the same

way, when some futile people are told by me to give something up, they say, ‘What, such a trivial, trifling thing as this? This ascetic is much too strict!’ They don’t give it up, and they nurse bitterness toward me; and for the mendicants who want to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.

¹² Suppose there was a rich householder or householder’s child, affluent, and wealthy. He had a vast amount of gold ingots, grain, fields, lands, wives, and male and female bondservants. He’d see a mendicant sitting in meditation in the cool shade, their hands and feet well washed after eating a satisfying meal. He’d think, ‘The ascetic life is so very pleasant! The ascetic life is so very healthy! If only I could shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.’ And he is able to give up his vast amount of gold ingots, grain, fields, lands, wives, and male and female bondservants in order to go forth. Would it be right to say that, for that householder, they are a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke?” “No, sir. For that householder, those bonds are weak, feeble, rotten, and insubstantial.” “In the same way, when some gentlemen are told by me to give something up, they say, ‘What, we just have to give up such a trivial, trifling thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?’ They give it up, and they don’t nurse bitterness toward me; and when the mendicants who want to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer. For them, that bond is weak, feeble, rotten, and insubstantial.

¹³ Udāyī, these four individuals are found in the world. What four?

¹⁴ Take a certain individual practicing to give up and let go of attachments. As they do so, memories and thoughts connected with attachments beset them. They tolerate them and don’t give them up, dispel them, eliminate them, and obliterate them. I call this individual ‘fettered’, not ‘detached’. Why is that? Because I understand the disparity of faculties as it applies to this individual.

¹⁵ Take another individual practicing to give up and let go of attachments. As they do so, memories and thoughts connected with attachments beset them. They don’t tolerate them, but give them up, dispel them, eliminate them, and obliterate them. I also call this individual ‘fettered’, not ‘detached’. Why is that? Because I understand the disparity of faculties as it applies to this individual.

¹⁶ Take another individual practicing to give up and let go of attachments. As they do so, memories and thoughts connected with attachments beset them every so often, due to the loss of mindfulness. Slowly mindfulness arises, then they quickly give up, dispel, eliminate, and obliterate those thoughts. Suppose there was an iron cauldron that had been heated all day, and a person let two or three drops of water fall onto it. Slowly the drops fall, but then they quickly dry up and evaporate. In the same way, take an individual practicing to give up and let go of attachments. As they do so, memories and thoughts connected with attachments beset them every so often, due to the loss of mindfulness. Slowly mindfulness arises, but then they quickly give up, dispel, eliminate, and obliterate those thoughts. I also call this individual ‘fettered’, not ‘detached’. Why is that? Because I understand the disparity of faculties as it applies to this individual.

¹⁷ Take another individual who, understanding that attachment is the root of suffering, is freed with the ending of attachments. I call this individual ‘detached’, not ‘fettered’. Why is that? Because I understand the disparity of faculties as it applies to this individual. These are the four individuals found in the world.

¹⁸ Udāyī, these are the five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

¹⁹ The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure—a filthy, ordinary, ignoble pleasure. Such pleasure should not be cultivated or developed, but should be feared, I say.

²⁰ Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption.

²¹ This is called the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening. Such pleasure should be cultivated and developed, and should not be feared, I say.

²² Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. This belongs to the perturbable, I say. And what there belongs to the perturbable? Whatever placing of the mind and keeping it connected has not ceased there is what belongs to the perturbable.

²³ Take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption. This belongs to the perturbable, I say. And what there belongs to the perturbable? Whatever rapture and bliss has not ceased there is what belongs to the perturbable.

²⁴ Take a mendicant who, with the fading away of rapture, enters and remains in the third absorption. This belongs to the perturbable. And what there belongs to the perturbable? Whatever bliss with equanimity has not ceased there is what belongs to the perturbable.

²⁵ Take a mendicant who, giving up pleasure and pain, enters and remains in the fourth absorption. This belongs to the imperturbable, I say.

²⁶ Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. But this is not enough, I say: give it up, go beyond it. And what goes beyond it?

²⁷ Take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

²⁸ Take a mendicant who, with the fading away of rapture, enters and remains in the third absorption. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

²⁹ Take a mendicant who, giving up pleasure and pain, enters and remains in the fourth absorption. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

³⁰ Take a mendicant who, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

³¹ Take a mendicant who, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

³² Take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

³³ Take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

³⁴ Take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. That goes beyond it. So, Udāyī, I even recommend giving up the dimension of neither perception nor non-perception. Do you see any fetter, large or small, that I don’t recommend giving up?” “No, sir.” That is what the Buddha said. Satisfied, Venerable Udāyī approved what the Buddha said.

MN 67: At Cātumā

Chapter 1

- ¹ So I have heard. At one time the Buddha was staying near Cātumā in a myrobalan grove.
- ² Now at that time five hundred mendicants headed by Sāriputta and Moggallāna arrived at Cātumā to see the Buddha. And the visiting mendicants, while exchanging pleasantries with the resident mendicants, preparing their lodgings, and putting away their bowls and robes, made a colossal racket.
- ³ Then the Buddha said to Venerable Ānanda, “Ānanda, who’s making that colossal racket? You’d think it was fishermen hauling in a catch!” And Ānanda told him what had happened.
- ⁴ “Well then, Ānanda, in my name tell those mendicants that the Teacher summons them.” “Yes, sir,” Ānanda replied. He went to those mendicants and said, “Venerables, the Teacher summons you.” “Yes, reverend,” replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, and sat down to one side. The Buddha said to them: “Mendicants, what’s with that colossal racket? You’d think it was fishermen hauling in a catch!” And they told him what had happened.
- ⁵ “Go away, mendicants, I dismiss you. You are not to stay in my presence.” “Yes, sir,” replied those mendicants. They got up from their seats, bowed and respectfully circled the Buddha, keeping him on their right. They set their lodgings in order and left, taking their bowls and robes.
- ⁶ Now at that time the Sakyans of Cātumā were sitting together at the town hall on some business. Seeing those mendicants coming off in the distance, they went up to them and said, “Hello venerables, where are you going?” “Reverends, the mendicant Saṅgha has been dismissed by the Buddha.” “Well then, venerables, sit here for an hour. Hopefully we’ll be able to restore the Buddha’s confidence.” “Yes, respectable sirs,” replied the mendicants.
- ⁷ Then the Sakyans of Cātumā went up to the Buddha, bowed, sat down to one side, and said to him: “May the Buddha be happy with the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past! There are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don’t get to see the Buddha they may change and fall apart. If young seedlings don’t get water they may change and fall apart. In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don’t get to see the Buddha they may change and fall apart. If a young calf doesn’t see its mother it may change and fall apart. In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don’t get to see the Buddha they may change and fall apart. May the Buddha be happy with the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past!”
- ⁸ Then the divinity Sahampati knew the Buddha’s train of thought. As easily as a strong person would extend or contract their arm, he vanished from the realm of divinity and reappeared in front of

the Buddha. He arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and said:

⁹ “May the Buddha be happy with the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past! There are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don’t get to see the Buddha they may change and fall apart. If young seedlings don’t get water they may change and fall apart. ... If a young calf doesn’t see its mother it may change and fall apart. In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don’t get to see the Buddha they may change and fall apart. May the Buddha be happy with the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past!”

¹⁰ The Sakyans of Cātumā and the divinity Sahampati were able to restore the Buddha’s confidence with the similes of the seedlings and the calf.

¹¹ Then Venerable Mahāmoggallāna addressed the mendicants, “Get up, reverends, and pick up your bowls and robes. The Buddha’s confidence has been restored by the Sakyans of Cātumā and the divinity Sahampati with the similes of the seedlings and the calf.”

¹² “Yes, reverend,” replied those mendicants. Then they rose from their seats and, taking their bowls and robes, went to the Buddha, bowed, and sat down to one side. The Buddha said to Venerable Sāriputta, “Sāriputta, what did you think when the mendicant Saṅgha was dismissed by me?” “Sir, I thought this: ‘The Buddha has dismissed the mendicant Saṅgha. Now he will remain passive, dwelling in blissful meditation in this life, and so will we.’” “Hold on, Sāriputta, hold on! Don’t you ever think such a thing again!”

¹³ Then the Buddha addressed Venerable Mahāmoggallāna, “Moggallāna, what did you think when the mendicant Saṅgha was dismissed by me?” “Sir, I thought this: ‘The Buddha has dismissed the mendicant Saṅgha. Now he will remain passive, dwelling in blissful meditation in this life. Meanwhile, Venerable Sāriputta and I shall lead the mendicant Saṅgha.’” “Good, good, Moggallāna! For either I should lead the mendicant Saṅgha, or else Sāriputta and Moggallāna.”

¹⁴ Then the Buddha said to the mendicants: “Mendicants, when you go into the water you should anticipate four dangers. What four? The dangers of waves, gharials, whirlpools, and sharks. These are the four dangers that you should anticipate when you go into the water.

¹⁵ In the same way, an individual gone forth from the lay life to homelessness in this teaching and training should anticipate four dangers. What four? The dangers of waves, gharials, whirlpools, and sharks.

¹⁶ And what, mendicants, is the danger of waves? It’s when a gentleman has gone forth out of faith from the lay life to homelessness, thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering. Hopefully I can make an end to this entire mass of suffering.’ When they’ve gone forth, their spiritual companions advise and instruct them: ‘You should go out like this, and come back like that. You should look to the front like this, and to the side like that. You should contract your limbs like this, and extend them like that. This is how you should bear your outer robe, bowl, and robes.’ They think: ‘Formerly, as laypeople, we advised and instructed others. And now these mendicants—who you’d

think were our children or grandchildren—imagine they can advise and instruct us!’ They resign the training and return to a lesser life. This is called a mendicant who resigns the training and returns to a lesser life for fear of the danger of waves. ‘Danger of waves’ is a term for anger and distress.

¹⁷ And what, mendicants, is the danger of gharials? It’s when a gentleman has gone forth out of faith from the lay life to homelessness, thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering. Hopefully I can make an end to this entire mass of suffering.’ When they’ve gone forth, their spiritual companions advise and instruct them: ‘You may eat, consume, taste, and drink these things, but not those. You may eat what’s allowable, but not what’s unallowable. You may eat at the right time, but not at the wrong time.’ They think: ‘Formerly, as laypeople, we used to eat, consume, taste, and drink what we wanted, not what we didn’t want. We ate and drank both allowable and unallowable things, at the right time and the wrong time. And these faithful householders give us delicious fresh and cooked foods at the wrong time of day. But these guys imagine they can gag our mouths!’ They resign the training and return to a lesser life. This is called one who resigns the training and returns to a lesser life because they’re afraid of the danger of gharials. ‘Danger of gharials’ is a term for gluttony.

¹⁸ And what, mendicants, is the danger of whirlpools? It’s when a gentleman has gone forth out of faith from the lay life to homelessness, thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering. Hopefully I can make an end to this entire mass of suffering.’ When they’ve gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation. They think: ‘Formerly, as laypeople, we amused ourselves, supplied and provided with the five kinds of sensual stimulation. And it’s true that my family is wealthy. I can both enjoy my wealth and make merit.’ They resign the training and return to a lesser life. This is called one who resigns the training and returns to a lesser life for fear of the danger of whirlpools. ‘Danger of whirlpools’ is a term for the five kinds of sensual stimulation.

¹⁹ And what, mendicants, is the danger of sharks? It’s when a gentleman has gone forth out of faith from the lay life to homelessness, thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering. Hopefully I can make an end to this entire mass of suffering.’ When they’ve gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There they see a lady scantily clad, with revealing clothes. Lust infects their mind, so they resign the training and return to a lesser life. This is called one who resigns the training and returns to a lesser life for fear of the danger of sharks. ‘Danger of sharks’ is a term for ladies.

²⁰ These are the four dangers that an individual who gone forth from the lay life to homelessness in this teaching and training should anticipate.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 68: At Naḷakapāna

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Kosalans near Naḷakapāna in the grove of flame-of-the-forest trees.

² Now at that time several very well-known gentlemen had gone forth out of faith from the lay life to homelessness in the Buddha's name— The venerables Anuruddha, Bhaddiya, Kimbila, Bhagu, Kuṇḍadhāna, Revata, Ānanda, and other very well-known gentlemen.

³ Now at that time the Buddha was sitting in the open, surrounded by the mendicant Saṅgha. Then the Buddha spoke to the mendicants about those gentlemen: "Mendicants, those gentlemen who have gone forth out of faith from the lay life to homelessness in my name—I trust they're satisfied with the spiritual life?" When this was said, the mendicants kept silent. For a second and a third time the Buddha asked the same question. For a third time, the mendicants kept silent.

⁴ Then it occurred to the Buddha, "Why don't I question just those gentlemen?" Then the Buddha said to Venerable Anuruddha, "Anuruddha and friends, I hope you're satisfied with the spiritual life?" "Indeed, sir, we are satisfied with the spiritual life."

⁵ "Good, good, Anuruddha and friends! It's appropriate for gentlemen like yourselves, who have gone forth out of faith from the lay life to homelessness, to be satisfied with the spiritual life. Since you're blessed with youth, in the prime of life, with pristine black hair, you could have enjoyed sensual pleasures; yet you have gone forth from the lay life to homelessness. But you didn't go forth to escape a summons by a king or a summons for a bandit, or because you were in debt or in fear, or in order to make a living. Rather, didn't you go forth thinking: 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can make an end to this entire mass of suffering'?" "Yes, sir."

⁶ "But, Anuruddha and friends, when a gentleman has gone forth like this, what should he do? Take someone who doesn't achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that. Their mind is still occupied by desire, ill will, dullness and drowsiness, restlessness and remorse, doubt, discontent, and sloth. That's someone who doesn't achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that. Take someone who does achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that. Their mind is not occupied by desire, ill will, dullness and drowsiness, restlessness and remorse, doubt, discontent, and sloth. That's someone who does achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that.

⁷ Is this what you think of me? 'The Realized One has not given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and

death. That's why, after appraisal, he uses some things, endures some things, avoids some things, and dispels some things.'" "No sir, we don't think of you that way. We think of you this way: 'The Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's why, after appraisal, he uses some things, endures some things, avoids some things, and dispels some things.'" "Good, good, Anuruddha and friends! The Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future. Just as a palm tree with its crown cut off is incapable of further growth, in the same way, the Realized One has given up the defilements so they are unable to arise in the future. That's why, after appraisal, he uses some things, endures some things, avoids some things, and dispels some things.

⁸ What do you think, Anuruddha and friends? What advantage does the Realized One see in declaring the rebirth of his disciples who have passed away: 'This one is reborn here, while that one is reborn there'?" "Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

⁹ "The Realized One does not declare such things for the sake of fawning or flattering people, nor for the benefit of possessions, honor, or popularity, nor thinking, 'So let people know about me!' Rather, there are gentlemen of faith who are full of sublime joy and gladness. When they hear that, they apply their minds to that end. That is for their lasting welfare and happiness.

¹⁰ Take a monk who hears this: 'The monk named so-and-so has passed away. The Buddha has declared that he was enlightened.' And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That's how a monk lives at ease.

¹¹ Take a monk who hears this: 'The monk named so-and-so has passed away. The Buddha has declared that, with the ending of the five lower fetters, he's been reborn spontaneously and will become extinguished there, not liable to return from that world.' And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a monk lives at ease.

¹² Take a monk who hears this: 'The monk named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters, and the weakening of greed, hate, and delusion, he's a once-returner. He'll come back to this world once only, then make an end of suffering.' And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a monk lives at ease.

¹³ Take a monk who hears this: 'The monk named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters he's a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.' And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or

such freedom. Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a monk lives at ease.

¹⁴ Take a nun who hears this: 'The nun named so-and-so has passed away. The Buddha has declared that she was enlightened.' And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that nun's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That's how a nun lives at ease.

¹⁵ Take a nun who hears this: 'The nun named so-and-so has passed away. The Buddha has declared that, with the ending of the five lower fetters, she's been reborn spontaneously and will become extinguished there, not liable to return from that world.' And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that nun's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That too is how a nun lives at ease.

¹⁶ Take a nun who hears this: 'The nun named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters, and the weakening of greed, hate, and delusion, she's a once-returner. She'll come back to this world once only, then make an end of suffering.' And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that nun's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That too is how a nun lives at ease.

¹⁷ Take a nun who hears this: 'The nun named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters she's a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.' And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that nun's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That too is how a nun lives at ease.

¹⁸ Take a layman who hears this: 'The layman named so-and-so has passed away. The Buddha has declared that, with the ending of the five lower fetters, he's been reborn spontaneously and will become extinguished there, not liable to return from that world.' And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that layman's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That's how a layman lives at ease.

¹⁹ Take a layman who hears this: 'The layman named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters, and the weakening of greed, hate, and delusion, he's a once-returner. He'll come back to this world once only, then make an end of suffering.' And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that layman's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a layman lives at ease.

²⁰ Take a layman who hears this: 'The layman named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters he's a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.' And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or

such freedom. Recollecting that layman's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a layman lives at ease.

²¹ Take a laywoman who hears this: 'The laywoman named so-and-so has passed away. The Buddha has declared that, with the ending of the five lower fetters, she's been reborn spontaneously and will become extinguished there, not liable to return from that world.' And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that laywoman's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That's how a laywoman lives at ease.

²² Take a laywoman who hears this: 'The laywoman named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters, and the weakening of greed, hate, and delusion, she's a once-returner. She'll come back to this world once only, then make an end of suffering.' And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that laywoman's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That too is how a laywoman lives at ease.

²³ Take a laywoman who hears this: 'The laywoman named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters she's a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.' And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that laywoman's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That too is how a laywoman lives at ease.

²⁴ So it's not for the sake of fawning or flattering people, nor for the benefit of possessions, honor, or popularity, nor thinking, 'So let people know about me!' that the Realized One declares the rebirth of his disciples who have passed away: 'This one is reborn here, while that one is reborn there.' Rather, there are gentlemen of faith who are full of joy and gladness. When they hear that, they apply their minds to that end. That is for their lasting welfare and happiness." That is what the Buddha said. Satisfied, Venerable Anuruddha approved what the Buddha said.

MN 69: With Gulissāni

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

² Now at that time a wilderness mendicant of boorish behavior named Gulissāni had come down to the midst of the Saṅgha on some business. There Venerable Sāriputta spoke to the mendicants about Gulissāni:

³ "Reverends, a wilderness monk who has come to stay in the Saṅgha should have respect and reverence for his spiritual companions. If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he has no respect and reverence for his spiritual companions?' That's why a wilderness monk who has come to stay in the Saṅgha should have respect and reverence for his spiritual companions.

⁴ A wilderness monk who has come to stay in the Saṅgha should be careful where he sits, thinking: 'I shall sit so that I don't intrude on the senior monks and I don't block the junior monks from a seat.' If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not careful where he sits?' That's why a wilderness monk who has come to stay in the Saṅgha should be careful where he sits. A wilderness monk who has come to stay in the Saṅgha should know even the supplementary regulations. If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he doesn't even know the supplementary regulations?' That's why a wilderness monk who has come to stay in the Saṅgha should know even the supplementary regulations.

⁵ A wilderness monk who has come to stay in the Saṅgha shouldn't enter the village too early or return too late in the day. If he does so, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he enters the village too early or returns too late in the day?' That's why a wilderness monk who has come to stay in the Saṅgha shouldn't enter the village too early or return too late in the day.

⁶ A wilderness monk who has come to stay in the Saṅgha shouldn't have relations with families before or after the meal. If he does so, there'll be some who say: 'This wilderness venerable, staying alone and autonomous in the wilderness, must be used to wandering about at the wrong time, since he behaves like this when he's come to the Saṅgha.' That's why a wilderness monk who has come to stay in the Saṅgha shouldn't have relations with families before or after the meal.

⁷ A wilderness monk who has come to stay in the Saṅgha shouldn't be restless and fickle. If he is, there'll be some who say: 'This wilderness venerable, staying alone and autonomous in the wilderness, must be used to being restless and fickle, since he behaves like this when he's come to

the Saṅgha.’ That’s why a wilderness monk who has come to stay in the Saṅgha shouldn’t be restless and fickle.

⁸ A wilderness monk who has come to stay in the Saṅgha shouldn’t be scurrilous and loose-tongued. If he is, there’ll be some who say: ‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he’s scurrilous and loose-tongued?’ That’s why a wilderness monk who has come to stay in the Saṅgha shouldn’t be scurrilous and loose-tongued.

⁹ A wilderness monk who has come to stay in the Saṅgha should be easy to admonish, with good friends. If he’s hard to admonish, with bad friends, there’ll be some who say: ‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he’s hard to admonish, with bad friends?’ That’s why a wilderness monk who has come to stay in the Saṅgha should be easy to admonish, with good friends.

¹⁰ A wilderness monk should guard the sense doors. If he doesn’t, there’ll be some who say: ‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he doesn’t guard the sense doors?’ That’s why a wilderness monk should guard the sense doors.

¹¹ A wilderness monk should eat in moderation. If he doesn’t, there’ll be some who say: ‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he eats too much?’ That’s why a wilderness monk should eat in moderation.

¹² A wilderness monk should be committed to wakefulness. If he isn’t, there’ll be some who say: ‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he’s not committed to wakefulness?’ That’s why a wilderness monk should be committed to wakefulness.

¹³ A wilderness monk should be energetic. If he isn’t, there’ll be some who say: ‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he’s not energetic?’ That’s why a wilderness monk should be energetic.

¹⁴ A wilderness monk should be mindful. If he isn’t, there’ll be some who say: ‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he’s not mindful?’ That’s why a wilderness monk should be mindful.

¹⁵ A wilderness monk should have immersion. If he doesn’t, there’ll be some who say: ‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he doesn’t have immersion?’ That’s why a wilderness monk should have immersion.

¹⁶ A wilderness monk should be wise. If he isn’t, there’ll be some who say: ‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he’s not wise?’ That’s why a wilderness monk should be wise.

¹⁷ A wilderness monk should make an effort in regards to the teaching and training. There are those who will question a wilderness monk about the teaching and training. If he is stumped, there’ll be some who say: ‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he is stumped by a question about the teaching and training?’ That’s why a wilderness monk should make an effort to learn the teaching and training.

¹⁸ A wilderness monk should practice meditation to realize the peaceful liberations that are formless, transcending form. There are those who will question a wilderness monk about the formless liberations. If he is stumped, there’ll be some who say: ‘What’s the point of this wilderness

venerable's staying alone and autonomous in the wilderness, since he is stumped by a question about the formless liberations?' That's why a wilderness monk should practice meditation to realize the peaceful liberations that are formless, transcending form.

¹⁹ A wilderness monk should practice meditation to realize the superhuman state. There are those who will question a wilderness monk about the superhuman state. If he is stumped, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he doesn't know the goal for which he went forth?' That's why a wilderness monk should practice meditation to realize the superhuman state." When Venerable Sāriputta said this, Venerable Mahāmoggallāna said to him, "Reverend Sāriputta, should these things be undertaken and followed only by wilderness monks, or by those who live within a village as well?" "Reverend Moggallāna, these things should be undertaken and followed by wilderness monks, and still more by those who live within a village."

MN 70: At Kīṭāgiri

Chapter 1

¹ So I have heard. At one time the Buddha was wandering in the land of the Kāsis together with a large Saṅgha of mendicants. There the Buddha addressed the mendicants:

² “Mendicants, I abstain from eating at night. Doing so, I find that I’m healthy and well, nimble, strong, and living comfortably. You too should never eat at night. Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.” “Yes, sir,” they replied.

³ Then the Buddha, traveling stage by stage in the land of the Kāsis, arrived at a town of the Kāsis named Kīṭāgiri, and stayed there.

⁴ Now at that time the mendicants who followed Assaji and Punabbasuka were residing at Kīṭāgiri. Then several mendicants went up to them and said, “Reverends, the Buddha never eats at night, and neither does the mendicant Saṅgha. Doing so, they find that they’re healthy and well, nimble, strong, and living comfortably. You too should abstain from eating at night. Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.” When they said this, the mendicants who followed Assaji and Punabbasuka said to them, “Reverends, we eat at dusk, at daybreak, and at the wrong time of day. Doing so, we find that we’re healthy and well, nimble, strong, and living comfortably. Why should we give up what is apparent in the present to chase after what takes effect over time? We shall eat at dusk, at daybreak, and at the wrong time of day.”

⁵ Since those mendicants were unable to persuade the mendicants who were followers of Assaji and Punabbasuka, they approached the Buddha, bowed, sat down to one side, and told him what had happened.

⁶ So the Buddha addressed one of the monks, “Please, monk, in my name tell the mendicants who follow Assaji and Punabbasuka that the Teacher summons them.” “Yes, sir,” that monk replied. He went to those mendicants and said, “Venerables, the Teacher summons you.” “Yes, reverend,” those mendicants replied. They went to the Buddha, bowed, and sat down to one side. The Buddha said to them, “Is it really true, mendicants, that several mendicants went to you and said: ‘Reverends, the Buddha never eats at night, and neither does the mendicant Saṅgha. Doing so, they find that they’re healthy and well, nimble, strong, and living comfortably. You too should never eat at night. Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.’ When they said this, did you really say to them: ‘Reverends, we eat at dusk, at daybreak, and at the wrong time of day. Doing so, we find that we’re healthy and well, nimble, strong, and living comfortably. Why should we give up what is apparent in the present to chase after what takes effect over time? We shall eat at dusk, at daybreak, and at the wrong time of day.’” “Yes, sir.” “Mendicants, have you ever known me to teach the Dhamma like this: no matter what this individual experiences—pleasurable, painful, or neutral—their unskillful qualities decline and their skillful qualities grow?” “No, sir.”

⁷ “Haven’t you known me to teach the Dhamma like this: ‘When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow. When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow. When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow?’” “Yes, sir.”

⁸ “Good, mendicants! Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom: ‘When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline.’ Not knowing this, would it be appropriate for me to say: ‘You should give up this kind of pleasant feeling?’” “No, sir.” “But I have known, seen, understood, realized, and experienced this with wisdom: ‘When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline.’ Since this is so, that’s why I say: ‘You should give up this kind of pleasant feeling.’ Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom: ‘When someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow.’ Not knowing this, would it be appropriate for me to say: ‘You should enter and remain in that kind of pleasant feeling?’” “No, sir.” “But I have known, seen, understood, realized, and experienced this with wisdom: ‘When someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow.’ Since this is so, that’s why I say: ‘You should enter and remain in that kind of pleasant feeling.’ Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom: ‘When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline.’ Not knowing this, would it be appropriate for me to say: ‘You should give up this kind of painful feeling?’” “No, sir.”

⁹ “But I have known, seen, understood, realized, and experienced this with wisdom: ‘When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline.’ Since this is so, that’s why I say: ‘You should give up this kind of painful feeling.’ Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom: ‘When someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow.’ Not knowing this, would it be appropriate for me to say: ‘You should enter and remain in that kind of painful feeling?’” “No, sir.” “But I have known, seen, understood, realized, and experienced this with wisdom: ‘When someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow.’ Since this is so, that’s why I say: ‘You should enter and remain in that kind of painful feeling.’”

¹⁰ Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom: ‘When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline.’ Not knowing this, would it be appropriate for me to say: ‘You should give up this kind of neutral feeling?’” “No, sir.” “But I have known, seen, understood, realized, and experienced this with wisdom: ‘When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline.’ Since this is so, that’s why I say: ‘You should give up this kind of neutral feeling.’ Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom: ‘When someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow.’ Not

knowing this, would it be appropriate for me to say: ‘You should enter and remain in that kind of neutral feeling’?” “No, sir.”

¹¹ “But I have known, seen, understood, realized, and experienced this with wisdom: ‘When someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow.’ Since this is so, that’s why I say: ‘You should enter and remain in that kind of neutral feeling.’

¹² Mendicants, I don’t say that all these mendicants still have work to do with diligence. Nor do I say that all these mendicants have no work to do with diligence. I say that mendicants don’t have work to do with diligence if they are perfected, with defilements ended, having completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and become rightly freed through enlightenment. Why is that? They’ve done their work with diligence. They’re incapable of being negligent.

¹³ I say that mendicants still have work to do with diligence if they are trainees, who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary from the yoke. Why is that? Thinking: ‘Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’ Seeing this fruit of diligence for those mendicants, I say that they still have work to do with diligence.

¹⁴ Mendicants, these seven individuals are found in the world. What seven? One freed both ways, one freed by wisdom, a direct witness, one attained to view, one freed by faith, a follower of teachings, and a follower by faith.

¹⁵ And what individual is freed both ways? It’s an individual who has direct meditative experience of the peaceful liberations that are formless, transcending form. And, having seen with wisdom, their defilements have come to an end. This individual is called freed both ways. And I say that this mendicant has no work to do with diligence. Why is that? They’ve done their work with diligence. They’re incapable of being negligent.

¹⁶ And what individual is freed by wisdom? It’s an individual who does not have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, their defilements have come to an end. This individual is called freed by wisdom. I say that this mendicant has no work to do with diligence. Why is that? They’ve done their work with diligence. They’re incapable of being negligent.

¹⁷ And what individual is a direct witness? It’s an individual who has direct meditative experience of the peaceful liberations that are formless, transcending form. And, having seen with wisdom, some of their defilements have come to an end. This individual is called a direct witness. I say that this mendicant still has work to do with diligence. Why is that? Thinking: ‘Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’ Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

¹⁸ And what individual is attained to view? It's an individual who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And they have clearly seen and clearly contemplated with wisdom the teaching and training proclaimed by the Realized One. This individual is called attained to view. I say that this mendicant also still has work to do with diligence. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

¹⁹ And what individual is freed by faith? It's an individual who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And their faith is settled, rooted, and planted in the Realized One. This individual is called freed by faith. I say that this mendicant also still has work to do with diligence. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

²⁰ And what individual is a follower of teachings? It's an individual who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. And having seen with wisdom, their defilements have not come to an end. And they accept the teachings proclaimed by the Realized One after deliberating them with a degree of wisdom. And they have the following qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. This individual is called a follower of teachings. I say that this mendicant also still has work to do with diligence. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

²¹ And what individual is a follower by faith? It's an individual who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. And having seen with wisdom, their defilements have not come to an end. And they have a degree of faith and fondness for the Realized One. And they have the following qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. This individual is called a follower by faith. I say that this mendicant also still has work to do with diligence. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

²² Mendicants, I don't say that enlightenment is achieved right away. Rather, enlightenment is achieved by gradual training, progress, and practice.

²³ And how is enlightenment achieved by gradual training, progress, and practice? It's when someone in whom faith has arisen approaches a teacher. They pay homage, actively listen, hear the teachings, remember the teachings, examine their meaning, and accept them after deliberation. Then enthusiasm springs up; they make an attempt, weigh up, and strive. Striving, they directly realize the ultimate truth, and see it with penetrating wisdom.

²⁴ Mendicants, there has not been that faith, that approaching, that paying homage, that listening, that hearing the teachings, that remembering the teachings, that examining their meaning, that acceptance after deliberation, that enthusiasm, that making an attempt, that weighing up, or that striving. You're on a bad path, mendicants! You're practicing the wrong way! How far these futile men have strayed from this teaching and training!

²⁵ There is an exposition in four statements, which a sensible person would quickly understand when it is recited. I shall recite it for you, mendicants. Try to understand it." "Sir, who are we next to those who understand the teaching?"

²⁶ "Even with a teacher who values things of the flesh, is an heir in things of the flesh, who lives caught up in things of the flesh, you wouldn't get into such haggling: 'If we get this, we'll do that. If we don't get this, we won't do it.' What then of the Realized One, who lives utterly detached from things of the flesh?

²⁷ For a faithful disciple who is practicing to fathom the Teacher's instructions, this is in line with the teaching: 'The Buddha is my Teacher, I am his disciple. The Buddha knows, I do not know.' For a faithful disciple who is practicing to fathom the Teacher's instructions, the Teacher's instructions are nourishing and nutritious. For a faithful disciple who is practicing to fathom the Teacher's instructions, this is in line with the teaching: 'Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not relax my energy until I have achieved what is possible by human strength, energy, and vigor.' For a faithful disciple who is practicing to fathom the Teacher's instructions, one of two results can be expected: enlightenment in this very life, or if there's residue left behind, non-return." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 71: To Vacchagotta on the Three Knowledges

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

² Now at that time the wanderer Vacchagotta was residing in the Single Lotus monastery for the wanderers.

³ Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then it occurred to him, “It’s too early to wander for alms in Vesālī. Why don’t I visit the wanderer Vacchagotta at the Single Lotus Monastery?” So that’s what he did.

⁴ Vacchagotta saw the Buddha coming off in the distance, and said to him, “Let the Blessed One come, sir! Welcome to the Blessed One, sir! It’s been a long time since you took the opportunity to come here. Please, sir, sit down, here, a seat is ready.” The Buddha sat down on the seat spread out, while Vacchagotta took a low seat and sat to one side. Then Vacchagotta said to the Buddha:

⁵ “Sir, I have heard this: ‘The ascetic Gotama claims to be all-knowing and all-seeing, to know and see everything without exception, thus: “Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.”’ I trust those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuttal and criticism?” “Vaccha, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.”

⁶ “So how should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuttal and criticism?” “‘The ascetic Gotama has the three knowledges.’ Answering like this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuttal and criticism.

⁷ For, Vaccha, whenever I want, I recollect my many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so I recollect my many kinds of past lives, with features and details.

⁸ And whenever I want, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings pass on according to their deeds.

⁹ And I have realized the undefiled freedom of heart and freedom by wisdom. I live having realized it with my own insight in this very life due to the ending of defilements.

¹⁰ ‘The ascetic Gotama has the three knowledges.’ Answering like this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuttal and criticism.”

¹¹ When he said this, the wanderer Vacchagotta said to the Buddha, “Worthy Gotama, are there any laypeople who, without giving up the fetter of lay life, make an end of suffering when the body breaks up?” “No, Vaccha.”

¹² “But are there any laypeople who, without giving up the fetter of lay life, go to heaven when the body breaks up?” “There’s not just one hundred laypeople, Vaccha, or two or three or four or five hundred, but many more than that who, without giving up the fetter of lay life, go to heaven when the body breaks up.”

¹³ “Worthy Gotama, are there any Ājīvaka ascetics who make an end of suffering when the body breaks up?” “No, Vaccha.”

¹⁴ “But are there any Ājīvaka ascetics who go to heaven when the body breaks up?” “Vaccha, when I recollect the past ninety-one eons, I can’t find any Ājīvaka ascetics who have gone to heaven, except one; and he taught the efficacy of deeds and action.”

¹⁵ “In that case, worthy Gotama, that sectarian fold is empty even of the chance to go to heaven.” “Yes, Vaccha, that sectarian fold is empty even of the chance to go to heaven.” That is what the Buddha said. Satisfied, the wanderer Vacchagotta approved what the Buddha said.

MN 72: With Vacchagotta on Fire

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

³ “Worthy Gotama, is this your view: ‘The cosmos is eternal. This is the only truth, anything else is futile’?” “That’s not my view, Vaccha.”

⁴ “Then is this your view: ‘The cosmos is not eternal. This is the only truth, anything else is futile’?” “That’s not my view, Vaccha.”

⁵ “Then is this your view: ‘The cosmos is finite. This is the only truth, anything else is futile’?” “That’s not my view, Vaccha.”

⁶ “Then is this your view: ‘The cosmos is infinite. This is the only truth, anything else is futile’?” “That’s not my view, Vaccha.”

⁷ “Then is this your view: ‘The soul and the body are one and the same. This is the only truth, anything else is futile’?” “That’s not my view, Vaccha.”

⁸ “Then is this your view: ‘The soul is one thing, the body another. This is the only truth, anything else is futile’?” “That’s not my view, Vaccha.”

⁹ “Then is this your view: ‘A realized one still exists after death. This is the only truth, anything else is futile’?” “That’s not my view, Vaccha.”

¹⁰ “Then is this your view: ‘A realized one no longer exists after death. This is the only truth, anything else is futile’?” “That’s not my view, Vaccha.”

¹¹ “Then is this your view: ‘A realized one both still exists and no longer exists after death. This is the only truth, anything else is futile’?” “That’s not my view, Vaccha.”

¹² “Then is this your view: ‘A realized one neither still exists nor no longer exists after death. This is the only truth, anything else is futile’?” “That’s not my view, Vaccha.”

¹³ “Worthy Gotama, when asked these ten questions, you say: ‘That’s not my view.’ Seeing what drawback do you avoid all these convictions?”

¹⁴ “Each of these ten convictions is the thicket of views, the desert of views, the twist of views, the dodge of views, the fetter of views. They’re beset with suffering, distress, anguish, and fever. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Seeing this drawback I avoid all these convictions.”

¹⁵ “But does the worthy Gotama have any convictions at all?” “A realized one has done away with convictions. For a realized one has seen: ‘Such is form, such is the origin of form, such is the

disappearance of form. Such is feeling, such is the origin of feeling, such is the disappearance of feeling. Such is perception, such is the origin of perception, such is the disappearance of perception. Such are choices, such is the origin of choices, such is the disappearance of choices. Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.’ That’s why a Realized One is freed by not grasping with the ending, fading away, cessation, giving up, and letting go of all conceiving, all churning, and all I-making, mine-making, or underlying tendency to conceit, I say.”

¹⁶ “But worthy Gotama, when a mendicant’s mind is freed like this, where are they reborn?” “‘They’re reborn’ doesn’t apply, Vaccha.” “Well then, are they not reborn?” “‘They’re not reborn’ doesn’t apply, Vaccha.” “Well then, are they both reborn and not reborn?” “‘They’re both reborn and not reborn’ doesn’t apply, Vaccha.” “Well then, are they neither reborn nor not reborn?” “‘They’re neither reborn nor not reborn’ doesn’t apply, Vaccha.”

¹⁷ “Worthy Gotama, when asked all these questions, you say: ‘It doesn’t apply.’ I fail to understand this point, worthy Gotama; I’ve fallen into confusion. And I’ve now lost even the degree of clarity I had from previous discussions with the worthy Gotama.”

¹⁸ “No wonder you don’t understand, Vaccha, no wonder you’re confused. For this principle is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. It’s hard for you to understand, since you have a different view, creed, and belief, and another discipline and denomination. Well then, Vaccha, I’ll ask you about this in return, and you can answer as you like.

¹⁹ What do you think, Vaccha? Suppose a fire was burning in front of you. Would you know: ‘This fire is burning in front of me?’” “Yes, I would, worthy Gotama.” “But Vaccha, suppose they were to ask you: ‘This fire burning in front of you: what does it depend on to burn?’ How would you answer?” “I would answer like this: ‘This fire burning in front of me burns in dependence on grass and logs as fuel.’” “Suppose that fire burning in front of you was extinguished. Would you know: ‘This fire in front of me is quenched?’” “Yes, I would, worthy Gotama.” “But Vaccha, suppose they were to ask you: ‘This fire in front of you that is quenched: in what direction did it go— east, south, west, or north?’ How would you answer?” “It doesn’t apply, worthy Gotama. The fire depended on grass and logs as fuel. When that runs out, and no more fuel is added, the fire is reckoned to have become quenched due to lack of fuel.”

²⁰ “In the same way, Vaccha, any form by which a realized one might be described has been given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. A realized one is freed from reckoning in terms of form. They’re deep, immeasurable, and hard to fathom, like the ocean. ‘They’re reborn’, ‘they’re not reborn’, ‘they’re both reborn and not reborn’, ‘they’re neither reborn nor not reborn’—none of these apply. Any feeling ... perception ... choices ... consciousness by which a realized one might be described has been given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. A realized one is freed from reckoning in terms of consciousness. They’re deep, immeasurable, and hard to fathom, like the ocean. ‘They’re reborn’, ‘they’re not reborn’, ‘they’re both reborn and not reborn’, ‘they’re neither reborn nor not reborn’—none of these apply.”

²¹ When he said this, the wanderer Vacchagotta said to the Buddha: “Worthy Gotama, suppose there was a large sal tree not far from a town or village. And because it’s impermanent, its branches and

foliage, bark and shoots, and softwood would fall off. After some time it would be rid of branches and foliage, bark and shoots, and softwood, pure, and consolidated in the core. In the same way, worthy Gotama's dispensation is rid of branches and foliage, bark and shoots, and softwood, pure, and consolidated in the core.

²² Excellent, worthy Gotama! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

MN 73: The Longer Discourse With Vacchagotta

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

² Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

³ "For a long time I have had discussions with the worthy Gotama. Please teach me in brief what is skillful and what is unskillful." "Vaccha, I can teach you what is skillful and what is unskillful in brief or in detail. Still, let me do so in brief. Listen and apply your mind well, I will speak." "Yes, worthy sir," Vaccha replied. The Buddha said this:

⁴ "Greed is unskillful, contentment is skillful. Hate is unskillful, love is skillful. Delusion is unskillful, understanding is skillful. So there are these three unskillful things and three that are skillful.

⁵ Killing living creatures, stealing, and sexual misconduct; speech that's false, backbiting, harsh, or nonsensical; covetousness, ill will, and wrong view: these things are unskillful. Refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view: these things are skillful. So there are these ten unskillful things and ten that are skillful.

⁶ When a mendicant has given up craving so it is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future, that mendicant is perfected. They've ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment."

⁷ "Leaving aside the worthy Gotama, is there even a single monk disciple of Worthy Gotama who has realized the undefiled freedom of heart and freedom by wisdom, and lives having realized it with their own insight in this very life due to the ending of defilements?" "There are not just one hundred such monks who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that."

⁸ "Leaving aside the worthy Gotama and the monks, is there even a single nun disciple of Worthy Gotama who has realized the undefiled freedom of heart and freedom by wisdom, and lives having realized it with their own insight in this very life due to the ending of defilements?" "There are not just one hundred such nuns who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that."

⁹ "Leaving aside the worthy Gotama, the monks, and the nuns, is there even a single layman disciple of Worthy Gotama—white-clothed and chaste—who, with the ending of the five lower fetters, is

reborn spontaneously, to be extinguished there, not liable to return from that world?” “There are not just one hundred such chaste laymen who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

¹⁰ “Leaving aside Worthy Gotama, the monks, the nuns, and the chaste laymen, is there even a single layman disciple of the worthy Gotama—white-clothed, enjoying sensual pleasures, following instructions, and responding to advice—who has gone beyond doubt, got rid of indecision, and lives self-assured and independent of others regarding the Teacher’s instruction?” “There are not just one hundred such laymen enjoying sensual pleasures who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

¹¹ “Leaving aside Worthy Gotama, the monks, the nuns, the chaste laymen, and the laymen enjoying sensual pleasures, is there even a single laywoman disciple of Worthy Gotama—white-clothed and chaste—who, with the ending of the five lower fetters, is reborn spontaneously, to be extinguished there, not liable to return from that world?” “There are not just one hundred such chaste laywomen who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

¹² “Leaving aside Worthy Gotama, the monks, the nuns, the chaste laymen, the laymen enjoying sensual pleasures, and the chaste laywomen, is there even a single laywoman disciple of the worthy Gotama—white-clothed, enjoying sensual pleasures, following instructions, and responding to advice—who has gone beyond doubt, got rid of indecision, and lives self-assured and independent of others regarding the Teacher’s instruction?” “There are not just one hundred such laywomen enjoying sensual pleasures who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

¹³ “If the worthy Gotama was the only one to succeed in this teaching, not any monks, then this spiritual path would be incomplete in that respect. But because both the worthy Gotama and monks have succeeded in this teaching, this spiritual path is complete in that respect. If the worthy Gotama and the monks were the only ones to succeed in this teaching, not any nuns ... chaste laymen ... laymen enjoying sensual pleasures ... chaste laywomen ... laywomen enjoying sensual pleasures, then this spiritual path would be incomplete in that respect. But because Worthy Gotama, monks, nuns, chaste laymen, laymen enjoying sensual pleasures, chaste laywomen, and laywomen enjoying sensual pleasures have all succeeded in this teaching, this spiritual path is complete in that respect.

¹⁴ Just as the Ganges River slants, slopes, and inclines toward the ocean, and keeps pressing into the ocean, in the same way Worthy Gotama’s assembly—with both laypeople and renunciates—slants, slopes, and inclines toward extinguishment, and keeps pressing upon extinguishment.

¹⁵ Excellent, worthy Gotama! ... I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. May I receive the going forth, the ordination in the worthy Gotama’s presence?”

¹⁶ “Vaccha, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood. However, I recognize individual differences in this matter.” “Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.” And the wanderer Vaccha received the going forth, the ordination in the Buddha’s presence.

¹⁷ Not long after his ordination, a fortnight later, Venerable Vacchagotta went to the Buddha, bowed, sat down to one side, and said to him, “Sir, I’ve reached as far as possible with the knowledge and understanding of a trainee. Please teach me further.”

¹⁸ “Well then, Vaccha, further develop two things: serenity and discernment. When you have further developed these two things, they’ll lead to the penetration of many elements.

¹⁹ As far as you want, you will be capable of realizing these things, since each and every one is within range: ‘May I wield the many kinds of psychic power: multiplying myself and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of divinity.’

²⁰ Whenever you want, you will be capable of realizing these things, since each and every one is within range: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and heavenly, whether near or far.’

²¹ As far as you want, you will be capable of realizing these things, since each and every one is within range: ‘May I understand the minds of other beings and individuals, having encompassed them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’

²² As far as you want, you will be capable of realizing these things, since each and every one is within range: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I recollect my many past lives, with features and details.’

²³ Whenever you want, you will be capable of realizing these things, since each and every one is within range: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings pass on according to their deeds: “These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they

chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.” And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings pass on according to their deeds.’

²⁴ As far as you want, you will be capable of realizing these things, since each and every one is within range: ‘May I realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.’”

²⁵ And then Venerable Vacchagotta approved and agreed with what the Buddha said. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right, before leaving.

²⁶ Then Vacchagotta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Vacchagotta became one of the perfected.

²⁷ Now at that time several mendicants were going to see the Buddha. Vacchagotta saw them coming off in the distance, went up to them, and said, “Hello venerables, where are you going?” “Reverend, we are going to see the Buddha.” “Well then, reverends, in my name please bow with your head to the Buddha’s feet and say: ‘Sir, the mendicant Vacchagotta bows with his head to your feet and says, “I have served the Blessed One! I have served the Holy One!”’”

²⁸ “Yes, reverend,” they replied. Then those mendicants went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, the mendicant Vacchagotta bows with his head to your feet and says: ‘I have served the Blessed One! I have served the Holy One!’” “I’ve already encompassed Vacchagotta’s mind and understood that he has the three knowledges, and is very mighty and powerful. And deities also told me about this.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 74: With Dīghanakha

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain in the Boar’s Cave.

² Then the wanderer Dīghanakha went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side and said to the Buddha, “Worthy Gotama, this is my doctrine and view: ‘Nothing is acceptable to me.’” “This view of yours, Aggivessana— is that acceptable to you?” “If I were to accept this view, worthy Gotama, it would make no difference, it would make no difference!”

³ “Well, Aggivessana, there are many more in the world who say, ‘It would make no difference! It would make no difference!’ But they don’t give up that view, and they grasp another view. And there are a scant few in the world who say, ‘It would make no difference! It would make no difference!’ And they give up that view by not grasping another view.

⁴ There are some ascetics and brahmins who have this doctrine and view: ‘Everything is acceptable to me.’ There are some ascetics and brahmins who have this doctrine and view: ‘Nothing is acceptable to me.’ There are some ascetics and brahmins who have this doctrine and view: ‘Some things are acceptable to me and some things are not.’ Regarding this, the view of the ascetics and brahmins to whom everything is acceptable is close to greed, bondage, approving, attachment, and grasping. The view of the ascetics and brahmins to whom nothing is acceptable is far from greed, bondage, approving, attachment, and grasping.”

⁵ When he said this, the wanderer Dīghanakha said to the Buddha, “Worthy Gotama commends my conviction! He recommends my conviction!” “Now, regarding the ascetics and brahmins to whom some things are acceptable and some things are not. Their view of what is acceptable is close to greed, bondage, approving, attachment, and grasping. Their view of what is not acceptable is far from greed, bondage, approving, attachment, and grasping.

⁶ When it comes to the view of the ascetics and brahmins to whom everything is acceptable, a sensible person reflects like this: ‘I have the view that everything is acceptable. Suppose I were to obstinately stick to this view and insist, “This is the only truth, anything else is futile.” Then I’d argue with two individuals— an ascetic or brahmin to whom nothing is acceptable, and an ascetic or brahmin to whom some things are acceptable and some things are not. And when there’s arguing, there’s dispute; when there’s dispute there’s distress; and when there’s distress there’s harm.’ So, considering in themselves the potential for argument, dispute, distress, and harm, they give up that view by not grasping another view. That’s how those views are given up and let go.

⁷ When it comes to the view of the ascetics and brahmins to whom nothing is acceptable, a sensible person reflects like this: ‘I have the view that nothing is acceptable. Suppose I were to obstinately stick to this view and insist, “This is the only truth, anything else is futile.” Then I’d argue with two

individuals— an ascetic or brahmin to whom everything is acceptable, and an ascetic or brahmin to whom some things are acceptable and some things are not. And when there's arguing, there's dispute; when there's dispute there's distress; and when there's distress there's harm.' So, considering in themselves the potential for argument, dispute, distress, and harm, they give up that view by not grasping another view. That's how those views are given up and let go.

⁸ When it comes to the view of the ascetics and brahmins to whom some things are acceptable and some things are not, a sensible person reflects like this: 'I have the view that some things are acceptable and some things are not. Suppose I were to obstinately stick to this view and insist, "This is the only truth, anything else is futile." Then I'd argue with two individuals— an ascetic or brahmin to whom everything is acceptable, and an ascetic or brahmin to whom nothing is acceptable. And when there's arguing, there's dispute; when there's dispute there's distress; and when there's distress there's harm.' So, considering in themselves the potential for argument, dispute, distress, and harm, they give up that view by not grasping another view. That's how those views are given up and let go.

⁹ Aggivessana, this body is formed. It's made up of the four principal states, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. You should see it as impermanent, as suffering, as diseased, as a boil, as a dart, as gloom, as an affliction, as alien, as breaking apart, as empty, as not-self. Doing so, you'll give up desire, affection, and subservience to the body.

¹⁰ There are these three feelings: pleasant, painful, and neutral. At a time when you feel a pleasant feeling, you don't feel a painful or neutral feeling; you only feel a pleasant feeling. At a time when you feel a painful feeling, you don't feel a pleasant or neutral feeling; you only feel a painful feeling. At a time when you feel a neutral feeling, you don't feel a pleasant or painful feeling; you only feel a neutral feeling.

¹¹ Pleasant, painful, and neutral feelings are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

¹² Seeing this, a learned noble disciple grows disillusioned with pleasant, painful, and neutral feelings. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'

¹³ A mendicant whose mind is freed like this doesn't side with anyone or dispute with anyone. They use the language of the world to communicate without getting stuck on it."

¹⁴ Now at that time Venerable Sāriputta was standing behind the Buddha fanning him. Then he thought, "It seems the Buddha speaks of giving up and letting go of all these things through direct knowledge." Reflecting like this, Venerable Sāriputta's mind was freed from the defilements by not grasping.

¹⁵ And the stainless, immaculate vision of the Dhamma arose in the wanderer Dīghanakha: "Everything that is liable to arise is liable to cease." Then Dīghanakha saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha:

¹⁶ "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes

can see what's there, worthy Gotama has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

MN 75: With Māgaṇḍiya

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma, on a grass mat in the fire chamber of a brahmin of the Bhāradvāja clan.

² Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kammāsadamma for alms. He wandered for alms in Kammāsadamma. After the meal, on his return from almsround, he went to a certain forest grove for the day's meditation. Having plunged deep into it, he sat at the root of a certain tree to meditate.

³ Then as the wanderer Māgaṇḍiya was going for a walk he approached that fire chamber. He saw the grass mat spread out there and asked the brahmin of the Bhāradvāja clan, "Worthy Bhāradvāja, who has this grass mat been spread out for? It looks like an ascetic's bed."

⁴ "There is the ascetic Gotama, a Sakyan, gone forth from a Sakyan family. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' This bed has been spread for that worthy Gotama."

⁵ "Well, it's a sad sight, worthy Bhāradvāja, a very sad sight indeed, to see a bed for the worthy Gotama, that baby-killer!" "Be careful what you say, Māgaṇḍiya, be careful what you say. Many astute aristocrats, brahmins, householders, and ascetics are devoted to the worthy Gotama. They've been guided by him in the noble system, the skillful teaching." "Even if I was to see the worthy Gotama face to face, worthy Bhāradvāja, I would say to his face: 'The ascetic Gotama is a baby-killer.' Why is that? For so it came to me while sleeping." "If you don't mind, I'll tell the ascetic Gotama about this." "Don't worry, worthy Bhāradvāja. You may tell him exactly what I've said."

⁶ With clairaudience that is purified and superhuman, the Buddha heard this discussion between the brahmin of the Bhāradvāja clan and the wanderer Māgaṇḍiya. Coming out of retreat, he went to the brahmin's fire chamber and sat on the grass mat. Then the brahmin of the Bhāradvāja clan went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him, "Bhāradvāja, did you have a discussion with the wanderer Māgaṇḍiya about this grass mat?" When he said this, the brahmin, shocked and awestruck, said to the Buddha, "I wanted to mention this very thing to the worthy Gotama, but you brought it up before I had a chance."

⁷ But this conversation between the Buddha and the brahmin was left unfinished. Then as the wanderer Māgaṇḍiya was going for a walk he approached that fire chamber. He went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and the Buddha said to him:

⁸ "Māgaṇḍiya, the eye likes sights, it loves them and enjoys them. That's been tamed, guarded, protected and restrained by the Realized One, and he teaches Dhamma for its restraint. Is that what

you were referring to when you called me a baby-killer?” “That’s exactly what I was referring to. Why is that? For so it came to me while sleeping.” “The ear likes sounds ... The nose likes smells ... The tongue likes tastes ... The body likes touches ... The mind likes ideas, it loves them and enjoys them. That’s been tamed, guarded, protected and restrained by the Realized One, and he teaches Dhamma for its restraint. Is that what you were referring to when you called me a baby-killer?” “That’s exactly what I was referring to. Why is that? For so it came to me while sleeping.”

⁹ “What do you think, Māgaṇḍiya? Take someone who used to amuse themselves with sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sights, and having given up craving and dispelled passion for sights—they would live rid of thirst, their mind settled internally. What would you have to say to them, Māgaṇḍiya?” “Nothing, worthy Gotama.” “What do you think, Māgaṇḍiya? Take someone who used to amuse themselves with sounds known by the ear ... smells known by the nose ... tastes known by the tongue ... touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of touches, and having given up craving and dispelled passion for touches—they would live rid of thirst, their mind settled internally. What would you have to say to them, Māgaṇḍiya?” “Nothing, worthy Gotama.”

¹⁰ “Well, when I was still a layperson I used to amuse myself, supplied and provided with sights known by the eye ... sounds known by the ear ... smells known by the nose ... tastes known by the tongue ... touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. I had three stilt longhouses—one for the rainy season, one for the winter, and one for the summer. I stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where I was entertained by musicians—none of them men. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind settled internally. I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures. I don’t envy them, nor do I hope to enjoy that. Why is that? Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities, which even equals heavenly pleasure. Enjoying that satisfaction, I don’t envy what is inferior, nor do I hope to enjoy it.

¹¹ Suppose there was a householder or a householder’s child who was rich, affluent, and wealthy. And they would amuse themselves, supplied and provided with the five kinds of sensual stimulation. That is, sights known by the eye ... sounds ... smells ... tastes ... touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Having practiced good conduct by way of body, speech, and mind, when their body breaks up, after death, they’d be reborn in a good place, a heavenly realm, in the company of the gods of the thirty-three. There they’d amuse themselves in the Garden of Delight, escorted by a band of nymphs, supplied and provided with the five kinds of heavenly sensual stimulation. Then they’d see a householder or a householder’s child amusing themselves, supplied and provided with the five kinds of sensual stimulation. What do you think, Māgaṇḍiya? Would that god—amusing themselves in the Garden of Delight, escorted by a band of nymphs, supplied and provided with the five kinds of heavenly sensual stimulation—envy that householder or householder’s child their five kinds of human sensual stimulation, or return to

human sensual pleasures?” “No, worthy Gotama. Why is that? Because heavenly sensual pleasures are better than human sensual pleasures.”

¹² “In the same way, Māgaṇḍiya, when I was still a layperson I used to amuse myself with sights ... sounds ... smells ... tastes ... touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind settled internally. I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures. I don’t envy them, nor do I hope to enjoy that. Why is that? Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities, which even equals heavenly pleasure. Enjoying that satisfaction, I don’t envy what is inferior, nor do I hope to enjoy it.

¹³ Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they’d cauterize their body over a pit of glowing coals. Their friends and colleagues, relatives and kin would get a surgeon to treat them. The surgeon would make medicine for them, and by using that they’d be cured of leprosy. They’d be healthy, happy, autonomous, master of themselves, able to go where they wanted. Then they’d see another person affected by leprosy, with sores and blisters on their limbs, being devoured by worms, scratching with their nails at the opening of their wounds, cauterizing their body over a pit of glowing coals. What do you think, Māgaṇḍiya? Would that person envy that other person affected by leprosy for their pit of glowing coals or for taking medicine?” “No, worthy Gotama. Why is that? Because you need to take medicine only when there’s a disease. When there’s no disease, there’s no need for medicine.”

¹⁴ “In the same way, Māgaṇḍiya, when I was still a layperson I used to amuse myself with sights ... sounds ... smells ... tastes ... touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind settled internally. I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures. I don’t envy them, nor do I hope to enjoy that. Why is that? Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities, which even equals heavenly pleasure. Enjoying that satisfaction, I don’t envy what is inferior, nor do I hope to enjoy it.

¹⁵ Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they’d cauterize their body over a pit of glowing coals. Their friends and colleagues, relatives and kin would get a surgeon to treat them. The surgeon would make medicine for them, and by using that they’d be cured of leprosy. They’d be healthy, happy, autonomous, master of themselves, able to go where they wanted. Two strong men would grab them by the arms and drag them toward the pit of glowing coals. What do you think, Māgaṇḍiya? Wouldn’t that person writhe and struggle to and fro?” “Yes, worthy Gotama. Why is that? Because that fire is really painful to touch, fiercely burning and scorching.” “What do you think, Māgaṇḍiya? Is it only now that the fire is really painful to touch, fiercely

burning and scorching, or was it painful previously as well?” “That fire is painful now and it was also painful previously. That person was affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, their sense faculties were impaired. So even though the fire was actually painful to touch, they had a distorted perception that it was pleasant.”

¹⁶ “In the same way, sensual pleasures of the past, future, and present are painful to touch, fiercely burning and scorching. These sentient beings who are not free from sensual pleasures—being consumed by craving for sensual pleasures, burning with passion for sensual pleasures—have impaired sense faculties. So even though sensual pleasures are actually painful to touch, they have a distorted perception that they are pleasant.

¹⁷ Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they’re cauterizing their body over a pit of glowing coals. The more they scratch their wounds and cauterize their body, the more their wounds become foul, stinking, and infected. But still, they derive a degree of pleasure and gratification from the itchiness of their wounds. In the same way, I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures. The more they indulge in sensual pleasures, the more their craving for sensual pleasures grows, and the more they burn with passion for sensual pleasures. But still, they derive a degree of pleasure and gratification from the five kinds of sensual stimulation.

¹⁸ What do you think, Māgaṇḍiya? Have you seen or heard of a king or a royal minister of the past, future, or present, amusing themselves supplied and provided with the five kinds of sensual stimulation, who—without giving up craving for sensual pleasures and dispelling passion for sensual pleasures—lives rid of thirst, their mind settled internally?” “No, worthy Gotama.” “Good, Māgaṇḍiya. Neither have I. On the contrary, all the ascetics or brahmins of the past, future, or present who live rid of thirst, their minds settled internally, do so after truly understanding the origin, ending, gratification, drawback, and escape of sensual pleasures, and after giving up craving and dispelling passion for sensual pleasures.”

¹⁹ Then on that occasion the Buddha expressed this heartfelt sentiment: “Health is the ultimate blessing; extinguishment, the ultimate happiness. Of paths, the ultimate is eightfold— it’s safe, and leads to freedom from death.” When he said this, Māgaṇḍiya said to him, “It’s incredible, worthy Gotama, it’s amazing! How well said this was by the worthy Gotama! ‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’ I’ve also heard that wanderers of the past, the tutors of tutors, said: ‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’ And it agrees, worthy Gotama.” “But Māgaṇḍiya, when you heard that wanderers of the past said this, what is that health? And what is that extinguishment?” When he said this, Māgaṇḍiya stroked his own limbs with his hands, saying: “This is that health, worthy Gotama, this is that extinguishment! For I am now healthy and happy, and have no afflictions.”

²⁰ “Māgaṇḍiya, suppose a person was blind from birth. They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun. They might hear a sighted person saying: ‘White cloth is really nice, it’s attractive, stainless, and clean.’ They’d go in search of white cloth. But someone would cheat them with a dirty,

soiled garment, saying: ‘My man, here is a white cloth for you, it’s attractive, stainless, and clean.’ They’d take it and put it on, expressing their gladness: ‘White cloth is really nice, it’s attractive, stainless, and clean.’ What do you think, Māgaṇḍiya? Did that person blind from birth do this knowing and seeing, or out of faith in the sighted person?” “They did so not knowing or seeing, but out of faith in the sighted person.”

²¹ “In the same way, the wanderers of other religions are blind and sightless. Not knowing health and not seeing extinguishment, they still recite this verse: ‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’ For this verse was recited by the perfected ones, fully awakened Buddhas of the past: ‘Health is the ultimate blessing; extinguishment, the ultimate happiness. Of paths, the ultimate is eightfold— it’s safe, and leads to freedom from death.’ These days it has gradually become a verse used by ordinary people. But Māgaṇḍiya, this body is a disease, a boil, a dart, a gloom, an affliction. Yet you say of this body: ‘This is that health, this is that extinguishment!’ Māgaṇḍiya, you don’t have the noble vision by which you might know health and see extinguishment.”

²² “I am quite confident that the worthy Gotama is capable of teaching me so that I can know health and see extinguishment.” “Māgaṇḍiya, suppose a person was blind from birth. They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun. Their friends and colleagues, relatives and kin would get a surgeon to treat them. The surgeon would make medicine for them, but when they used it their eyes were not cured and they still could not see clearly. What do you think, Māgaṇḍiya? Wouldn’t that doctor just get weary and frustrated?” “Yes, worthy Gotama.” “In the same way, suppose I were to teach you the Dhamma, saying: ‘This is that health, this is that extinguishment.’ But you might not know health or see extinguishment, which would be wearying and troublesome for me.”

²³ “I am quite confident that the worthy Gotama is capable of teaching me so that I can know health and see extinguishment.” “Māgaṇḍiya, suppose a person was blind from birth. They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun. They might hear a sighted person saying: ‘White cloth is really nice, it’s attractive, stainless, and clean.’ They’d go in search of white cloth. But someone would cheat them with a dirty, soiled garment, saying: ‘My man, here is a white cloth for you, it’s attractive, stainless, and clean.’ They’d take it and put it on. Their friends and colleagues, relatives and kin would get a surgeon to treat them. The surgeon would make medicine for them: emetics, purgatives, ointment, counter-ointment, or nasal treatment. And when they used it their eyes would be cured so that they could see clearly. As soon as their eyes were cured they’d lose all desire for that dirty, soiled garment. Then they would consider that person to be no friend, but an enemy, and might even think of murdering them: ‘For such a long time I’ve been cheated, tricked, and deceived by that person with this dirty, soiled garment when he said, “My man, here is a white cloth for you, it’s attractive, stainless, and clean.”’

²⁴ In the same way, Māgaṇḍiya, suppose I were to teach you the Dhamma, saying: ‘This is that health, this is that extinguishment.’ You might know health and see extinguishment. And as soon as your vision arises you might give up desire for the five grasping aggregates. And you might even think: ‘For such a long time I’ve been cheated, tricked, and deceived by this mind. For what I have been grasping is only form, feeling, perception, choices, and consciousness. My grasping is a

requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.’”

²⁵ “I am quite confident that the worthy Gotama is capable of teaching me so that I can rise from this seat cured of blindness.” “Well then, Māgaṇḍiya, you should associate with true persons. When you associate with true persons, you will hear the true teaching. When you hear the true teaching, you’ll practice in line with the teaching. When you practice in line with the teaching, you’ll know and see for yourself: ‘These are diseases, boils, and darts. And here is where diseases, boils, and darts cease without remainder.’ When my grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.”

²⁶ When he said this, Māgaṇḍiya said to him, “Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. May I receive the going forth, the ordination in the worthy Gotama’s presence?”

²⁷ “Māgaṇḍiya, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood. However, I recognize individual differences in this matter.” “Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

²⁸ And the wanderer Māgaṇḍiya received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Māgaṇḍiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Māgaṇḍiya became one of the perfected.

MN 76: With Sandaka

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Kosambī in Ghosita’s monastery.

² Now at that time the wanderer Sandaka was residing at the cave of the wavy leaf fig tree together with a large assembly of around five hundred wanderers.

³ Then in the late afternoon, Venerable Ānanda came out of retreat and addressed the mendicants: “Come, reverends, let’s go to the Devakata Pool to see the cave.” “Yes, reverend,” they replied. Then Ānanda together with several mendicants went to the Devakata Pool.

⁴ Now at that time, Sandaka and the large assembly of wanderers were sitting together making an uproar, a colossal racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that place. Sandaka saw Ānanda coming off in the distance, and hushed his own assembly, “Be quiet, good fellows, don’t make a sound. The ascetic Ānanda, a disciple of the ascetic Gotama, is coming. He is included among the disciples of the ascetic Gotama, who is residing near Kosambī. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he’ll see fit to approach.” Then those wanderers fell silent.

⁵ Then Venerable Ānanda went up to the wanderer Sandaka, who said to him, “Come, worthy Ānanda! Welcome, worthy Ānanda! It’s been a long time since you took the opportunity to come here. Please sit down, here, a seat is ready.” Ānanda sat down on the seat spread out, while Sandaka took a low seat and sat to one side. Ānanda said to Sandaka, “Sandaka, what were you sitting talking about just now? What conversation was left unfinished?” “Worthy Ānanda, leave aside what we were sitting talking about just now. It won’t be hard for you to hear about that later. It’d be great if Mister Ānanda himself would give a Dhamma talk explaining his own denomination.” “Well then, Sandaka, listen and apply your mind well, I will speak.” “Yes, worthy sir,” replied Sandaka. Venerable Ānanda said this:

⁶ “Sandaka, these things have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha: four ways that negate the spiritual life, and four kinds of unreliable spiritual life. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn’t succeed in the system of the skillful teaching.” “But worthy Ānanda, what are the four ways that negate the spiritual life, and the four kinds of unreliable spiritual life?”

⁷ “Sandaka, take a certain teacher who has this doctrine and view: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s

no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight. This person is made up of the four principal states. When they die, the earth in their body progresses and proceeds to the substance of earth. The water in their body progresses and proceeds to the substance of water. The fire in their body progresses and proceeds to the substance of fire. The air in their body progresses and proceeds to the substance of air. The faculties are transferred to space. Four men with a bier carry away the corpse. Their footprints show the way to the cremation ground. The bones become bleached. Offerings dedicated to the gods end in ashes. Giving is a doctrine of morons. When anyone affirms a positive teaching it's just hollow, false nonsense. Both the foolish and the astute are annihilated and destroyed when their body breaks up, and they don't exist after death.'

⁸ A sensible person reflects on this matter in this way: 'This teacher has such a doctrine and view. If what that teacher says is true, both I who have not accomplished this and one who has accomplished it have attained exactly the same level. Yet I'm not one who says that both of us are annihilated and destroyed when our body breaks up, and we don't exist after death. But it's superfluous for this teacher to go nude, bald, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, fragrance, and makeup, and accepting gold and currency. Yet I'll have exactly the same destiny in the next life as this teacher. What do I know or see that I should lead the spiritual life under this teacher? This negates the spiritual life.' Realizing this, they leave disappointed.

⁹ This is the first way that negates the spiritual life.

¹⁰ Furthermore, take a certain teacher who has this doctrine and view: 'The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.'

¹¹ A sensible person reflects on this matter in this way: 'This teacher has such a doctrine and view. If what that teacher says is true, both I who have not accomplished this and one who has accomplished it have attained exactly the same level. Yet I'm not one who says that when both of us act, nothing wrong is done. But it's superfluous for this teacher to go nude, bald, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, fragrance, and makeup, and accepting gold and currency. Yet I'll have exactly the same destiny in the next life as this teacher. What do I know or see that I should lead the spiritual life under this teacher? This negates the spiritual life.' Realizing this, they leave disappointed.

¹² This is the second way that negates the spiritual life.

¹³ Furthermore, take a certain teacher who has this doctrine and view: ‘There is no cause or reason for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There’s no cause or reason for the purification of sentient beings. Sentient beings are purified without cause or reason. There is no power, no energy, no human strength or vigor. All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.’

¹⁴ A sensible person reflects on this matter in this way: ‘This teacher has such a doctrine and view. If what that teacher says is true, both I who have not accomplished this and one who has accomplished it have attained exactly the same level. Yet I’m not one who says that both of us are purified without cause or reason. But it’s superfluous for this teacher to go nude, bald, persisting in squatting, tearing out their hair and beard. For I’m living at home with my children, using sandalwood imported from Kāsi, wearing garlands, fragrance, and makeup, and accepting gold and currency. Yet I’ll have exactly the same destiny in the next life as this teacher. What do I know or see that I should lead the spiritual life under this teacher? This negates the spiritual life.’ Realizing this, they leave disappointed.

¹⁵ This is the third way that negates the spiritual life.

¹⁶ Furthermore, take a certain teacher who has this doctrine and view: ‘There are these seven substances that are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or both pleasure and pain to each other. What seven? The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh. These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or both pleasure and pain to each other. And here there is no one who kills or who makes others kill; no one who learns or who educates others; no one who understands or who helps others understand. If you chop off someone’s head with a sharp sword, you don’t take anyone’s life. The sword simply passes through the gap between the seven substances. There are 1.4 million main wombs, and 6,000, and 600; 500 deeds, and five, and three; deeds and half-deeds; 62 paths of practice, 62 sub-eons, six classes of rebirth, and eight stages in a person’s life; 4,900 Ājīvaka ascetics, 4,900 wanderers, and 4,900 dragon abodes; 2,000 lordships, 3,000 hells, and 36 realms of dusky sky; seven percipient embryos, seven non-percipient embryos, seven knotless embryos, seven gods, seven mental heavens, seven goblins, seven streams, seven castoff incarnations and 700 castoff incarnations, seven downfalls and 700 downfalls, seven dreams and 700 dreams, and 8.4 million great eons—through all of which the foolish and the astute transmigrate before making an end of suffering. And here there is no such thing as this: “By this precept or observance or fervent austerity or spiritual practice I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little”—for that cannot be. Pleasure and pain are allotted. Transmigration lasts only for a limited period, so there’s no increase or decrease, no getting better or worse. It’s like how, when you toss a ball of string, it rolls away unraveling. In the same way, after transmigrating the foolish and the astute will make an end of suffering.’

¹⁷ A sensible person reflects on this matter in this way: ‘This teacher has such a doctrine and view. If what that teacher says is true, both I who have not accomplished this and one who has accomplished

it have attained exactly the same level. Yet I'm not one who says that after transmigrating both of us will make an end of suffering. But it's superfluous for this teacher to go nude, bald, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, fragrance, and makeup, and accepting gold and currency. Yet I'll have exactly the same destiny in the next life as this teacher. What do I know or see that I should lead the spiritual life under this teacher? This negates the spiritual life.' Realizing this, they leave disappointed.

¹⁸ This is the fourth way that negates the spiritual life.

¹⁹ These are the four ways that negate the spiritual life that have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn't succeed in the system of the skillful teaching."

²⁰ "It's incredible, worthy Ānanda, it's amazing, how these four ways that negate the spiritual life have been explained by the Buddha. But worthy Ānanda, what are the four kinds of unreliable spiritual life?"

²¹ "Sandaka, take a certain teacher who claims to be all-knowing and all-seeing, to know and see everything without exception, thus: 'Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.' They enter an empty house; they get no almsfood; a dog bites them; they encounter a wild elephant, a wild horse, and a wild cow; they ask the name and clan of a woman or man; they ask the name and path to a village or town. When asked, 'Why is this?' they answer: 'I had to enter an empty house, that's why I entered it. I had to get no almsfood, that's why I got none. I had to get bitten by a dog, that's why I was bitten. I had to encounter a wild elephant, a wild horse, and a wild cow, that's why I encountered them. I had to ask the name and clan of a woman or man, that's why I asked. I had to ask the name and path to a village or town, that's why I asked.'

²² A sensible person reflects on this matter in this way: 'This teacher makes such a claim, but they answer in such a way. This spiritual life is unreliable.' Realizing this, they leave disappointed.

²³ This is the first kind of unreliable spiritual life.

²⁴ Furthermore, take another teacher who is an oral transmitter, who takes oral transmission to be the truth. They teach by oral transmission, by the lineage of testament, by canonical authority. But when a teacher takes oral transmission to be the truth, some of that is well learned, some poorly learned, some true, and some otherwise.

²⁵ A sensible person reflects on this matter in this way: 'This teacher takes oral transmission to be the truth. He teaches by oral transmission, by the lineage of testament, by canonical authority. But when a teacher takes oral transmission to be the truth, some of that is well learned, some poorly learned, some true, and some otherwise. This spiritual life is unreliable.' Realizing this, they leave disappointed.

²⁶ This is the second kind of unreliable spiritual life.

²⁷ Furthermore, take another teacher who relies on logic and inquiry. They teach what they have worked out by logic, following a line of inquiry, expressing their own perspective. But when a

teacher relies on logic and inquiry, some of that is well reasoned, some poorly reasoned, some true, and some otherwise.

²⁸ A sensible person reflects on this matter in this way: ‘This teacher relies on logic and inquiry. They teach what they have worked out by logic, following a line of inquiry, expressing their own perspective. But when a teacher relies on logic and inquiry, some of that is well reasoned, some poorly reasoned, some true, and some otherwise. This spiritual life is unreliable.’ Realizing this, they leave disappointed.

²⁹ This is the third kind of unreliable spiritual life.

³⁰ Furthermore, take another teacher who is dull and stupid. Because of that, whenever they’re asked a question, they resort to verbal flip-flops and endless flip-flops: ‘I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’

³¹ A sensible person reflects on this matter in this way: ‘This teacher is dull and stupid. Because of that, whenever they’re asked a question, they resort to verbal flip-flops and endless flip-flops: “I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.” This spiritual life is unreliable.’ Realizing this, they leave disappointed.

³² This is the fourth kind of unreliable spiritual life.

³³ These are the four kinds of unreliable spiritual life that have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn’t complete the system of the skillful teaching.”

³⁴ “It’s incredible, worthy Ānanda, it’s amazing, how these four kinds of unreliable spiritual life have been explained by the Buddha. But, worthy Ānanda, what would a teacher say and explain so that a sensible person would, to the best of their ability, practice such a spiritual path, and once practicing it, they would complete the system of the skillful teaching?”

³⁵ “Sandaka, it’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed. ... He gives up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. A sensible person would, to the best of their ability, lead the spiritual life with a teacher under whom they achieve such a high distinction, and, once practicing it, they would complete the system of the skillful teaching.

³⁶ Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant ... enters and remains in the second absorption ...

³⁷ third absorption ...

³⁸ fourth absorption. A sensible person would, to the best of their ability, lead the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the system of the skillful teaching.

³⁹ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty,

forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details. A sensible person would, to the best of their ability, lead the spiritual life with a teacher under whom they achieve such a high distinction, and, once practicing it, they would complete the system of the skillful teaching.

⁴⁰ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings pass on according to their deeds. A sensible person would, to the best of their ability, lead the spiritual life with a teacher under whom they achieve such a high distinction, and, once practicing it, they would complete the system of the skillful teaching.

⁴¹ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

⁴² Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’ A sensible person would, to the best of their ability, lead the spiritual life with a teacher under whom they achieve such a high distinction, and, once practicing it, they would complete the system of the skillful teaching.”

⁴³ “But worthy Ānanda, when a mendicant is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—could they still enjoy sensual pleasures?” “Sandaka, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—can’t transgress in five respects. A mendicant with defilements ended can’t deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they used to as a layperson. A mendicant who is perfected can’t transgress in these five respects.”

⁴⁴ “But worthy Ānanda, when a mendicant is perfected, would the knowledge and vision that their defilements are ended be constantly and continually present to them, while walking, standing, sleeping, and waking?” “Well then, Sandaka, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there was a person whose hands and feet had been amputated. Would they be aware that their hands and feet had been amputated constantly and continually, while walking, standing, sleeping, and waking? Or would they be aware of it only when they checked it?” “They wouldn’t be aware of it constantly, only when they checked

it.” “In the same way, when a mendicant is perfected, the knowledge and vision that their defilements are ended is not constantly and continually present to them, while walking, standing, sleeping, and waking. Rather, they are aware of it only when they checked it.”

⁴⁵ “But Reverend Ānanda, in this teaching and training, how many are emancipated?” “There are not just one hundred who are emancipated, Sandaka, or two or three or four or five hundred, but many more than that in this teaching and training.” “It’s incredible, worthy Ānanda, it’s amazing! Namely, that there’s no glorifying one’s own teaching and putting down the teaching of others. The Dhamma is taught in its own field, and so many emancipated are recognized. But these Ājīvakas, sons of she whose sons are dead, glorify themselves and put others down. And they only recognize three who have been emancipated: Nanda Vaccha, Kisa Saṅkicca, and the bamboo-staffed ascetic Gosāla.”

⁴⁶ Then the wanderer Sandaka addressed his own assembly, “Go, good fellows. The spiritual life is lived under the ascetic Gotama. It’s not easy for me to forsake possessions, honor, or popularity now.” And that’s how the wanderer Sandaka sent his own assembly to lead the spiritual life under the Buddha.

MN 77: The Longer Discourse with Sakuludāyī

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

² Now at that time several very well-known wanderers were residing in their monastery in the peacocks' feeding ground. They included Annabhāra, Varadhara, Sakuludāyī, and other very well-known wanderers.

³ Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Then it occurred to him, "It's too early to wander for alms in Rājagaha. Why don't I visit the wanderer Sakuludāyī at the monastery for the wanderers in the peacocks' feeding ground?"

⁴ So the Buddha went to the monastery for the wanderers. Now at that time, Sakuludāyī was sitting together with a large assembly of wanderers making an uproar, a colossal racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that place. Sakuludāyī saw the Buddha coming off in the distance, and hushed his own assembly, "Be quiet, good fellows, don't make a sound. Here comes the ascetic Gotama. The venerable likes quiet and praises quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

⁵ Then the Buddha approached Sakuludāyī, who said to him, "Let the Blessed One come, sir! Welcome to the Blessed One, sir! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready." The Buddha sat down on the seat spread out, while Sakuludāyī took a low seat and sat to one side. The Buddha said to him, "Udāyī, what were you sitting talking about just now? What conversation was left unfinished?"

⁶ "Sir, leave aside what we were sitting talking about just now. It won't be hard for you to hear about that later. Sir, a few days ago several ascetics and brahmins who follow various other religions were sitting together at the debating hall, and this discussion came up among them: 'The people of Aṅga and Magadha are so fortunate, so very fortunate! For there are these ascetics and brahmins who lead an order and a community, and tutor a community. They're well-known and famous religious founders, deemed holy by many people. And they have come down for the rainy season residence at Rājagaha. They include Pūraṇa Kassapa, the bamboo-staffed ascetic Gosāla, Ajita of the hair blanket, Pakudha Kaccāyana, Saṅjaya Belaṭṭhiputta, and the Jain ascetic of the Ñātika clan. This ascetic Gotama also leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. And he too has come down for the rains residence at Rājagaha. Which of these ascetics and brahmins is honored, respected, revered, and

venerated by their disciples? And how do their disciples, honoring and respecting them, remain loyal?’ Some of them said: ‘This Pūraṇa Kassapa leads an order and a community, and tutors a community. He’s a well-known and famous religious founder, deemed holy by many people. But he’s not honored, respected, revered, and venerated by his disciples. And his disciples, not honoring and respecting him, don’t remain loyal to him. Once it so happened that he was teaching an assembly of many hundreds. Then one of his disciples made a noise, “My good fellows, don’t ask Pūraṇa Kassapa about that. He doesn’t know that. I know it. Ask me about it, and I’ll answer you.” Once it so happened that Pūraṇa Kassapa didn’t get his way, though he called out with raised arms, “Be quiet, good fellows, don’t make a sound. They’re not asking you, they’re asking me! I’ll answer you!” Indeed, many of his disciples have left him after refuting his doctrine: “You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!” That’s how Pūraṇa Kassapa is not honored, respected, revered, venerated, and esteemed by his disciples. On the contrary, his disciples, not honoring and respecting him, don’t remain loyal to him. Rather, he’s reviled, and rightly so.’ Others said: ‘This bamboo-staffed ascetic Gosāla ... Ajita of the hair blanket ... Pakudha Kaccāyana ... Sañjaya Belaṭṭhiputta ... This Jain ascetic of the Ñātika clan leads an order and a community, and tutors a community. He’s a well-known and famous religious founder, deemed holy by many people. But he’s not honored, respected, revered, and venerated by his disciples. And his disciples, not honoring and respecting him, don’t remain loyal to him. Once it so happened that he was teaching an assembly of many hundreds. Then one of his disciples made a noise, “My good fellows, don’t ask the Jain Ñātika about that. He doesn’t know that. I know it. Ask me about it, and I’ll answer you.” Once it so happened that the Jain Ñātika didn’t get his way, though he called out with raised arms, “Be quiet, good fellows, don’t make a sound. They’re not asking you, they’re asking me! I’ll answer you!” Indeed, many of his disciples have left him after refuting his doctrine: “You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!” That’s how the Jain Ñātika is not honored, respected, revered, and venerated by his disciples. On the contrary, his disciples, not honoring and respecting him, don’t remain loyal to him. Rather, he’s reviled, and rightly so.’ Others said: ‘This ascetic Gotama leads an order and a community, and tutors a community. He’s a well-known and famous religious founder, deemed holy by many people. He’s honored, respected, revered, and venerated by his disciples. And his disciples, honoring and respecting him, remain loyal to him. Once it so happened that he was teaching an assembly of many hundreds. Then one of his disciples cleared their throat. And one of their spiritual companions nudged them with their knee, to indicate, “Hush, venerable, don’t make sound! Our teacher, the Blessed One, is teaching!” While the ascetic Gotama is teaching an assembly of many hundreds, there is no sound of his disciples coughing or clearing their throats. That large crowd is poised expectantly at the ready, thinking, “Whatever the Buddha teaches, we shall listen to it.” It’s like when there’s a person at the crossroads pressing out pure dwarf-bee honey, and a large

crowd is poised expectantly at the ready. In the same way, while the ascetic Gotama is teaching an assembly of many hundreds, there is no sound of his disciples coughing or clearing their throats. That large crowd is poised expectantly at the ready, thinking, “Whatever the Buddha teaches, we shall listen to it.” Even when disciples of the ascetic Gotama, having clashed with their spiritual companions, resign the training and return to a lesser life, they speak only praise of the Teacher, the teaching, and the Saṅgha. They blame only themselves, not others: “We were unlucky, we had little merit. For even after going forth in such a well explained teaching and training we weren’t able to practice for life the perfectly full and pure spiritual life.” They become monastery workers or lay followers, and they proceed having undertaken the five precepts. That’s how the ascetic Gotama is honored, respected, revered, and venerated by his disciples. And that’s how his disciples, honoring and respecting him, remain loyal to him.”

⁷ “But Udāyī, how many qualities do you see in me, because of which my disciples honor, respect, revere, and venerate me; and honoring and respecting me, they remain loyal to me?”

⁸ “Sir, I see five such qualities in the Buddha. What five? The Buddha eats little and praises eating little. This is the first such quality I see in the Buddha. Furthermore, the Buddha is content with any kind of robe, and praises such contentment. This is the second such quality I see in the Buddha. Furthermore, the Buddha is content with any kind of almsfood, and praises such contentment. This is the third such quality I see in the Buddha. Furthermore, the Buddha is content with any kind of lodging, and praises such contentment. This is the fourth such quality I see in the Buddha. Furthermore, the Buddha is secluded, and praises seclusion. This is the fifth such quality I see in the Buddha. These are the five qualities I see in the Buddha, because of which his disciples honor, respect, revere, and venerate him; and honoring and respecting him, they remain loyal to him.”

⁹ “Suppose, Udāyī, my disciples were loyal to me because I eat little. Well, there are disciples of mine who eat a tumbler of food, or half a tumbler; they eat a wood-apple, or half a wood-apple. But sometimes I even eat this bowl full to the brim, or even more. So if it were the case that my disciples are loyal to me because I eat little, then those disciples who eat even less would not be loyal to me. Suppose my disciples were loyal to me because I’m content with any kind of robe. Well, there are disciples of mine who have rag robes, wearing shabby robes. They gather scraps from charnel grounds, rubbish dumps, and shops, make them into a patchwork robe and wear it. But sometimes I wear robes offered by householders that are strong, yet next to which bottle-gourd down is coarse. So if it were the case that my disciples are loyal to me because I’m content with any kind of robe, then those disciples who wear rag robes would not be loyal to me. Suppose my disciples were loyal to me because I’m content with any kind of almsfood. Well, there are disciples of mine who eat only almsfood, wander indiscriminately for almsfood, happy to eat whatever they glean. When they’ve entered an inhabited area, they don’t consent when invited to sit down. But sometimes I even eat by invitation boiled fine rice with the dark grains picked out, served with many soups and sauces. So if it were the case that my disciples are loyal to me because I’m content with any kind of almsfood, then those disciples who eat only almsfood would not be loyal to me. Suppose my disciples were loyal to me because I’m content with any kind of lodging. Well, there are disciples of mine who stay at the root of a tree, in the open air. For eight months they don’t go under a roof. But sometimes I even stay in bungalows, plastered inside and out, draft-free, with doors fastened and windows shuttered. So if it were the case that my disciples are loyal to me because I’m content with any kind

of lodging, then those disciples who stay at the root of a tree would not be loyal to me. Suppose my disciples were loyal to me because I'm secluded and I praise seclusion. Well, there are disciples of mine who live in the wilderness, in remote lodgings. Having ventured deep into remote lodgings in the wilderness and the forest, they live there, coming down to the midst of the Saṅgha each fortnight for the recitation of the monastic code. But sometimes I live crowded by monks, nuns, laymen, and laywomen; by rulers and their chief ministers, and monastics of other religions and their disciples. So if it were the case that my disciples are loyal to me because I'm secluded and praise seclusion, then those disciples who live in the wilderness would not be loyal to me. So, Udāyī, it's not because of these five qualities that my disciples honor, respect, revere, and venerate me; and honoring and respecting me, they remain loyal to me.

¹⁰ There are five other qualities because of which my disciples honor, respect, revere, and venerate me; and honoring and respecting me, they remain loyal to me. What five? Firstly, my disciples esteem me for the higher ethics: 'The ascetic Gotama is ethical. He possesses the entire spectrum of ethical conduct to the highest degree.'

¹¹ Since this is so, this is the first quality because of which my disciples are loyal to me.

¹² Furthermore, my disciples esteem me for my excellent knowledge and vision: 'The ascetic Gotama only claims to know when he does in fact know. He only claims to see when he really does see. He teaches based on direct knowledge, not without direct knowledge. He teaches based on reason, not without reason. He teaches with a demonstrable basis, not without it.' Since this is so, this is the second quality because of which my disciples are loyal to me.

¹³ Furthermore, my disciples esteem me for my higher wisdom: 'The ascetic Gotama is wise. He possesses the entire spectrum of wisdom to the highest degree. It's not possible that he would fail to foresee grounds for future criticism, or to legitimately and completely refute the doctrines of others that come up.' What do you think, Udāyī? Would my disciples, knowing and seeing this, break in and interrupt me?" "No, sir." "That's because I don't expect to be instructed by my disciples. Invariably, my disciples expect instruction from me. Since this is so, this is the third quality because of which my disciples are loyal to me.

¹⁴ Furthermore, my disciples come to me and ask how the noble truth of suffering applies to the suffering in which they are swamped and mired. And I provide them with a satisfying answer to their question. They ask how the noble truths of the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering apply to the suffering in which they are swamped and mired. And I provide them with satisfying answers to their questions. Since this is so, this is the fourth quality because of which my disciples are loyal to me.

¹⁵ Furthermore, I have explained to my disciples a practice that they use to develop the four kinds of mindfulness meditation. It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. And many of my disciples meditate on that having attained perfection and consummation of insight.

¹⁶ Furthermore, I have explained to my disciples a practice that they use to develop the four right efforts. It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort,

exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. And many of my disciples meditate on that having attained perfection and consummation of insight.

¹⁷ Furthermore, I have explained to my disciples a practice that they use to develop the four bases of psychic power. It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. And many of my disciples meditate on that having attained perfection and consummation of insight.

¹⁸ Furthermore, I have explained to my disciples a practice that they use to develop the five faculties. It's when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which lead to peace and awakening. And many of my disciples meditate on that having attained perfection and consummation of insight.

¹⁹ Furthermore, I have explained to my disciples a practice that they use to develop the five powers. It's when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which lead to peace and awakening. And many of my disciples meditate on that having attained perfection and consummation of insight.

²⁰ Furthermore, I have explained to my disciples a practice that they use to develop the seven awakening factors. It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. And many of my disciples meditate on that having attained perfection and consummation of insight.

²¹ Furthermore, I have explained to my disciples a practice that they use to develop the noble eightfold path. It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. And many of my disciples meditate on that having attained perfection and consummation of insight.

²² Furthermore, I have explained to my disciples a practice that they use to develop the eight liberations. Having physical form, they see forms. This is the first liberation. Not perceiving form internally, they see forms externally. This is the second liberation. They're focused only on beauty. This is the third liberation. Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation. Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation. Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth liberation. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation. Going totally beyond the dimension of neither perception nor non-perception,

they enter and remain in the cessation of perception and feeling. This is the eighth liberation. And many of my disciples meditate on that having attained perfection and consummation of insight.

²³ Furthermore, I have explained to my disciples a practice that they use to develop the eight dimensions of mastery. Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the first dimension of mastery. Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the second dimension of mastery. Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the third dimension of mastery. Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the fourth dimension of mastery. Not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. They're like a flax flower that's blue, with blue color and blue appearance. Or a cloth from Varanasi that's smoothed on both sides, blue, with blue color and blue appearance. In the same way, not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. Mastering them, they perceive: 'I know and see.' This is the fifth dimension of mastery. Not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. They're like a champak flower that's yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that's smoothed on both sides, yellow, with yellow color and yellow appearance. In the same way, not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. Mastering them, they perceive: 'I know and see.' This is the sixth dimension of mastery. Not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. They're like a scarlet mallow flower that's red, with red color and red appearance. Or a cloth from Varanasi that's smoothed on both sides, red, with red color and red appearance. In the same way, not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery. Not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. They're like the morning star that's white, with white color and white appearance. Or a cloth from Varanasi that's smoothed on both sides, white, with white color and white appearance. In the same way, not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. Mastering them, they perceive: 'I know and see.' This is the eighth dimension of mastery. And many of my disciples meditate on that having attained perfection and consummation of insight.

²⁴ Furthermore, I have explained to my disciples a practice that they use to develop the ten universal dimensions of meditation. Someone perceives the meditation on universal earth above, below, across, undivided and limitless. They perceive the meditation on universal water ... the meditation on universal fire ... the meditation on universal air ... the meditation on universal blue ... the meditation on universal yellow ... the meditation on universal red ... the meditation on universal white ... the meditation on universal space ... the meditation on universal consciousness above, below, across, undivided and limitless. And many of my disciples meditate on that having attained perfection and consummation of insight.

²⁵ Furthermore, I have explained to my disciples a practice that they use to develop the four absorptions. It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

²⁶ Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and the heavens would not properly bestow showers from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

²⁷ Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread themselves with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

²⁸ Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption. It is without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. And many of my disciples meditate on that having attained perfection and consummation of insight.

²⁹ Furthermore, I have explained to my disciples a practice that they use to understand this: 'This body of mine is formed. It's made up of the four principal states, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up

and destruction. And this consciousness of mine is attached to it, tied to it.' Suppose there was a beryl gem that was naturally lustrous, eight-faceted, well-worked, transparent and clear, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown. And a person with clear eyes were to take it in their hand and examine it: 'This beryl gem is naturally lustrous, eight-faceted, well-worked, transparent and clear, endowed with all good qualities. And it's strung with a thread of blue, yellow, red, white, or golden brown.' In the same way, I have explained to my disciples a practice that they use to understand this: 'This body of mine is formed. It's made up of the four principal states, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And this consciousness of mine is attached to it, tied to it.' And many of my disciples meditate on that having attained perfection and consummation of insight.

³⁰ Furthermore, I have explained to my disciples a practice that they use to create from this body another body—formed, mind-made, whole in its major and minor limbs, not deficient in any faculty. Suppose a person was to draw a reed out from its sheath. They'd think: 'This is the reed, this is the sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.' Or suppose a person was to draw a sword out from its scabbard. They'd think: 'This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.' Or suppose a person was to draw a snake out from its slough. They'd think: 'This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.' In the same way, I have explained to my disciples a practice that they use to create from this body another body—formed, mind-made, whole in its major and minor limbs, not deficient in any faculty. And many of my disciples meditate on that having attained perfection and consummation of insight.

³¹ Furthermore, I have explained to my disciples a practice that they use to wield the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the realm of divinity. Suppose a deft potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like. Or suppose a deft ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like. Or suppose a deft goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like. In the same way, I have explained to my disciples a practice that they use to wield the many kinds of psychic power ... And many of my disciples meditate on that having attained perfection and consummation of insight.

³² Furthermore, I have explained to my disciples a practice that they use so that, with clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters. In the same way, I have explained to my disciples a practice that they use so that, with clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far. And many of my disciples meditate on that having attained perfection and consummation of insight.

³³ Furthermore, I have explained to my disciples a practice that they use to understand the minds of other beings and individuals, having encompassed them with their own mind. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’; mind with hate as ‘mind with hate’, and mind without hate as ‘mind without hate’; mind with delusion as ‘mind with delusion’, and mind without delusion as ‘mind without delusion’; constricted mind as ‘constricted mind’, and scattered mind as ‘scattered mind’; expansive mind as ‘expansive mind’, and unexpansive mind as ‘unexpansive mind’; mind that is not supreme as ‘mind that is not supreme’, and mind that is supreme as ‘mind that is supreme’; mind immersed in samādhi as ‘mind immersed in samādhi’, and mind not immersed in samādhi as ‘mind not immersed in samādhi’; freed mind as ‘freed mind’, and unfreed mind as ‘unfreed mind’. Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they’d know ‘I have a spot’, and if they had no spots they’d know ‘I have no spots’. In the same way, I have explained to my disciples a practice that they use to understand the minds of other beings and individuals, having encompassed them with their own mind ... And many of my disciples meditate on that having attained perfection and consummation of insight.

³⁴ Furthermore, I have explained to my disciples a practice that they use to recollect the many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details. Suppose a person was to leave their home village and go to another village. From that village they’d go to yet another village. And from that village they’d return to their home village. They’d think: ‘I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.’ In the same way, I have explained to my disciples a practice that they use to recollect the many kinds of past lives. And many of my disciples meditate on that having attained perfection and consummation of insight.

³⁵ Furthermore, I have explained to my disciples a practice that they use so that, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They

understand how sentient beings pass on according to their deeds. Suppose there were two houses with doors. A person with clear eyes standing in between them would see humans entering and leaving a house and wandering to and fro. In the same way, I have explained to my disciples a practice that they use so that, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn ... And many of my disciples meditate on that having attained perfection and consummation of insight.

³⁶ Furthermore, I have explained to my disciples a practice that they use to realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with clear eyes standing on the bank would see the clams and mussels, pebbles and gravel, and schools of fish swimming about or staying still. They'd think: 'This lake is transparent, clear, and unclouded. And here are the clams and mussels, pebbles and gravel, and schools of fish swimming about or staying still.' In the same way, I have explained to my disciples a practice that they use to realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. And many of my disciples meditate on that having attained perfection and consummation of insight.

³⁷ This is the fifth quality because of which my disciples are loyal to me.

³⁸ These are the five qualities because of which my disciples honor, respect, revere, and venerate me; and honoring and respecting me, they remain loyal to me." That is what the Buddha said. Satisfied, the wanderer Sakuludāyī approved what the Buddha said.

MN 78: With Uggāhamāna Samaṇamaṇḍikāputta

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Now at that time the wanderer Uggāhamāna Samaṇamaṇḍikāputta was residing together with around five hundred wanderers in Mallikā’s single-halled monastery for philosophical debates, hedged by pale-moon ebony trees.

² Then the chamberlain Pañcakaṅga left Sāvattḥī in the middle of the day to see the Buddha. It occurred to him, “It’s the wrong time to see the Buddha, as he’s in retreat. And it’s the wrong time to see the esteemed mendicants, as they’re in retreat. Why don’t I go to Mallikā’s monastery to visit the wanderer Uggāhamāna?” So that’s what he did.

³ Now at that time, Uggāhamāna was sitting together with a large assembly of wanderers making an uproar, a colossal racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that place. Uggāhamāna saw Pañcakaṅga coming off in the distance, and hushed his own assembly, “Be quiet, good fellows, don’t make a sound. Here comes Pañcakaṅga, a disciple of the ascetic Gotama. He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing in Sāvattḥī. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he’ll see fit to approach.” Then those wanderers fell silent.

⁴ Then Pañcakaṅga approached Uggāhamāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Uggāhamāna said to him:

⁵ “Householder, when an individual person has four qualities I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment. What four? It’s when they do no bad deeds with their body; speak no bad words; think no bad thoughts; and don’t earn a living by bad livelihood. When an individual possesses these four qualities I describe them as an invincible ascetic.”

⁶ Then Pañcakaṅga neither approved nor rejected the wanderer Uggāhamāna’s statement. He rose from his seat, thinking, “I will learn the meaning of this statement from the Buddha himself.”

⁷ Then he went to the Buddha, bowed, sat down to one side, and informed the Buddha of all that had been discussed.

⁸ When he had spoken, the Buddha said to him, “Chamberlain, if what Uggāhamāna says is true, a little baby boy is an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment. For a little baby doesn’t even have a concept of ‘a body’, so how could they possibly do a bad deed with their body, aside from just wriggling? And a little baby doesn’t even

have a concept of ‘speech’, so how could they possibly speak bad words, aside from just crying? And a little baby doesn’t even have a concept of ‘thought’, so how could they possibly think bad thoughts, aside from just whimpering? And a little baby doesn’t even have a concept of ‘livelihood’, so how could they possibly earn a living by bad livelihood, aside from their mother’s breast? If what Uggāhamāna says is true, a little baby boy is an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment. When an individual person has four qualities I describe them, not as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment—but as having achieved the same level as a little baby. What four? It’s when they do no bad deeds with their body; speak no bad words; think no bad thoughts; and don’t earn a living by bad livelihood. When an individual possesses these four qualities I describe them, not as an invincible ascetic, but as having achieved the same level as a little baby.

⁹ When an individual person has ten qualities, chamberlain, I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment. The following things must be understood, I say. ‘These are unskillful behaviors.’ ‘Unskillful behaviors stem from this.’ ‘Here unskillful behaviors cease without remainder.’ ‘Someone practicing like this is practicing for the cessation of unskillful behaviors.’ ‘These are skillful behaviors.’ ‘Skillful behaviors stem from this.’ ‘Here skillful behaviors cease without remainder.’ ‘Someone practicing like this is practicing for the cessation of skillful behaviors.’ ‘These are unskillful thoughts.’ ‘Unskillful thoughts stem from this.’ ‘Here unskillful thoughts cease without remainder.’ ‘Someone practicing like this is practicing for the cessation of unskillful thoughts.’ ‘These are skillful thoughts.’ ‘Skillful thoughts stem from this.’ ‘Here skillful thoughts cease without remainder.’ ‘Someone practicing like this is practicing for the cessation of skillful thoughts.’

¹⁰ And what, chamberlain, are unskillful behaviors? Unskillful deeds by way of body and speech, and bad livelihood. These are called unskillful behaviors. And where do these unskillful behaviors stem from? Where they stem from has been stated. You should say that they stem from the mind. What mind? The mind takes many and diverse forms. But unskillful behaviors stem from a mind that has greed, hate, and delusion. And where do these unskillful behaviors cease without remainder? Their cessation has also been stated. It’s when a mendicant gives up bad conduct by way of body, speech, and mind, and develops good conduct by way of body, speech, and mind; they give up wrong livelihood and earn a living by right livelihood. This is where these unskillful behaviors cease without remainder. And how is someone practicing for the cessation of unskillful behaviors? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. Someone practicing like this is practicing for the cessation of unskillful behaviors.

¹¹ And what are skillful behaviors? Skillful deeds by way of body and speech, and purified livelihood are included in behavior, I say. These are called skillful behaviors. And where do these skillful behaviors stem from? Where they stem from has been stated. You should say that they stem from the mind. What mind? The mind takes many and diverse forms. But skillful behaviors stem

from a mind that is free from greed, hate, and delusion. And where do these skillful behaviors cease without remainder? Their cessation has also been stated. It's when a mendicant behaves ethically, but they are not determined by ethical behavior. And they truly understand the freedom of heart and freedom by wisdom where these skillful behaviors cease without remainder. And how is someone practicing for the cessation of skillful behaviors? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise ... so that unskillful qualities are given up ... so that skillful qualities arise ... so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. Someone practicing like this is practicing for the cessation of skillful behaviors.

¹² And what are unskillful thoughts? Purposes of sensuality, of malice, and of cruelty. These are called unskillful thoughts. And where do these unskillful thoughts stem from? Where they stem from has been stated. You should say that they stem from perception. What perception? Perception takes many and diverse forms. Perceptions of sensuality, malice, and cruelty— unskillful thoughts stem from this. And where do these unskillful thoughts cease without remainder? Their cessation has also been stated. It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is where these unskillful thoughts cease without remainder. And how is someone practicing for the cessation of unskillful thoughts? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise ... so that unskillful qualities are given up ... so that skillful qualities arise ... so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. Someone practicing like this is practicing for the cessation of unskillful thoughts.

¹³ And what are skillful thoughts? Thoughts of renunciation, good will, and harmlessness. These are called skillful thoughts. And where do these skillful thoughts stem from? Where they stem from has been stated. You should say that they stem from perception. What perception? Perception takes many and diverse forms. Perceptions of renunciation, good will, and harmlessness— skillful thoughts stem from this. And where do these skillful thoughts cease without remainder? Their cessation has also been stated. It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is where these skillful thoughts cease without remainder. And how is someone practicing for the cessation of skillful thoughts? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise ... so that unskillful qualities are given up ... so that skillful qualities arise ... so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. Someone practicing like this is practicing for the cessation of skillful thoughts.

¹⁴ Chamberlain, when an individual person has what ten qualities do I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment? It's when a mendicant has an adept's right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. When an individual possesses these ten qualities, I describe them as an invincible ascetic—accomplished in

the skillful, excelling in the skillful, attained to the highest attainment.” That is what the Buddha said. Satisfied, Pañcakaṅga the chamberlain approved what the Buddha said.

MN 79: The Shorter Discourse With Sakuludāyī

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time the wanderer Sakuludāyī was residing together with a large assembly of wanderers in their monastery in the peacocks' feeding ground.

² Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Then it occurred to him, "It's too early to wander for alms in Rājagaha. Why don't I visit the wanderer Sakuludāyī at the monastery for the wanderers in the peacocks' feeding ground?" Then the Buddha went to the monastery for the wanderers.

³ Now at that time, Sakuludāyī was sitting together with a large assembly of wanderers making an uproar, a colossal racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that place. Sakuludāyī saw the Buddha coming off in the distance, and hushed his own assembly, "Be quiet, good fellows, don't make a sound. Here comes the ascetic Gotama. The venerable likes quiet and praises quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

⁴ Then the Buddha approached Sakuludāyī, who said to him, "Let the Blessed One come, sir! Welcome to the Blessed One, sir! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready." The Buddha sat down on the seat spread out, while Sakuludāyī took a low seat and sat to one side. The Buddha said to him, "Udāyī, what were you sitting talking about just now? What conversation was left unfinished?"

⁵ "Sir, leave aside what we were sitting talking about just now. It won't be hard for you to hear about that later. When I don't come to the assembly, they sit and engage in all kinds of low talk. But when I have come to the assembly, they sit gazing up at my face alone, thinking, 'Whatever the ascetic Udāyī teaches, we shall listen to it.' But when the Buddha has come to the assembly, both myself and the assembly sit gazing up at your face, thinking, 'Whatever the Buddha teaches, we shall listen to it.'"

⁶ "Well then, Udāyī, suggest something for me to talk about." "Sir, a few days ago someone was claiming to be all-knowing and all-seeing, to know and see everything without exception, thus: 'Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.' When I asked them a question about the first beginning, they dodged the issue, distracted the discussion with irrelevant points, and displayed annoyance, hate, and bitterness. That reminded me of the Buddha: 'Surely it must be the Blessed One, the Holy One who is so skilled

in such matters.” “But Udāyī, who was it that made such a claim and behaved in such a way?” “It was the Jain ascetic of the Ñātika clan, sir.”

⁷ “Udāyī, someone who can recollect their many kinds of past lives, with features and details, might ask me a question about the first beginning, or I might ask them a question about the first beginning. And they might satisfy me with their answer, or I might satisfy them with my answer. Someone who, with clairvoyance that is purified and superhuman, understands how sentient beings pass on according to their deeds might ask me a question about the final end, or I might ask them a question about the final end. And they might satisfy me with their answer, or I might satisfy them with my answer. Nevertheless, Udāyī, leave aside the first beginning and the final end. I shall teach you the Dhamma: ‘When this exists, this comes to be; due to the arising of this, this arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases.’”

⁸ “Well sir, I can’t even recall with features and details what I’ve undergone in this incarnation. How should I possibly recollect my many kinds of past lives with features and details, like the Buddha? For I can’t even see a mud-goblin right now. How should I possibly, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn, like the Buddha? But then the Buddha told me, ‘Nevertheless, Udāyī, leave aside the first beginning and the final end. I shall teach you the Dhamma: “When this exists, this comes to be; due to the arising of this, this arises. When this doesn’t exist, this doesn’t come to be; due to the cessation of this, this ceases.”’ But that is even more unclear to me. Perhaps I might satisfy the Buddha by answering a question about my own denomination.”

⁹ “But Udāyī, what is your own denomination?” “Sir, it’s this: ‘This is the ultimate splendor, this is the ultimate splendor.’” “But what is that ultimate splendor?” “Sir, the ultimate splendor is the splendor compared to which no other splendor is finer.” “But what is that ultimate splendor compared to which no other splendor is finer?” “Sir, the ultimate splendor is the splendor compared to which no other splendor is finer.”

¹⁰ “Udāyī, you could draw this out for a long time. You say, ‘The ultimate splendor is the splendor compared to which no other splendor is finer.’ But you don’t describe that splendor. Suppose a man was to say, ‘Whoever the finest lady in the land is, it is her that I want, her I desire!’ They’d say to him, ‘My man, that finest lady in the land who you desire—do you know whether she’s an aristocrat, a brahmin, a peasant, or a menial?’ Asked this, he’d say, ‘No.’ They’d say to him, ‘My friend, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or dingy? Whether she comes from such-and-such village, town, or city?’ Asked this, he’d say, ‘No.’ They’d say to him, ‘My man, do you desire someone who you’ve never even known or seen?’ Asked this, he’d say, ‘Yes.’ What do you think, Udāyī? This being so, doesn’t that man’s statement turn out to have no demonstrable basis?” “Clearly that’s the case, sir.” “In the same way, you say, ‘The ultimate splendor is the splendor compared to which no other splendor is finer.’ But you don’t describe that splendor.”

¹¹ “Worthy sir, suppose there was a beryl gem that was naturally lustrous, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and dazzle. Such is the splendor of the self that is free of disease after death.”

¹² “What do you think, Udāyī? Which of these two has a finer splendor: such a beryl gem, or a firefly in the dark of night?” “A firefly in the dark of night, sir.”

¹³ “What do you think, Udāyī? Which of these two has a finer splendor: a firefly in the dark of night, or an oil lamp in the dark of night?” “An oil lamp in the dark of night, sir.”

¹⁴ “What do you think, Udāyī? Which of these two has a finer splendor: an oil lamp in the dark of night, or a great mass of fire in the dark of night?” “A great mass of fire in the dark of night, sir.”

¹⁵ “What do you think, Udāyī? Which of these two has a finer splendor: a great mass of fire in the dark of night, or the morning star in the clear and cloudless heavens at the crack of dawn?” “The morning star in the clear and cloudless heavens at the crack of dawn, sir.”

¹⁶ “What do you think, Udāyī? Which of these two has a finer splendor: the morning star in the clear and cloudless heavens at the crack of dawn, or the full moon at midnight in the clear and cloudless heavens on the fifteenth day sabbath?” “The full moon at midnight in the clear and cloudless heavens on the fifteenth day sabbath, sir.”

¹⁷ “What do you think, Udāyī? Which of these two has a finer splendor: the full moon at midnight in the clear and cloudless heavens on the fifteenth day sabbath, or the sun at midday in the clear and cloudless heavens in the last month of the rainy season, in autumn?” “The sun at midday in the clear and cloudless heavens in the last month of the rainy season, in autumn, sir.”

¹⁸ “Beyond this, Udāyī, I know very many gods on whom the luminosity of the sun and moon makes no impression. Nevertheless, I do not say: ‘The splendor compared to which no other splendor is finer.’ But of the splendor inferior to a firefly you say, ‘This is the ultimate splendor.’ And you don’t describe that splendor.”

¹⁹ “The Blessed One has cut short the discussion! The Holy One has cut short the discussion!” “But Udāyī, why do you say this?” “Sir, it says this in our own denomination: ‘This is the ultimate splendor, this is the ultimate splendor.’ But when pursued, pressed, and grilled on our own denomination, we turned out to be vacuous, hollow, and mistaken.”

²⁰ “But Udāyī, is there a world of absolute happiness? And is there a grounded practice for realizing a world of absolute happiness?” “Sir, it says this in our own denomination: ‘There is a world of absolute happiness. And there is a grounded practice for realizing a world of absolute happiness.’”

²¹ “Well, what is that grounded practice for realizing a world of absolute happiness?” “Sir, it’s when someone gives up killing living creatures, stealing, sexual misconduct, and lying. And they proceed having undertaken some kind of mortification. This is the grounded practice for realizing a world of absolute happiness.”

²² “What do you think, Udāyī? On an occasion when someone refrains from killing living creatures, is their self absolutely happy at that time, or does it have both pleasure and pain?” “It has both pleasure and pain.” “What do you think, Udāyī? On an occasion when someone refrains from stealing ... sexual misconduct ... lying, is their self absolutely happy at that time, or does it have both pleasure and pain?” “It has both pleasure and pain.” “What do you think, Udāyī? On an occasion when someone proceeds having undertaken some kind of mortification, is their self absolutely happy at that time, or does it have both pleasure and pain?” “It has both pleasure and pain.” “What do you think, Udāyī? Is an absolutely happy world realized by relying on a practice of mixed pleasure and pain?”

²³ “The Blessed One has cut short the discussion! The Holy One has cut short the discussion!” “But Udāyī, why do you say this?” “Sir, it says this in our own denomination: ‘There is a world of

absolute happiness. And there is a grounded practice for realizing a world of absolute happiness.’ But when pursued, pressed, and grilled on our own denomination, we turned out to be vacuous, hollow, and mistaken. But sir, is there a world of absolute happiness? And is there a grounded practice for realizing a world of absolute happiness?”

²⁴ “There is a world of absolute happiness, Udāyī. And there is a grounded practice for realizing a world of absolute happiness.” “Well sir, what is that grounded practice for realizing a world of absolute happiness?”

²⁵ “It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption. With the fading away of rapture, they enter and remain in the third absorption. This is the grounded practice for realizing a world of absolute happiness.” “Sir, that’s not the grounded practice for realizing a world of absolute happiness. At that point an absolutely happy world has already been realized.” “No, Udāyī, at that point an absolutely happy world has not been realized. This is the grounded practice for realizing a world of absolute happiness.”

²⁶ When he said this, Sakuludāyī’s assembly made an uproar, a colossal racket, “In that case, we are lost, together with our denomination! We are lost, together with our denomination! We know nothing higher than this!” Then Sakuludāyī, having quieted those wanderers, said to the Buddha,

²⁷ “Well sir, at what point is an absolutely happy world realized?” “It’s when, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption. There are deities who have been reborn in a absolutely happy world. That mendicant associates with them, converses, and engages in discussion. It’s at this point that a absolutely happy world has been realized.”

²⁸ “Surely the mendicants must lead the spiritual life under the Buddha for the sake of realizing this absolutely happy world?” “No, Udāyī, the mendicants don’t lead the spiritual life under me for the sake of realizing this absolutely happy world. There are other things that are finer, for the sake of which the mendicants lead the spiritual life under me.” “But what are those finer things?”

²⁹ “It’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed. ...

³⁰ They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption. This is one of the finer things for the sake of which the mendicants lead the spiritual life under me.

³¹ Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption ... third absorption ... fourth absorption. This too is one of the finer things.

³² When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting,

many eons of the world expanding, many eons of the world contracting and expanding. They recollect their many kinds of past lives, with features and details. This too is one of the finer things.

³³ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds. This too is one of the finer things.

³⁴ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

³⁵ Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’ This too is one of the finer things. These are the finer things for the sake of which the mendicants lead the spiritual life under me.”

³⁶ When he had spoken, Sakuludāyī said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

³⁷ When he said this, Sakuludāyī’s assembly said to him, “Worthy Udāyī, don’t lead the spiritual life under the ascetic Gotama. You have been a tutor; don’t live as a pupil. You’ll end up like a water jar that turns into a water ladle. Worthy Udāyī, don’t lead the spiritual life under the ascetic Gotama. You have been a tutor; don’t live as a pupil.” And that’s how the wanderer Sakuludāyī’s own assembly prevented him from leading the spiritual life under the Buddha.

MN 80: With Vekhanasa

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Then the wanderer Vekhanasa went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side, and expressed this heartfelt sentiment in the Buddha’s presence: “This is the ultimate splendor, this is the ultimate splendor.” “But Kaccāna, why do you say: ‘This is the ultimate splendor, this is the ultimate splendor.’ What is that ultimate splendor?” “Worthy Gotama, the ultimate splendor is the splendor compared to which no other splendor is finer.” “But what is that ultimate splendor compared to which no other splendor is finer?” “Worthy Gotama, the ultimate splendor is the splendor compared to which no other splendor is finer.”

³ “Kaccāna, you could draw this out for a long time. You say, ‘The ultimate splendor is the splendor compared to which no other splendor is finer.’ But you don’t describe that splendor. Suppose a man was to say, ‘Whoever the finest lady in the land is, it is her that I want, her I desire!’ They’d say to him, ‘My man, that finest lady in the land who you desire—do you know whether she’s an aristocrat, a brahmin, a peasant, or a menial?’ Asked this, he’d say, ‘No.’ They’d say to him, ‘My friend, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or dingy? Whether she comes from such-and-such village, town, or city?’ Asked this, he’d say, ‘No.’ They’d say to him, ‘My man, do you desire someone who you’ve never even known or seen?’ Asked this, he’d say, ‘Yes.’ What do you think, Kaccāna? This being so, doesn’t that man’s statement turn out to have no demonstrable basis?” “Clearly that’s the case, worthy Gotama.” “In the same way, you say, ‘The ultimate splendor is the splendor compared to which no other splendor is finer.’ But you don’t describe that splendor.”

⁴ “Mister Gotama, suppose there was a beryl gem that was naturally lustrous, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and dazzle. Such is the splendor of the self that is free of disease after death.”

⁵ “What do you think, Kaccāna? Which of these two has a finer splendor: such a beryl gem, or a firefly in the dark of night?” “A firefly in the dark of night.”

⁶ “What do you think, Kaccāna? Which of these two has a finer splendor: a firefly in the dark of night, or an oil lamp in the dark of night?” “An oil lamp in the dark of night.”

⁷ “What do you think, Kaccāna? Which of these two has a finer splendor: an oil lamp in the dark of night, or a great mass of fire in the dark of night?” “A great mass of fire in the dark of night.”

⁸ “What do you think, Kaccāna? Which of these two has a finer splendor: a great mass of fire in the dark of night, or the morning star in the clear and cloudless heavens at the crack of dawn?” “The morning star in the clear and cloudless heavens at the crack of dawn.”

⁹ “What do you think, Kaccāna? Which of these two has a finer splendor: the morning star in the clear and cloudless heavens at the crack of dawn, or the full moon at midnight in the clear and cloudless heavens on the fifteenth day sabbath?” “The full moon at midnight in the clear and cloudless heavens on the fifteenth day sabbath.”

¹⁰ “What do you think, Kaccāna? Which of these two has a finer splendor: the full moon at midnight in the clear and cloudless heavens on the fifteenth day sabbath, or the sun at midday in the clear and cloudless heavens in the last month of the rainy season, in autumn?” “The sun at midday in the clear and cloudless heavens in the last month of the rainy season, in autumn.”

¹¹ “Beyond this, Kaccāna, I know very many gods on whom the luminosity of the sun and moon makes no impression. Nevertheless, I do not say: ‘The splendor compared to which no other splendor is finer.’ But of the splendor inferior to a firefly you say, ‘This is the ultimate splendor.’ And you don’t describe that splendor.

¹² Kaccāna, there are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

¹³ The pleasure and happiness that arises from these five kinds of sensual stimulation is called sensual pleasure. ‘From the senses comes sensual pleasure. Beyond sensual pleasure is the pleasure that surmounts the sensual, which is said to be the best of these.’”

¹⁴ When he said this, Vekhanasa said to the Buddha, “It’s incredible, worthy Gotama, it’s amazing! How well said this was by the worthy Gotama! ‘From the senses comes sensual pleasure. Beyond sensual pleasure is the pleasure that surmounts the sensual, which is said to be the best of these.’ Worthy Gotama, from the senses comes sensual pleasure. Beyond sensual pleasure is the pleasure that surmounts the sensual, which is said to be the best of these.” “Kaccāna, since you have a different view, creed, and belief, and another discipline and denomination, it’s hard for you to understand the senses, sensual pleasure, and the pleasure that surmounts the sensual. There are mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment. They can understand the senses, sensual pleasure, and the pleasure that surmounts the sensual.”

¹⁵ When he said this, Vekhanasa became angry and upset. He even attacked and badmouthed the Buddha himself, saying, “The ascetic Gotama will be worsted!” He said to the Buddha, “This is exactly what happens with some ascetics and brahmins. Not knowing the first beginning or seeing the final end, they nevertheless claim: ‘We understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.”’” Their statement turns out to be a joke—mere words, vacuous and hollow.”

¹⁶ “Kaccāna, there are some ascetics and brahmins who, not knowing the first beginning or seeing the final end, nevertheless claim: ‘We understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.”’” There is a legitimate refutation of them. Nevertheless, Kaccāna, leave aside the first beginning and the final end. Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and

instruct them. Practicing as instructed they will soon know and see for themselves, ‘So this is how to be rightly released from the bond, that is, the bond of ignorance.’ Suppose there was a little baby bound with swaddling up to the neck. As they grow up and their senses mature, they’re accordingly released from those bonds. They’d know ‘I’m released,’ and there would be no more bonds. In the same way, let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. Practicing as instructed they will soon know and see for themselves, ‘So this is how to be rightly released from the bond, that is, the bond of ignorance.’”

¹⁷ When he said this, Vekhanasa said to the Buddha, “Excellent, worthy Gotama! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

MN 81: With Ghaṭikāra

Chapter 1

¹ So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.

² Then the Buddha left the road, and at a certain spot he smiled. Then Venerable Ānanda thought, “What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason.” So Ānanda arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and said, “What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason.”

³ “Once upon a time, Ānanda, there was a market town in this spot named Vebhaliṅga. It was successful and prosperous, populous and full of people. And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by Vebhaliṅga. It was here, in fact, that he had his monastery, where he advised the mendicant Saṅgha while seated.”

⁴ Then Ānanda spread out his outer robe folded in four and said to the Buddha, “Well then, sir, may the Blessed One sit here! Then this piece of land will have been occupied by two perfected ones, fully awakened Buddhas.” The Buddha sat down on the seat spread out. When he was seated he said to Venerable Ānanda:

⁵ “Once upon a time, Ānanda, there was a market town in this spot named Vebhaliṅga. It was successful and prosperous, populous and full of people. And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by Vebhaliṅga. It was here, in fact, that he had his monastery, where he advised the mendicant Saṅgha while seated.

⁶ The Buddha Kassapa had as chief supporter in Vebhaliṅga a potter named Ghaṭikāra. Ghaṭikāra had a dear friend named Jotipāla, a student. Then Ghaṭikāra addressed Jotipāla, ‘Come, dear Jotipāla, let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’ When he said this, Jotipāla said to him, ‘Enough, dear Ghaṭikāra. What’s the use of seeing that shaveling, that fake ascetic?’ For a second time ... and a third time, Ghaṭikāra addressed Jotipāla, ‘Come, dear Jotipāla, let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’ For a third time, Jotipāla said to him, ‘Enough, dear Ghaṭikāra. What’s the use of seeing that shaveling, that fake ascetic?’ ‘Well then, dear Jotipāla, let’s take some bathing cleanser and go to the river to bathe.’ ‘Yes, dear,’ replied Jotipāla. So that’s what they did.

⁷ Then Ghaṭikāra addressed Jotipāla, ‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away. Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’ When he said this, Jotipāla said to him, ‘Enough, dear Ghaṭikāra. What’s the use of seeing that shaveling, that fake ascetic?’ For a second time ... and a third time, Ghaṭikāra addressed Jotipāla, ‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far

away. Let's go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.' For a third time, Jotipāla said to him, 'Enough, dear Ghaṭikāra. What's the use of seeing that shaveling, that fake ascetic?'

⁸ Then Ghaṭikāra grabbed Jotipāla by the skirt-hem and said, 'Dear Jotipāla, the Buddha Kassapa's monastery is not far away. Let's go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.' So Jotipāla undid his skirt-hem and said to Ghaṭikāra, 'Enough, dear Ghaṭikāra. What's the use of seeing that shaveling, that fake ascetic?'

⁹ Then Ghaṭikāra grabbed Jotipāla by the hair of his freshly-washed head and said, 'Dear Jotipāla, the Buddha Kassapa's monastery is not far away. Let's go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.' Then Jotipāla thought, 'Oh lord, how incredible, how amazing, how this potter Ghaṭikāra, though of lowly birth, should presume to grab me by the hair of my freshly-washed head! This must be no ordinary matter.' He said to Ghaṭikāra, 'You'd even milk it to this extent, dear Ghaṭikāra?' 'I even milk it to this extent, dear Jotipāla. For that is how holy I deem it to see that Blessed One.' 'Well then, dear Ghaṭikāra, release me, we shall go.'

¹⁰ Then Ghaṭikāra the potter and Jotipāla the student went to the Buddha Kassapa. Ghaṭikāra bowed and sat down to one side, but Jotipāla exchanged greetings with the Buddha and sat down to one side. Ghaṭikāra said to the Buddha Kassapa, 'Sir, this is the student Jotipāla, my dear friend. Please teach him the Dhamma.' Then the Buddha Kassapa educated, encouraged, fired up, and inspired Ghaṭikāra and Jotipāla with a Dhamma talk. Then they got up from their seat, bowed and respectfully circled the Buddha Kassapa, keeping him on their right, before leaving.

¹¹ Then Jotipāla said to Ghaṭikāra, 'Dear Ghaṭikāra, you have heard this teaching, so why don't you go forth from the lay life to homelessness?' 'Don't you know, dear Jotipāla, that I provide for my blind old parents?' 'Well then, dear Ghaṭikāra, I shall go forth from the lay life to homelessness.'

¹² Then Ghaṭikāra and Jotipāla went to the Buddha Kassapa, bowed and sat down to one side. Ghaṭikāra said to the Buddha Kassapa, 'Sir, this is the student Jotipāla, my dear friend. Please give him the going forth.' And Jotipāla the student received the going forth, the ordination in the Buddha's presence.

¹³ Not long after Jotipāla's ordination, a fortnight later, the Buddha Kassapa—having stayed in Vebhaliṅga as long as he pleased—set out for Varanasi. Traveling stage by stage, he arrived at Varanasi, where he stayed near Varanasi, in the deer park at Isipatana.

¹⁴ King Kikī of Kāsi heard that he had arrived. He had the finest carriages harnessed. He then mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Varanasi to see the Buddha Kassapa. He went by carriage as far as the terrain allowed, then descended and approached the Buddha Kassapa on foot. He bowed and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk. Then King Kikī said to the Buddha, 'Sir, would the Buddha together with the mendicant Saṅgha please accept tomorrow's meal from me?' The Buddha Kassapa consented with silence.

¹⁵ Then, knowing that the Buddha had consented, King Kikī rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

¹⁶ And when the night had passed, King Kikī had delicious fresh and cooked foods prepared in his own home—soft saffron rice with the dark grains picked out, served with many soups and sauces. Then he had the Buddha informed of the time, saying, ‘Sir, it’s time. The meal is ready.’

¹⁷ Then Kassapa Buddha robed up in the morning and, taking his bowl and robe, went to the home of King Kikī, where he sat down on the seat spread out together with the Saṅgha of mendicants. Then King Kikī served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods. When the Buddha Kassapa had eaten and washed his hand and bowl, King Kikī took a low seat and sat to one side. There he said to the Buddha Kassapa, ‘Sir, would the Buddha please accept my invitation to reside in Varanasi for the rainy season? The Saṅgha will be looked after in the same style.’ ‘Enough, Great King. I have already accepted an invitation for the rains residence.’ For a second time ... and a third time King Kikī said to the Buddha Kassapa, ‘Sir, would the Buddha please accept my invitation to reside in Varanasi for the rainy season? The Saṅgha will be looked after in the same style.’ ‘Enough, Great King. I have already accepted an invitation for the rains residence.’ Then King Kikī, thinking, ‘The Buddha does not accept my invitation to reside for the rains in Varanasi,’ became sad and upset. Then King Kikī said to the Buddha Kassapa, ‘Sir, do you have another supporter better than me?’

¹⁸ ‘Great king, there is a market town named Vebhaliṅga, where there is a potter named Ghaṭṭikāra. He is my chief supporter. Now, Great King, when you thought, “The Buddha does not accept my invitation to reside for the rains in Varanasi,” you became sad and upset. But Ghaṭṭikāra doesn’t get upset, nor will he. Ghaṭṭikāra has gone for refuge to the Buddha, the teaching, and the Saṅgha. He doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. He has experiential confidence in the Buddha, the teaching, and the Saṅgha, and possesses the ethics loved by the noble ones. He is free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation. He eats in one part of the day; he’s chaste, ethical, and of good character. He has set aside gems and gold, and quit using gold and currency. He has put down the shovel and doesn’t dig the earth with his own hands. He takes what has crumbled off by a riverbank or been dug up by mice, and brings it back in a carrier. When he has made a pot, he says, “Anyone may leave bagged sesame, mung beans, or chickpeas here and take what they wish.” He provided for his blind old parents. And since he has ended the five lower fetters, Ghaṭṭikāra will be reborn spontaneously and will become extinguished there, not liable to return from that world.

¹⁹ This one time, Great King, I was staying near the market town of Vebhaliṅga. Then I robed up in the morning and, taking my bowl and robe, went to the home of Ghaṭṭikāra’s parents, where I said to them, “Excuse me, where has Bhaggava gone?” “Your supporter has gone out, sir. But take rice from the pot and sauce from the pan and eat.” So that’s what I did. And after eating I rose from my seat and left. Then Ghaṭṭikāra went up to his parents and said, “Who took rice from the pot and sauce from the pan, ate it, and left?” “It was the Buddha Kassapa, my dear.” Then Ghaṭṭikāra thought, “I’m so fortunate, so very fortunate, in that the Buddha Kassapa trusts me so much!” Then joy and happiness did not leave him for a fortnight, or his parents for a week.

²⁰ Another time, Great King, I was staying near that same market town of Vebhaliṅga. Then I robed up in the morning and, taking my bowl and robe, went to the home of Ghaṭṭikāra’s parents, where I said to them, “Excuse me, where has Bhaggava gone?” “Your supporter has gone out, sir. But take

porridge from the pot and sauce from the pan and eat.” So that’s what I did. And after eating I rose from my seat and left. Then Ghaṭikāra went up to his parents and said, “Who took porridge from the pot and sauce from the pan, ate it, and left?” “It was the Buddha Kassapa, my dear.” Then Ghaṭikāra thought, “I’m so fortunate, so very fortunate, to be trusted so much by the Buddha Kassapa!” Then joy and happiness did not leave him for a fortnight, or his parents for a week.

²¹ Another time, Great King, I was staying near that same market town of Vebhaliṅga. Now at that time my hut leaked. So I addressed the mendicants, “Mendicants, go to Ghaṭikāra’s home and find some grass.” When I said this, those mendicants said to me, “Sir, there’s no grass there, but his workshop has a grass roof.” “Then go to the workshop and strip the grass.” So that’s what they did. Then Ghaṭikāra’s parents said to those mendicants, “Who’s stripping the grass from the workshop?” “It’s the mendicants, sister. The Buddha’s hut is leaking.” “Take it, sirs! Take it, dearest ones!” Then Ghaṭikāra went up to his parents and said, “Who stripped the grass from the workshop?” “It was the mendicants, dear. It seems the Buddha’s hut is leaking.” Then Ghaṭikāra thought, “I’m so fortunate, so very fortunate, to be trusted so much by the Buddha Kassapa!” Then joy and happiness did not leave him for a fortnight, or his parents for a week. Then the workshop remained with the atmosphere for a roof for the whole three months, but the heavens did not rain on it. And that, Great King, is what Ghaṭikāra the potter is like.’ ‘Ghaṭikāra the potter is fortunate, very fortunate, to be so trusted by the Buddha Kassapa.’

²² Then King Kikī sent around five hundred loads of rice, soft saffron rice, and suitable sauce to Ghaṭikāra. Then one of the king’s men approached Ghaṭikāra and said, ‘Sir, these five hundred loads of rice, soft saffron rice, and suitable sauce have been sent to you by King Kikī of Kāśi. Please accept them.’ ‘The king has many duties, and much to do. I have enough. Let this be for the king himself.’

²³ Ānanda, you might think: ‘Surely the student Jotipāla must have been someone else at that time?’ But you should not see it like this. I myself was the student Jotipāla at that time.” That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

MN 82: With Raṭṭhapāla

Chapter 1

¹ So I have heard. At one time the Buddha was wandering in the land of the Kurus together with a large Saṅgha of mendicants when he arrived at a town of the Kurus named Thullakoṭṭhika.

² The brahmins and householders of Thullakoṭṭhika heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Thullakoṭṭhika, together with a large Saṅgha of mendicants. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

³ Then the brahmins and householders of Thullakoṭṭhika went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent. When they were seated, the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

⁴ Now at that time a gentleman named Raṭṭhapāla, the son of the leading clan in Thullakoṭṭhika, was sitting in the assembly. He thought, “As I understand the Buddha’s teaching, it’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?”

⁵ Then, having approved and agreed with what the Buddha said, the brahmins and householders of Thullakoṭṭhika got up from their seat, bowed and respectfully circled the Buddha, keeping him on their right, before leaving.

⁶ Soon after they left, Raṭṭhapāla went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, as I understand the Buddha’s teaching, it’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. I wish to shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Sir, may I receive the going forth, the ordination in the Buddha’s presence? May the Buddha please give me the going forth!” “But, Raṭṭhapāla, do you have your parents’ permission?” “No, sir.” “Raṭṭhapāla, Buddhas don’t give the going forth to the child of parents who haven’t given their permission.” “I’ll make sure, sir, to get my parents’ permission.”

⁷ Then Raṭṭhapāla rose from his seat, bowed, and respectfully circled the Buddha. Then he went to his parents and said, “Mum and dad, as I understand the Buddha’s teachings, it’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. I wish to

shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Please give me permission to go forth.” When he said this, Raṭṭhapāla’s parents said to him, “But, dear Raṭṭhapāla, you’re our only child. You’re dear to us and we love you. You’re pampered and raised in comfort. You know nothing of suffering. Even when you die we will lose you against our wishes. So how can we allow you to go forth while you’re still alive?” For a second time ... For a third time, Raṭṭhapāla asked his parents for permission, but got the same reply. Then Raṭṭhapāla thought, “My parents don’t allow me to go forth.” He laid down right there on the bare ground, saying, “I’ll either die right here or go forth.” And he refused to eat, up to the seventh meal.

⁸ Then Raṭṭhapāla’s parents said to him, “Dear Raṭṭhapāla, you’re our only child. You’re dear to us and we love you. You’re pampered and raised in comfort. You know nothing of suffering. When you die we will lose you against our wishes. So how can we allow you to go forth from lay life to homelessness while you’re still living? Get up, Raṭṭhapāla! Eat, drink, and amuse yourself. While enjoying sensual pleasures, delight in making merit. We don’t allow you to go forth. When you die we will lose you against our wishes. So how can we allow you to go forth while you’re still alive?” When they said this, Raṭṭhapāla kept silent. For a second time, and a third time, Raṭṭhapāla’s parents made the same request.

⁹ And for a third time, Raṭṭhapāla kept silent. Raṭṭhapāla’s parents then went to see his friends. They told them of the situation and asked for their help.

¹⁰ Then Raṭṭhapāla’s friends went to him and said, “Our dear Raṭṭhapāla, you are your parents’ only child. You’re dear to them and they love you. You’re pampered and raised in comfort. You know nothing of suffering. When you die your parents will lose you against their wishes. So how can they allow you to go forth while you’re still alive? Get up, Raṭṭhapāla! Eat, drink, and amuse yourself. While enjoying sensual pleasures, delight in making merit. Your parents will not allow you to go forth. Even when you die your parents will lose you against their wishes. So how can they allow you to go forth while you’re still alive?” When they said this, Raṭṭhapāla kept silent. For a second time ... For a third time, Raṭṭhapāla’s friends made the same request. And for a third time, Raṭṭhapāla kept silent.

¹¹ Then Raṭṭhapāla’s friends went to his parents and said, “Mum and dad, Raṭṭhapāla is lying there on the bare ground saying: ‘I’ll either die right here or go forth.’ If you don’t allow him to go forth, he’ll die there. But if you do allow him to go forth, you’ll see him again afterwards. And if he doesn’t enjoy the renunciate life, where else will he have to go? He’ll come right back here. Please give Raṭṭhapāla permission to go forth.” “Then, dears, we give Raṭṭhapāla permission to go forth. But once gone forth he must visit his parents.” Then Raṭṭhapāla’s friends went to him and said, “Get up, Raṭṭhapāla! Your parents have given you permission to go forth from lay life to homelessness. But once gone forth you must visit your parents.”

¹² Raṭṭhapāla got up and regained his strength. He went to the Buddha, bowed, sat down to one side, and said to him, “Sir, I have my parents’ permission to go forth from the lay life to homelessness. May the Buddha please give me the going forth.”

¹³ And Raṭṭhapāla received the going forth, the ordination in the Buddha’s presence. Not long after Venerable Raṭṭhapāla’s ordination, a fortnight later, the Buddha—having stayed in Thullakoṭṭhika as long as he pleased—set out for Sāvattihī. Traveling stage by stage, he arrived at Sāvattihī, where he stayed in Jeta’s Grove, Anāthapiṇḍika’s monastery.

¹⁴ Then Venerable Raṭṭhapāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Raṭṭhapāla became one of the perfected.

¹⁵ Then he went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, I would like to visit my parents, if the Buddha allows it.” Then the Buddha focused on encompassing Raṭṭhapāla’s mind. When he knew that it was impossible for Raṭṭhapāla to resign the training and return to a lesser life, he said, “Please, Raṭṭhapāla, go at your convenience.”

¹⁶ And then Raṭṭhapāla rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Thullakoṭṭhika. Traveling stage by stage, he arrived at Thullakoṭṭhika, where he stayed in King Koravya’s deer range. Then Raṭṭhapāla robed up in the morning and, taking his bowl and robe, entered Thullakoṭṭhika for alms. Wandering indiscriminately for almsfood, he approached his own father’s house.

¹⁷ Now at that time Raṭṭhapāla’s father was having his hair dressed in the hall of the middle gate. He saw Raṭṭhapāla coming off in the distance and said, “Our dear and beloved only son was made to go forth by these shavelings, these fake ascetics!” And at his own father’s home Raṭṭhapāla received neither alms nor a polite refusal, but only abuse.

¹⁸ Now at that time a family bondservant wanted to throw away the previous night’s porridge. So Raṭṭhapāla said to her, “If that’s to be thrown away, sister, pour it here in my bowl.” As she was pouring the porridge into his bowl, she recognized the features of his hands, feet, and voice. She then went to his mother and said, “Please, madam, you should know this. Master Raṭṭhapāla has arrived.” “If you speak the truth, wench, I’ll make you a free woman!” Then Raṭṭhapāla’s mother went to his father and said, “Please householder, you should know this. It seems our son Raṭṭhapāla has arrived.”

¹⁹ Now at that time Raṭṭhapāla was eating last night’s porridge by a wall. Then Raṭṭhapāla’s father went up to him and said, “Dear Raṭṭhapāla! How can you be eating last night’s porridge? Why not go to your own home?” “Householder, how could those of us who have gone forth from the lay life to homelessness have a house? We are homeless, householder. I came to your house, but there I received neither alms nor a polite refusal, but only abuse.” “Come, dear Raṭṭhapāla, let’s go to the house.” “Enough, householder. My meal is finished for today.” “Well then, dear Raṭṭhapāla, please accept tomorrow’s meal from me.” Raṭṭhapāla consented with silence.

²⁰ Then, knowing that Raṭṭhapāla had consented, his father went back to his own house. He made a heap of gold, both coined and uncoined, and hid it under mats. Then he addressed Raṭṭhapāla’s former wives, “Please, daughters-in-law, adorn yourselves in the way that our son Raṭṭhapāla found you most adorable.”

²¹ And when the night had passed Raṭṭhapāla’s father had delicious fresh and cooked foods prepared in his own home, and announced the time to the Venerable Raṭṭhapāla, saying, “Sir, it’s time. The meal is ready.”

²² Then Raṭṭhapāla robed up in the morning and, taking his bowl and robe, went to his father's home, and sat down on the seat spread out. Raṭṭhapāla's father, revealing the heap of gold, both coined and uncoined, said to him, "Dear Raṭṭhapāla, this is your maternal fortune. There's another paternal fortune, and an ancestral one. You can both enjoy your wealth and make merit. Come, return to a lesser life, enjoy wealth, and make merit!" "If you'd follow my advice, householder, you'd have this heap of gold, both coined and uncoined, loaded on a cart and carried away to be dumped in the middle of the Ganges River. Why is that? Because this will bring you nothing but sorrow, lamentation, pain, sadness, and distress."

²³ Then Raṭṭhapāla's former wives each clasped his feet and said, "What are they like, master, the nymphs for whom you lead the spiritual life?" "Sisters, I don't lead the spiritual life for the sake of nymphs." Saying, "Our master Raṭṭhapāla addresses us as sisters!" they fainted right away.

²⁴ Then Raṭṭhapāla said to his father, "If there is food to be given, householder, please give it. But don't harass me." "Eat, dear Raṭṭhapāla. The meal is ready." Then Raṭṭhapāla's father served and satisfied Venerable Raṭṭhapāla with his own hands with delicious fresh and cooked foods. When he had eaten and washed his hand and bowl, he spoke this verse while standing right there:

²⁵ "See this fancy puppet, a body built of sores, diseased, obsessed over, in which nothing lasts at all. See this fancy figure, with its gems and earrings; it is bones swathed in skin, made pretty by its clothes. Rouged feet and powdered face may be enough to beguile a fool, but not a seeker of the far shore. Hair in eight braids and eyeshadow may be enough to beguile a fool, but not a seeker of the far shore. A rotting body all adorned like a freshly painted makeup box may be enough to beguile a fool, but not a seeker of the far shore. The hunter laid his snare, but the deer didn't spring the trap. I've eaten the bait and now I go, leaving the trapper to lament."

²⁶ Then Raṭṭhapāla, having spoke this verse while standing, went to King Koravya's deer range and sat at the root of a tree for the day's meditation.

²⁷ Then King Koravya addressed his gamekeeper, "My good gamekeeper, tidy up the park of the deer range. We will go to see the scenery." "Yes, Your Majesty," replied the gamekeeper. While tidying the deer range he saw Raṭṭhapāla sitting in meditation. Seeing this, he went to the king, and said, "The deer range is tidy, Your Majesty. And the gentleman named Raṭṭhapāla, the son of the leading clan in Thullakoṭṭhika, of whom you have often spoken highly, is meditating there at the root of a tree." "Well then, my good gamekeeper, that's enough of the park for today. Now I shall pay homage to the worthy Raṭṭhapāla."

²⁸ And then King Koravya said, "Distribute the fresh and cooked foods that have been prepared there." He had the finest carriages harnessed. Then he mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Thullakoṭṭhika to see Raṭṭhapāla. He went by carriage as far as the terrain allowed, then descended and approached Raṭṭhapāla on foot, together with a group of eminent officials. They exchanged greetings, and, when the greetings and polite conversation were over, he stood to one side and said to Raṭṭhapāla: "Here, worthy Raṭṭhapāla, sit on this elephant rug." "Enough, Great King, you sit on it. I'm sitting on my own seat." So the king sat down on the seat spread out, and said:

²⁹ "Worthy Raṭṭhapāla, there are these four kinds of decay. Because of these, some people shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. What four? Decay due to old age, decay due to sickness, decay of wealth, and decay of relatives.

³⁰ And what is decay due to old age? It's when someone is old, elderly, and senior, advanced in years, and has reached the final stage of life. They reflect: 'I'm now old, elderly, and senior. I'm advanced in years and have reached the final stage of life. It's not easy for me to acquire more wealth or to increase the wealth I've already acquired. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' So because of that decay due to old age they go forth. This is called decay due to old age. But worthy Raṭṭhapāla is now a youth, young, with pristine black hair, blessed with youth, in the prime of life. You have no decay due to old age. So what did you know or see or hear that made you go forth?

³¹ And what is decay due to sickness? It's when someone is sick, suffering, gravely ill. They reflect: 'I'm now sick, suffering, gravely ill. It's not easy for me to acquire more wealth or to increase the wealth I've already acquired. Why don't I go forth from the lay life to homelessness?' So because of that decay due to sickness they go forth. This is called decay due to sickness. But worthy Raṭṭhapāla is now rarely ill or unwell. Your stomach digests well, being neither too hot nor too cold. You have no decay due to sickness. So what did you know or see or hear that made you go forth?

³² And what is decay of wealth? It's when someone is rich, affluent, and wealthy. But gradually their wealth dwindles away. They reflect: 'I used to be rich, affluent, and wealthy. But gradually my wealth has dwindled away. It's not easy for me to acquire more wealth or to increase the wealth I've already acquired. Why don't I go forth from the lay life to homelessness?' So because of that decay of wealth they go forth. This is called decay of wealth. But worthy Raṭṭhapāla is the son of the leading clan here in Thullakoṭṭhika. You have no decay of wealth. So what did you know or see or hear that made you go forth?

³³ And what is decay of relatives? It's when someone has many friends and colleagues, relatives and kin. But gradually their relatives dwindle away. They reflect: 'I used to have many friends and colleagues, relatives and kin. But gradually they've dwindled away. It's not easy for me to acquire more wealth or to increase the wealth I've already acquired. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' So because of that decay of relatives they go forth. This is called decay of relatives. But worthy Raṭṭhapāla has many friends and colleagues, relatives and kin right here in Thullakoṭṭhika. You have no decay of relatives. So what did you know or see or hear that made you go forth?

³⁴ There are these four kinds of decay. Because of these, some people shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Worthy Raṭṭhapāla has none of these. So what did you know or see or hear that made you go forth?"

³⁵ "Great king, the Blessed One who knows and sees, the perfected one, the fully awakened Buddha has taught these four summaries of the teaching for recitation. It was after knowing and seeing and hearing these that I went forth from the lay life to homelessness. What four?

³⁶ 'The world is unstable and swept away.' This is the first summary. 'The world has no shelter and no savior.' This is the second summary. 'The world has no owner—you must leave it all behind and pass on.' This is the third summary. 'The world is wanting, insatiable, the slave of craving.' This is the fourth summary.

³⁷ The Blessed One who knows and sees, the perfected one, the fully awakened Buddha taught these four summaries of the teaching. It was after knowing and seeing and hearing these that I went forth from the lay life to homelessness."

³⁸ “‘The world is unstable and swept away.’ So the worthy Raṭṭhapāla said. How should I see the meaning of this statement?” “What do you think, Great King? When you were twenty or twenty-five years of age, were you well-versed at riding elephants, horses, and chariots, and at archery and swordsmanship? Were you strong in thigh and arm, capable, and battle-hardened?” “I was, worthy Raṭṭhapāla. Sometimes it seems as if I had superpowers then. I don’t see anyone who could have equaled me in strength.” “What do you think, Great King? These days are you just as strong in thigh and arm, capable, and battle-hardened?” “No, worthy Raṭṭhapāla. For now I am old, elderly, and senior, I’m advanced in years and have reached the final stage of life. I am eighty years old. Sometimes I intend to step in one place, but my foot goes somewhere else.” “This is what the Buddha was referring to when he said: ‘The world is unstable and swept away.’” “It’s incredible, worthy Raṭṭhapāla, it’s amazing, how well said this was by the Buddha. For the world is indeed unstable and swept away.

³⁹ In this royal court you can find divisions of elephants, cavalry, chariots, and infantry. They will serve to defend us from any threats. Yet you said: ‘The world has no shelter and no savior.’ How should I see the meaning of this statement?” “What do you think, Great King? Do you have any chronic ailments?” “Yes, I do. Sometimes my friends and colleagues, relatives and kin surround me, thinking: ‘Now the king will die! Now the king will die!’” “What do you think, Great King? Can you get your friends and colleagues, relatives and kin to help: ‘Please, my dear friends and colleagues, relatives and kin, all of you here share my pain so that I may feel less pain.’ Or must you alone feel that pain?” “I can’t get my friends to share my pain. Rather, I alone must feel it.” “This is what the Buddha was referring to when he said: ‘The world has no shelter and no savior.’” “It’s incredible, worthy Raṭṭhapāla, it’s amazing, how well said this was by the Buddha. For the world indeed has no shelter and no savior.

⁴⁰ In this royal court you can find abundant gold, both coined and uncoined, stored above and below ground. Yet you said: ‘The world has no owner—you must leave it all behind and pass on.’ How should I see the meaning of this statement?” “What do you think, Great King? These days you amuse yourself, supplied and provided with the five kinds of sensual stimulation. But is there any way to ensure that in the next life you will continue to amuse yourself in the same way, supplied and provided with the same five kinds of sensual stimulation? Or will others make use of this property, while you pass on according to your deeds?” “There’s no way to ensure that I will continue to amuse myself in the same way. Rather, others will take over this property, while I pass on according to my deeds.” “This is what the Buddha was referring to when he said: ‘The world has no owner—you must leave it all behind and pass on.’” “It’s incredible, worthy Raṭṭhapāla, it’s amazing, how well said this was by the Buddha. For the world indeed has no owner—you must leave it all behind and pass on.

⁴¹ You also said this: ‘The world is wanting, insatiable, the slave of craving.’ How should I see the meaning of this statement?” “What do you think, Great King? Do you reign over the prosperous land of Kuru?” “Indeed I do.” “What do you think, Great King? Suppose a trustworthy and dependable man were to come from the east. He’d approach you and say: ‘Please, Great King, you should know this. I come from the east. There I saw a large country that is successful and prosperous, populous and full of people. They have many divisions of elephants, cavalry, chariots, and infantry. And there’s plenty of money and grain, plenty of gold, coined and uncoined, worked and unworked, and plenty of

women for the taking. With your current forces you can conquer it. Conquer it, Great King!’ What would you do?” “I would conquer it and reign over it.” “What do you think, Great King? Suppose a trustworthy and dependable man were to come from the west, north, south, or from over the ocean. He’d approach you and say the same thing. What would you do?” “I would conquer it and reign over it.” “This is what the Buddha was referring to when he said: ‘The world is wanting, insatiable, the slave of craving.’ And it was after knowing and seeing and hearing this that I went forth from the lay life to homelessness.” “It’s incredible, worthy Raṭṭhapāla, it’s amazing, how well said this was by the Buddha. For the world is indeed wanting, insatiable, the slave of craving.”

⁴² That is what Venerable Raṭṭhapāla said. Then he went on to say: “I see rich humans in the world who, because of delusion, give not <j>the wealth they’ve earned. Greedily, they hoard their riches, yearning for ever more sensual pleasures. A king who conquered the earth by force, ruling the land from sea to sea, unsatisfied with the near shore of the ocean, would still yearn for the further shore. Not just the king, but others too, reach death not rid of craving. They leave the body still wanting, for in this world sensual pleasures never satisfy. Relatives lament, their hair disheveled, saying ‘Ah! Alas! They’re not immortal!’ They take out the body wrapped in a shroud, heap up a pyre, and burn it there. It’s poked with stakes while being burnt, in just a single cloth, all wealth gone. Relatives, friends, and companions can’t help you when you’re dying. Heirs take your riches, while beings fare on according to their deeds. Riches don’t follow you when you die; nor do children, wife, wealth, nor kingdom. Longevity isn’t gained by riches, nor does wealth banish old age; for the attentive say this life is short, it’s perishable and not eternal. The rich and the poor feel its touch; the fool and the attentive one feel it too. But the fool lies stricken by their own folly, while the attentive don’t tremble at the touch. Therefore wisdom’s much better than wealth, since by wisdom <j>you reach consummation in this life. But if because of delusion <j>you don’t reach consummation, you’ll do evil deeds in life after life. One who enters a womb and the world beyond, will transmigrate from one life to the next. While someone of little wisdom, <j>placing faith in them, also enters a womb and the world beyond. As a bandit caught in a window is punished for his own bad deeds; so after departing, in the world beyond, people are punished for their own bad deeds. Sensual pleasures are diverse, sweet, delightful; appearing in disguise they disturb the mind. Seeing danger in sensual stimulations, I went forth, O King. As fruit falls from a tree, so the sons of Manu fall, young and old, when the body breaks up. Seeing this, too, I went forth, O King; it’s a sure bet that the ascetic life is better.”

MN 83: About King Maghadeva

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Mithilā in the Maghadeva Mango Grove.

² Then the Buddha smiled at a certain spot. Then Venerable Ānanda thought, “What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason.” So Ānanda arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and said, “What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason.”

³ “Once upon a time, Ānanda, right here in Mithilā there was a just and principled king named Maghadeva, a great king who stood by his duty. He justly treated brahmins and householders, and people of town and country. And he observed the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.

⁴ Then, after many years, many hundred years, many thousand years had passed, King Maghadeva addressed his barber, ‘My dear barber, when you see grey hairs growing on my head, please tell me.’ ‘Yes, Your Majesty,’ replied the barber. When many thousand years had passed, the barber saw grey hairs growing on the king’s head. He said to the king, ‘The messengers of the gods have shown themselves to you. Grey hairs can be seen growing on your head.’ ‘Well then, my dear barber, carefully pull them out with tweezers and place them in my cupped hands.’ ‘Yes, Your Majesty,’ replied the barber, and he did as the king said. The king gave the barber a prize village, then summoned the crown prince and said, ‘Dear prince, the messengers of the gods have shown themselves to me. Grey hairs can be seen growing on my head. I have enjoyed human pleasures. Now it is time to seek heavenly pleasures. Come, dear prince, rule the realm. I shall shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. For dear prince, you too will one day see grey hairs growing on your head. When this happens, after giving a prize village to the barber and carefully instructing the crown prince in kingship, you should shave off your hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Keep up this good practice that I have founded. Do not be my final man. When a pair of men are living, the one who breaks such good practice is their final man. Therefore I say to you, “Keep up this good practice that I have founded. Do not be my final man.”’

⁵ And so, after giving a prize village to the barber and carefully instructing the crown prince in kingship, King Maghadeva shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness here in this mango grove. He meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. He meditated spreading a heart full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the

same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

⁶ For 84,000 years King Maghadeva played games as a child, for 84,000 years he acted as viceroy, for 84,000 years he ruled the realm, and for 84,000 years he led the spiritual life after going forth here in this mango grove. And having developed the four divine meditations, when his body broke up, after death, he was reborn in a good place, a realm of divinity.

⁷ Then, after many years, many hundred years, many thousand years had passed, King Maghadeva's son addressed his barber, 'My dear barber, when you see grey hairs growing on my head, please tell me.' And all unfolded as in the case of his father.

⁸ And having developed the four divine meditations, when his body broke up, after death, Maghadeva's son was reborn in a good place, a realm of divinity.

⁹ And a lineage of 84,000 kings, sons of sons of King Maghadeva, shaved off their hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness here in this mango grove. They meditated spreading a heart full of love ...

¹⁰ compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. For 84,000 years they played games as a child, for 84,000 years they acted as viceroy, for 84,000 years they ruled the realm, and for 84,000 years they led the spiritual life after going forth here in this mango grove. And having developed the four divine meditations, when their bodies broke up, after death, they were reborn in a good place, a realm of divinity.

¹¹ Nimi was the last of those kings, a just and principled king, a great king who stood by his duty. He justly treated brahmins and householders, and people of town and country. And he observed the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.

¹² Once upon a time, Ānanda, while the gods of the thirty-three were sitting together in the Hall of Clear Right, this discussion came up among them: 'The people of Videha are so fortunate, so very fortunate to have Nimi as their king. He is a just and principled king, a great king who stands by his duty. He justly treats brahmins and householders, and people of town and country. And he observes the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.' Then Sakka, lord of gods, addressed the gods of the thirty-three, 'Good fellows, would you like to see King Nimi?' 'We would.' Now at that time it was the fifteenth day sabbath, and King Nimi had bathed his head and was sitting upstairs in the royal longhouse to observe the sabbath. Then, as easily as a strong person would extend or contract their arm, Sakka vanished from the thirty-three gods and reappeared in front of King Nimi. He said to the king, 'You're fortunate, Great King, so very fortunate. The gods of the thirty-three were sitting together in the Hall of Clear Right, where they were singing your praises. They would like to see you. I shall send a chariot harnessed with a thousand thoroughbreds for you, Great King. Mount the heavenly chariot, Great King, without wavering!' King Nimi consented with silence. Then, knowing that the king had consented, as easily as a strong person would extend or contract their arm, Sakka vanished from King Nimi and reappeared among the gods of the thirty-three.

¹³ Then Sakka, lord of gods, addressed his chariot handler Mātali, ‘Come, dear Mātali, harness the chariot with a thousand thoroughbreds. Then go to King Nimi and say, “Great king, this chariot has been sent for you by Sakka, lord of gods. Mount the heavenly chariot, Great King, without wavering!”’ ‘Yes, lord,’ replied Mātali. He did as Sakka asked, and said to the king, ‘Great king, this chariot has been sent for you by Sakka, lord of gods. Mount the heavenly chariot, Great King, without wavering! But which way should we go—the way of those who experience the result of bad deeds, or the way of those who experience the result of good deeds?’ ‘Take me both ways, Mātali.’

¹⁴ Mātali brought King Nimi to the Hall of Clear Right. Sakka saw King Nimi coming off in the distance, and said to him: ‘Come, Great King! Welcome, Great King! The gods of the thirty-three who wanted to see you were sitting together in the Hall of Clear Right, where they were singing your praises. The gods of the thirty-three would like to see you. Enjoy heavenly glory among the gods!’ ‘Enough, good fellow. Send me back to Mithilā right away. That way I shall justly treat brahmins and householders, and people of town and country. And I shall observe the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.’

¹⁵ Then Sakka, lord of gods, addressed his chariot handler Mātali, ‘Come, dear Mātali, harness the chariot with a thousand thoroughbreds and send King Nimi back to Mithilā right away.’ ‘Yes, lord,’ replied Mātali, and did as Sakka asked. And there King Nimi justly treated his people, and observed the sabbath. Then, after many years, many hundred years, many thousand years had passed, King Nimi addressed his barber, ‘My dear barber, when you see grey hairs growing on my head, please tell me.’ And all unfolded as before.

¹⁶ And having developed the four divine meditations, when his body broke up, after death, King Nimi was reborn in a good place, a realm of divinity.

¹⁷ But King Nimi had a son named Kaḷāra Janaka. He didn’t go forth from the lay life to homelessness. He broke that good practice. He was their final man.

¹⁸ Ānanda, you might think, ‘Surely King Maghadeva, by whom that good practice was founded, must have been someone else at that time?’ But you should not see it like this. I myself was King Maghadeva at that time. I was the one who founded that good practice, which was kept up by those who came after. But that good practice doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the realm of divinity. But now I have founded a good practice that does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. And what is that good practice? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the good practice I have now founded that leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Ānanda, I say to you: ‘You all should keep up this good practice that I have founded. Do not be my final men.’ When a pair of men are living, the one who breaks such good practice is their final man. Ānanda, I say to you: ‘You all should keep up this good practice that I have founded. Do not be my final men.’” That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

MN 84: At Madhurā

Chapter 1

¹ So I have heard. At one time Venerable Mahākaccāna was staying near Madhurā in the Nut Grass Grove.

² King Avantiputta of Madhurā heard, “It seems the ascetic Kaccāna is staying near Madhurā in the Nut Grass Grove. He has this good reputation: ‘He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.’ It’s good to see such perfected ones.”

³ And then King Avantiputta had the finest carriages harnessed. He mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Madhurā to see Mahākaccāna. He went by carriage as far as the terrain allowed, then descended and approached Mahākaccāna on foot. They exchanged greetings, and when the greetings and polite conversation were over, the king sat down to one side and said to Mahākaccāna:

⁴ “Worthy Kaccāna, the brahmins say: ‘Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are the the Divinity’s bosom sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity.’ What does the worthy Kaccāna have to say about this?”

⁵ “Great king, that’s just hearsay in the world. And here’s a way to understand that it’s just hearsay in the world. What do you think, Great King? Suppose an aristocrat prospers in money, grain, silver, or gold. Wouldn’t there be aristocrats, brahmins, peasants, and menials who would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely?” “There would, worthy Kaccāna.” “What do you think, Great King? Suppose a brahmin ... a peasant ... a menial prospers in money, grain, silver, or gold. Wouldn’t there be menials, aristocrats, brahmins, and peasants who would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely?” “There would, worthy Kaccāna.” “What do you think, Great King? If this is so, are the four classes equal or not? Or how do you see this?” “Certainly, worthy Kaccāna, in this case these four classes are equal. I can’t see any difference between them.” “And here’s another way to understand that the claims of the brahmins are just hearsay in the world.

⁶ What do you think, Great King? Take an aristocrat who kills living creatures, steals, and commits sexual misconduct; uses speech that’s false, backbiting, harsh, or nonsensical; and is covetous, malicious, and has wrong view. When their body breaks up, after death, would they be reborn in a place of loss, a bad place, the underworld, hell, or not? Or how do you see this?” “Such an aristocrat would be reborn in a bad place. That’s what I think, but I’ve also heard it from the perfected ones.” “Good, good, Great King! It’s good that you think so, and it’s good that you’ve heard it from the perfected ones. What do you think, Great King? Take a brahmin ... a peasant ... a menial who kills living creatures, steals, and commits sexual misconduct; uses speech that’s false, backbiting, harsh, or nonsensical; and is covetous, malicious, and has wrong view. When their body breaks up, after

death, would they be reborn in a place of loss, a bad place, the underworld, hell, or not? Or how do you see this?” “Such a brahmin, peasant, or menial would be reborn in a bad place. That’s what I think, but I’ve also heard it from the perfected ones.” “Good, good, Great King! It’s good that you think so, and it’s good that you’ve heard it from the perfected ones. What do you think, Great King? If this is so, are the four classes equal or not? Or how do you see this?” “Certainly, worthy Kaccāna, in this case these four classes are equal. I can’t see any difference between them.” “And here’s another way to understand that the claims of the brahmins are just hearsay in the world.

⁷ What do you think, Great King? Take an aristocrat who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. And they’re contented, kind-hearted, with right view. When their body breaks up, after death, would they be reborn in a good place, a heavenly realm, or not? Or how do you see this?” “Such an aristocrat would be reborn in a good place. That’s what I think, but I’ve also heard it from the perfected ones.” “Good, good, Great King! It’s good that you think so, and it’s good that you’ve heard it from the perfected ones. What do you think, Great King? Take a brahmin, peasant, or menial who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. And they’re contented, kind-hearted, with right view. When their body breaks up, after death, would they be reborn in a good place, a heavenly realm, or not? Or how do you see this?” “Such a brahmin, peasant, or menial would be reborn in a good place. That’s what I think, but I’ve also heard it from the perfected ones.” “Good, good, Great King! It’s good that you think so, and it’s good that you’ve heard it from the perfected ones. What do you think, Great King? If this is so, are the four classes equal or not? Or how do you see this?” “Certainly, worthy Kaccāna, in this case these four classes are equal. I can’t see any difference between them.” “And here’s another way to understand that the claims of the brahmins are just hearsay in the world.

⁸ What do you think, Great King? Take an aristocrat who breaks into houses, plunders wealth, steals from isolated buildings, commits highway robbery, and commits adultery. Suppose your men arrest him and present him to you, saying: ‘Your Majesty, this man is a bandit, a criminal. Punish him as you will.’ What would you do to him?” “I would have him executed, fined, or banished, or dealt with as befits the crime. Why is that? Because he’s lost his former status as an aristocrat, and is just reckoned as a bandit.” “What do you think, Great King? Take a brahmin, peasant, or menial who breaks into houses, plunders wealth, steals from isolated buildings, commits highway robbery, and commits adultery. Suppose your men arrest him and present him to you, saying: ‘Your Majesty, this man is a bandit, a criminal. Punish him as you will.’ What would you do to him?” “I would have him executed, fined, or banished, or dealt with as befits the crime. Why is that? Because he’s lost his former status as a brahmin, peasant, or menial, and is just reckoned as a bandit.” “What do you think, Great King? If this is so, are the four classes equal or not? Or how do you see this?” “Certainly, worthy Kaccāna, in this case these four classes are equal. I can’t see any difference between them.” “And here’s another way to understand that the claims of the brahmins are just hearsay in the world.

⁹ What do you think, Great King? Take an aristocrat who shaves off their hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness. They abstain from killing living creatures, stealing, and lying. They abstain from eating at night, eat in one part of the day, and are chaste, ethical, and of good character. How would you treat them?” “I would bow to them, rise in their presence, or offer them a seat. I’d invite them to accept robes, almsfood, lodgings, and

medicines and supplies for the sick. And I'd organize their lawful guarding and protection. Why is that? Because they've lost their former status as an aristocrat, and are just reckoned as an ascetic." "What do you think, Great King? Take a brahmin, peasant, or menial who shaves off their hair and beard, dresses in ochre robes, and goes forth from the lay life to homelessness. They abstain from killing living creatures, stealing, and lying. They abstain from eating at night, eat in one part of the day, and are chaste, ethical, and of good character. How would you treat them?" "I would bow to them, rise in their presence, or offer them a seat. I'd invite them to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And I'd organize their lawful guarding and protection. Why is that? Because they've lost their former status as a brahmin, peasant, or menial, and are just reckoned as an ascetic." "What do you think, Great King? If this is so, are the four classes equal or not? Or how do you see this?" "Certainly, worthy Kaccāna, in this case these four classes are equal. I can't see any difference between them." "This is another way to understand that this is just hearsay in the world: 'Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are the Divinity's bosom sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity.'"

¹⁰ When he had spoken, King Avantiputta of Madhurā said to Mahākaccāna, "Excellent, worthy Kaccāna! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the worthy Kaccāna has made the teaching clear in many ways. I go for refuge to the worthy Kaccāna, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Kaccāna remember me as a lay follower who has gone for refuge for life." "Great king, don't go for refuge to me. You should go for refuge to that same Blessed One to whom I have gone for refuge." "But where is that Blessed One at present, the perfected one, the fully awakened Buddha?" "Great king, the Buddha has already become fully quenched."

¹¹ "Worthy Kaccāna, if I heard that the Buddha was within ten leagues, or twenty, or even up to a hundred leagues away, I'd go a hundred leagues to see him. But since the Buddha has become fully quenched, I go for refuge to that fully quenched Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Kaccāna remember me as a lay follower who has gone for refuge for life."

MN 85: With Prince Bodhi

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Bhaggas at Crocodile's Bellow, in the deer park at Bhesakaḷā's Wood.

² Now at that time a new stilt longhouse named Pink Lotus had recently been constructed for Prince Bodhi. It had not yet been occupied by an ascetic or brahmin or any human at all.

³ Then Prince Bodhi addressed the student Saṅjikāputta, "Please, dear Saṅjikāputta, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then ask him whether he would accept tomorrow's meal from me together with the mendicant Saṅgha."

⁴ "Yes, worthy sir," Saṅjikāputta replied. He did as Prince Bodhi asked, and the Buddha consented with silence. Then, knowing that the Buddha had consented, Saṅjikāputta rose from his seat, went to Prince Bodhi, and said, "I gave your message to the worthy Gotama, and he accepted."

⁵ And when the night had passed Prince Bodhi had delicious fresh and cooked foods prepared in his own home. He also had the Pink Lotus longhouse spread with white cloth down to the last step of the staircase. Then he said to Saṅjikāputta, "Please, dear Saṅjikāputta, go to the Buddha, and announce the time, saying, 'Sir, it's time. The meal is ready.'" "Yes, worthy sir," Saṅjikāputta replied, and he did as he was asked.

⁶ Then the Buddha robed up in the morning and, taking his bowl and robe, went to Prince Bodhi's home.

⁷ Now at that time Prince Bodhi was standing outside the gates waiting for the Buddha. Seeing the Buddha coming off in the distance, he went out to greet him. After bowing and inviting the Buddha to go first, he approached the Pink Lotus longhouse. But the Buddha stopped by the last step of the staircase. Then Prince Bodhi said to him, "Sir, let the Blessed One ascend on the cloth! Let the Holy One ascend on the cloth! It will be for my lasting welfare and happiness." But when he said this, the Buddha kept silent. For a second time ... and a third time, Prince Bodhi said to him, "Sir, let the Blessed One ascend on the cloth! Let the Holy One ascend on the cloth! It will be for my lasting welfare and happiness." Then the Buddha glanced at Venerable Ānanda. So Ānanda said to Prince Bodhi, "Fold up the cloth, Prince. The Buddha will not step upon white cloth. The Realized One has sympathy for future generations."

⁸ So Prince Bodhi had the cloth folded up and the seats spread out upstairs in the longhouse. Then the Buddha ascended the longhouse and sat on the seats spread out together with the Saṅgha of mendicants.

⁹ Then Prince Bodhi served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and

bowl, Prince Bodhi took a low seat, sat to one side, and said to him, “Sir, this is what I think: ‘Pleasure is not gained through pleasure; pleasure is gained through pain.’”

¹⁰ “Prince, before my awakening—when I was still unawakened but intent on awakening—I too thought, ‘Pleasure is not gained through pleasure; pleasure is gained through pain.’

¹¹ Some time later, while still with pristine black hair, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ochre robes, and went forth from the lay life to homelessness. Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, I wish to lead the spiritual life in this teaching and training.’ Āḷāra Kālāma replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.’ I quickly memorized that teaching. As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others. Then it occurred to me, ‘It is not solely by mere faith that Āḷāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditates knowing and seeing this teaching.’

¹² So I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, to what extent do you say you’ve realized this teaching with your own insight?’ When I said this, he declared the dimension of nothingness. Then it occurred to me, ‘It’s not just Āḷāra Kālāma who has faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it. So I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, is it up to this point that you realized this teaching with your own insight, and declare having achieved it?’ ‘I have, reverend.’ ‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’ ‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that I’ve realized with my own insight, and declare having achieved it, you’ve realized with your own insight, and dwell having achieved it. The teaching that you’ve realized with your own insight, and dwell having achieved it, I’ve realized with my own insight, and declare having achieved it. So the teaching that I know, you know, and the teaching you know, I know. I am like you and you are like me. Come now, reverend! We should both lead this community together.’ And that is how my tutor Āḷāra Kālāma placed me, his pupil, on the same position as him, and honored me with high praise. Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’ Realizing that this teaching was inadequate, I left disappointed. I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka son of Rāma and said to him, ‘Reverend, I wish to lead the spiritual life in this teaching and training.’ Uddaka replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.’ I quickly memorized that teaching. As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others. Then it occurred to me, ‘It is not solely by mere faith that Rāma declared: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditated knowing and seeing this teaching.’

¹³ So I approached Uddaka son of Rāma and said to him, ‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’ When I said this, Uddaka son of Rāma declared the dimension of neither perception nor non-perception. Then it occurred to me, ‘It’s not just Rāma who had faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Rāma said he had realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it. So I approached Uddaka son of Rāma and said to him, ‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’ ‘He had, reverend.’ ‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’ ‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that Rāma had realized with his own insight, and declared having achieved it, you’ve realized with your own insight, and dwell having achieved it. The teaching that you’ve realized with your own insight, and dwell having achieved it, Rāma had realized with his own insight, and declared having achieved it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma was like you and you are like Rāma. Come now, reverend! You should lead this community.’ And that is how my spiritual companion Uddaka son of Rāma placed me in the position of a tutor and honored me with high praise. Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.’ Realizing that this teaching was inadequate, I left disappointed.

¹⁴ I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at the town of Senā in Uruvelā. There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to resort to for alms. Then it occurred to me, ‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to resort to for alms. This is good enough for striving for a gentleman wanting to strive.’ So I sat down right there, thinking, ‘This is good enough for striving.’

¹⁵ And then these three similes, which were neither supernaturally inspired, nor learned before in the past, occurred to me.

¹⁶ Suppose there was a green, sappy log, and it was lying in water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Prince? By drilling the stick against that green, sappy log lying in water, could they light a fire and produce heat?” “No, sir. Why is that? Because it’s a green, sappy log, and it’s lying in the water. That person will eventually get weary and frustrated.”

¹⁷ “In the same way, there are ascetics and brahmins who don’t live withdrawn in body and mind from sensual pleasures. They haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are incapable of knowledge and vision, of supreme awakening. This was the first example that occurred to me.

¹⁸ Then a second example occurred to me. Suppose there was a green, sappy log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Prince? By drilling the stick against that green, sappy log on dry

land far from water, could they light a fire and produce heat?” “No, sir. Why is that? Because it’s still a green, sappy log, despite the fact that it’s lying on dry land far from water. That person will eventually get weary and frustrated.” “In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are incapable of knowledge and vision, of supreme awakening. This was the second example that occurred to me.

¹⁹ Then a third example occurred to me. Suppose there was a dried up, withered log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Prince? By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?” “Yes, sir. Why is that? Because it’s a dried up, withered log, and it’s lying on dry land far from water.” “In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are capable of knowledge and vision, of supreme awakening. This was the third example that occurred to me. These are the three similes, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

²⁰ Then it occurred to me, ‘Why don’t I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and scorch mind with mind?’ So that’s what I did, until sweat ran from my armpits. It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and crushes them. In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and crushed mind with mind until sweat ran from my armpits. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

²¹ Then it occurred to me, ‘Why don’t I practice the breathless absorption?’ So I cut off my breathing through my mouth and nose. But then winds came out my ears making a loud noise, like the puffing of a blacksmith’s bellows. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

²² Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then severe winds ground my head, like a strong man was drilling into my head with a sharp point. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

²³ Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then I got a severe headache, like a strong man was tightening a strong leather strap around my head. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

²⁴ Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then severe winds carved up my belly, like a deft

butcher or their apprentice was slicing my belly open with a sharp meat cleaver. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

²⁵ Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose and ears. But then there was a severe burning in my body, like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

²⁶ Then some deities saw me and said, 'The ascetic Gotama is dead.' Others said, 'He's not dead, but he's dying.' Others said, 'He's not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.'

²⁷ Then it occurred to me, 'Why don't I practice completely cutting off food?' But deities came to me and said, 'Good fellow, don't practice totally cutting off food. If you do, we'll infuse heavenly nectar into your pores and you will live on that.' Then it occurred to me, 'If I claim to be completely fasting while these deities are infusing heavenly nectar in my pores, that would be a lie on my part.' So I refused those deities, saying, 'There's no need.'

²⁸ Then it occurred to me, 'Why don't I just take a little bit of food each time, a handful of broth made from mung beans, horse gram, chickpeas, or green gram?' So that's what I did, until my body became severely emaciated. Due to eating so little, my major and minor limbs became like the joints of an eighty-year-old or a dying man, my bottom became like a camel's hoof, my vertebrae stuck out like beads on a string, and my ribs were as gaunt as the broken-down rafters on an old barn. Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well. Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun. Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly. Due to eating so little, when I tried to urinate or defecate I fell face down right there. Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

²⁹ Then some people saw me and said, 'The ascetic Gotama is black.' Some said, 'He's not black, he's brown.' Some said, 'He's neither black nor brown. The ascetic Gotama has dingy skin.' That's how far the pure, bright complexion of my skin had been ruined by taking so little food.

³⁰ Then it occurred to me, 'Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to exertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this. But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, grueling work. Could there be another path to awakening?'

³¹ Then it occurred to me, 'I recall sitting in the cool shade of a black plum tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Could that be the path to awakening?' Stemming from that memory came the understanding: 'That is the path to awakening!'

³² Then it occurred to me, ‘Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?’ Then it occurred to me, ‘I’m not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.’

³³ Then it occurred to me, ‘I can’t achieve that pleasure with a body so severely emaciated. Why don’t I eat some solid food, some rice and porridge?’ So I ate some solid food. Now at that time the group of five mendicants were attending on me, thinking, ‘The ascetic Gotama will tell us of any truth that he realizes.’ But when I ate some solid food, they left disappointed in me, saying, ‘The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.’

³⁴ After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption ... second absorption ... third absorption ... fourth absorption. When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. And so I recollected my many kinds of past lives, with features and details. This was the first knowledge, which I achieved in the first watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

³⁵ When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings pass on according to their deeds.

³⁶ This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

³⁷ When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’ I truly understood: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements.’

³⁸ Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed. I understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.’

³⁹ This was the third knowledge, which I achieved in the last watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

⁴⁰ Then it occurred to me, ‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. But people like clinging, they love it and enjoy it. It’s hard for them to see this topic; that is, specific conditionality, dependent origination. It’s also hard for them to see this topic; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach this principle, others might not understand me, which would be wearying and troublesome for me.’ And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me: ‘I’ve struggled hard to realize this, there’s no need to reveal it now! Those mired in greed and hate can’t really understand this teaching. It goes against the stream, subtle, deep, obscure, and very fine. Those besotted by greed cannot see, for they’re cloaked in a mass of darkness.’ So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.

⁴¹ Then the divinity Sahampati, knowing my train of thought, thought, ‘Oh lord! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.’ Then, as easily as a strong person would extend or contract their arm, the divinity Sahampati vanished from the realm of divinity and reappeared in front of me. He arranged his robe over one shoulder, raised his cupped palms toward me, and said, ‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching. There will be those who understand the teaching!’ That is what the divinity Sahampati said. Then he went on to say: ‘Among the Magadhans there appeared in the past an impure teaching thought up by the stained. Fling open the door to freedom from death! Let them hear the teaching <j>the immaculate one discovered. Standing high on a rocky mountain, you can see the people all around. In just the same way, All-seer, so intelligent, having ascended the Temple of Truth, rid of sorrow, look upon the people swamped with sorrow, <j>overcome by rebirth and old age. Rise, hero! Victor in battle, caravan leader, wander the world free of debt. Let the Blessed One teach the Dhamma! There will be those who understand!’

⁴² Then, understanding the Divinity’s invitation, I surveyed the world with the eye of a Buddha, because of my compassion for sentient beings. And I saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not. It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water’s surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them. In the same way, I saw sentient beings with little dust in their eyes, and some with much dust in their eyes. Then I replied in verse to the divinity Sahampati: ‘Flung open are the doors to freedom from death! Let those with ears to hear commit to faith. Thinking it would be troublesome, Divinity, <j>I did not teach the sophisticated, sublime Dhamma among mankind.’ Then the divinity Sahampati, knowing that his request for me to teach the Dhamma had been granted, bowed and respectfully circled me, keeping me on his right, before vanishing right there.

⁴³ Then it occurred to me, ‘Who should I teach first of all? Who will quickly understand the teaching?’ Then it occurred to me, ‘That Āḷāra Kālāma is astute, competent, intelligent, and has long had little dust in his eyes. Why don’t I teach him first of all? He’ll quickly understand the teaching.’ But a deity came to me and said, ‘Sir, Āḷāra Kālāma passed away seven days ago.’ And knowledge and vision arose in me, ‘Āḷāra Kālāma passed away seven days ago.’ Then it occurred to me, ‘This is a great loss for Āḷāra Kālāma. If he had heard the teaching, he would have understood it quickly.’

⁴⁴ Then it occurred to me, ‘Who should I teach first of all? Who will quickly understand the teaching?’ Then it occurred to me, ‘That Uddaka son of Rāma is astute, competent, intelligent, and has long had little dust in his eyes. Why don’t I teach him first of all? He’ll quickly understand the teaching.’ But a deity came to me and said, ‘Sir, Uddaka son of Rāma, passed away just last night.’ And knowledge and vision arose in me, ‘Uddaka son of Rāma, passed away just last night.’ Then it occurred to me, ‘This is a great loss for Uddaka. If he had heard the teaching, he would have understood it quickly.’

⁴⁵ Then it occurred to me, ‘Who should I teach first of all? Who will quickly understand the teaching?’ Then it occurred to me, ‘The group of five mendicants were very helpful to me. They looked after me during my time of resolute striving. Why don’t I teach them first of all?’ Then it occurred to me, ‘Where are the group of five mendicants staying these days?’ With clairvoyance that is purified and superhuman I saw that the group of five mendicants were staying near Varanasi in the deer park at Isipatana.

⁴⁶ So, when I had stayed in Uruvelā as long as I pleased, I set out for Varanasi. While I was traveling along the road between Gayā and Bodhgaya, the Ājīvaka ascetic Upaka saw me and said, ‘Reverend, your faculties are so very clear, and your complexion is pure and bright. In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?’ I replied to Upaka in verse: ‘I am the vanquisher of all, the knower of all, unsullied in the midst of all things. I’ve given up all, freed in the ending of craving. Since I know for myself, whose follower should I be? I have no tutor. There is no one like me. In the world with its gods, I have no rival. For in this world, I am the perfected one; I am the supreme Teacher. I alone am fully awakened, cooled, quenched. I am going to the city of Kāśi to roll forth the Wheel of Dhamma. In this world that is so blind, I’ll beat the drum of freedom from death!’ ‘According to what you claim, reverend, you ought to be the Infinite Victor.’ ‘The victors are those who, like me, have reached the ending of defilements. I have conquered bad qualities, Upaka—that’s why I’m a victor.’ When I had spoken, Upaka said: ‘If you say so, reverend.’ Shaking his head, he took a wrong turn and left.

⁴⁷ Traveling stage by stage, I arrived at Varanasi, and went to see the group of five mendicants in the deer park at Isipatana. The group of five mendicants saw me coming off in the distance and stopped each other, saying, ‘Here comes the ascetic Gotama. He’s so indulgent; he strayed from the struggle and returned to indulgence. We shouldn’t bow to him or rise for him or receive his bowl and robe. But we can set out a seat; he can sit if he likes.’ Yet as I drew closer, the group of five mendicants were unable to stop themselves per their own agreement. Some came out to greet me and receive my bowl and robe, some spread out a seat, while others set out water for washing my feet. But they still addressed me by name and as ‘reverend’.

⁴⁸ So I said to them, ‘Mendicants, don’t address me by name and as “reverend”. The Realized One is Perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved freedom from death! I

shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme culmination of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’ But they said to me, ‘Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you’ve become indulgent, strayed from the struggle and fallen into indulgence?’ So I said to them, ‘The Realized One has not become indulgent, strayed from the struggle and fallen into indulgence. The Realized One is Perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme culmination of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’ But for a second time they said to me, ‘Reverend Gotama ... you’ve fallen into indulgence.’ So for a second time I said to them, ‘The Realized One has not become indulgent ...’ But for a third time they said to me, ‘Reverend Gotama ... you’ve fallen into indulgence.’

⁴⁹ So I said to them, ‘Mendicants, have you ever known me to speak like this before?’ ‘No, sir.’ ‘The Realized One is Perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme culmination of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

⁵⁰ I was able to persuade the group of five mendicants. Then sometimes I advised two mendicants, while the other three went for alms. Then those three would feed all six of us with what they brought back. Sometimes I advised three mendicants, while the other two went for alms. Then those two would feed all six of us with what they brought back.

⁵¹ As the group of five mendicants were being advised and instructed by me like this, they soon realized the supreme culmination of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

⁵² When he had spoken, Prince Bodhi said to the Buddha, “Sir, when a mendicant has the Realized One as trainer, how long would it take for them to realize the supreme culmination of the spiritual path in this very life?” “Well then, prince, I’ll ask you about this in return, and you can answer as you like. What do you think, prince? Are you skilled in the art of wielding a hooked goad while riding an elephant?” “Yes, sir.”

⁵³ “What do you think, prince? Suppose a man were to come along thinking, ‘Prince Bodhi knows the art of wielding a hooked goad while riding an elephant. I’ll train in that art under him.’ If he’s faithless, he wouldn’t achieve what he could with faith. If he’s unhealthy, he wouldn’t achieve what he could with good health. If he’s devious or deceitful, he wouldn’t achieve what he could with honesty and integrity. If he’s lazy, he wouldn’t achieve what he could with energy. If he’s stupid, he wouldn’t achieve what he could with wisdom. What do you think, prince? Could that man still train under you in the art of wielding a hooked goad while riding an elephant?” “Sir, if he had even a single one of these factors he couldn’t train under me, let alone all five.”

⁵⁴ “What do you think, prince? Suppose a man were to come along thinking, ‘Prince Bodhi knows the art of wielding a hooked goad while riding an elephant. I’ll train in that art under him.’ If he’s faithful, he’d achieve what he could with faith. If he’s healthy, he’d achieve what he could with good health. If he’s honest and has integrity, he’d achieve what he could with honesty and integrity. If he’s energetic, he’d achieve what he could with energy. If he’s wise, he’d achieve what he could with wisdom. What do you think, prince? Could that man still train under you in the art of wielding a hooked goad while riding an elephant?” “Sir, if he had even a single one of these factors he could train under me, let alone all five.”

⁵⁵ “In the same way, prince, there are these five factors that support meditation. What five? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They’re not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They’re wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. These are the five factors that support meditation.

⁵⁶ When a mendicant with these five factors that support meditation has the Realized One as trainer, they could realize the supreme culmination of the spiritual path in seven years. Let alone seven years, they could realize the supreme culmination of the spiritual path in six years, or as little as one year. Let alone one year, when a mendicant with these five factors that support meditation has the Realized One as trainer, they could realize the supreme culmination of the spiritual path in seven months, or as little as one day. Let alone one day, when a mendicant with these five factors that support meditation has the Realized One as trainer, they could be instructed at dusk and achieve distinction at daybreak, or be instructed at daybreak and achieve distinction at dusk.”

⁵⁷ When he had spoken, Prince Bodhi said to the Buddha, “Oh, the Buddha! Oh, the teaching! Oh, how well explained is the teaching! For someone could be instructed at dusk and achieve distinction at daybreak, or be instructed at daybreak and achieve distinction at dusk.”

⁵⁸ When he said this, Saṅjikāputta said to Prince Bodhi, “Though the worthy Bodhi speaks like this, you don’t go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha.” “Don’t say that, dear Saṅjikāputta, don’t say that! I have heard and learned this in the presence of my lady mother. This one time the Buddha was staying near Kosambī in Ghosita’s monastery. Then my pregnant lady mother went up to the Buddha, bowed, sat down to one side, and said to him, ‘Sir, the prince or princess in my womb goes for refuge to the Buddha, the teaching, and the mendicant Saṅgha. From this day forth, may the Buddha remember them as a lay follower who has gone for refuge for life.’ Another time the Buddha was staying here in the land of the Bhaggas at Crocodile’s Bellow, in the deer park at Bhesakaḷā’s Wood. Then my nursemaid, carrying me on her hip, went to the Buddha, bowed, stood to one side, and said to him, ‘Sir, this Prince Bodhi goes for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember him as a lay follower who has gone for refuge for life.’ Now for a third time I go for

refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

MN 86: With Aṅgulimāla

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Now at that time in the realm of King Pasenadi of Kosala there was a bandit named Aṅgulimāla. He was violent, bloody-handed, a hardened killer, merciless to living beings. He laid waste to villages, towns, and countries. He was constantly murdering humans, and he wore their fingers as a necklace.

³ Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattthī for alms. Then, after the meal, on his return from almsround, he set his lodgings in order and, taking his bowl and robe, he walked down the road that led to Aṅgulimāla. The cowherds, shepherds, farmers, and travelers saw him on the road, and said to him, “Don’t take this road, ascetic. On this road there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings. He has laid waste to villages, towns, and countries. He is constantly murdering humans, and he wears their fingers as a necklace. People travel along this road only after banding closely together in groups of ten, twenty, thirty, forty, or fifty. Still they meet their end by Aṅgulimāla’s hand.” But when they said this, the Buddha went on in silence. For a second time ... and a third time, they urged the Buddha to turn back.

⁴ But when they said this, the Buddha went on in silence. The bandit Aṅgulimāla saw the Buddha coming off in the distance, and thought, “Oh lord, how incredible, how amazing! People travel along this road only after banding closely together in groups of ten, twenty, thirty, forty, or fifty. Still they meet their end by my hand. But still this ascetic comes along alone and unaccompanied, like a conqueror. Why don’t I take his life?”

⁵ Then Aṅgulimāla donned his sword and shield, fastened his bow and arrows, and followed behind the Buddha. But the Buddha used his psychic power to will that Aṅgulimāla could not catch up with him no matter how hard he tried, even though the Buddha kept walking at a normal speed. Then Aṅgulimāla thought, “Oh lord, how incredible, how amazing! Previously, even when I’ve chased a speeding elephant, horse, chariot or deer, I’ve always caught up with them. But I can’t catch up with this ascetic no matter how hard I try, even though he’s walking at a normal speed.” He stood still and said, “Stop, stop, ascetic!” “I’ve stopped, Aṅgulimāla—now you stop.” Then Aṅgulimāla thought, “These ascetics who follow the Sakyan speak the truth. Yet while walking the ascetic says: ‘I’ve stopped, Aṅgulimāla—now you stop.’ Why don’t I ask him about this?”

⁶ Then he addressed the Buddha in verse: “While walking, ascetic, you say ‘I’ve stopped.’ And I have stopped, but you tell me I’ve not. I’m asking you this, ascetic: how is it you’ve stopped and I have not?” “Aṅgulimāla, I have forever stopped— I’ve laid aside violence toward all creatures. But you can’t stop yourself <j>from harming living creatures; that’s why I’ve stopped, but you have not.”

“Oh, at long last a renowned great seer, an ascetic has followed me into this deep wood. Now that I’ve heard your verse on Dhamma, I shall live without evil.” With these words, <j>the bandit hurled his sword and weapons down a cliff into an abyss. He venerated the Holy One’s feet, and requested the going forth right away. Then the Buddha, the compassionate great seer, the Teacher of the world with its gods, said to him, “Come, monk!” And with that he became a monk.

⁷ Then the Buddha set out for Sāvattihī with Venerable Aṅgulimāla as his second monk. Traveling stage by stage, he arrived at Sāvattihī, where he stayed in Jeta’s Grove, Anāthapiṇḍika’s monastery.

⁸ Now at that time a crowd had gathered by the gate of King Pasenadi’s royal compound making a colossal racket, “In your realm, Your Majesty, there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings. He has laid waste to villages, towns, and countries. He is constantly murdering humans, and he wears their fingers as a necklace. Your Majesty must put a stop to him!”

⁹ Then King Pasenadi drove out from Sāvattihī in the middle of the day with around five hundred horses, heading for the monastery. He went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. He bowed and sat down to one side. The Buddha said to him, “What is it, Great King? Is King Seniya Bimbisāra of Magadha angry with you, or the Licchavis of Vesālī, or some other opposing ruler?”

¹⁰ “No, sir. In my realm there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings. ... I shall put a stop to him.”

¹¹ “But, Great King, suppose you were to see that Aṅgulimāla had shaved off his hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness. And that he was refraining from killing living creatures, stealing, and lying; that he was eating in one part of the day, and was chaste, ethical, and of good character. What would you do to him?” “I would bow to him, rise in his presence, or offer him a seat. I’d invite him to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And I’d organize his lawful guarding and protection. But sir, how could such an immoral, evil man ever have such virtue and restraint?”

¹² Now at that time Venerable Aṅgulimāla was sitting not far from the Buddha. Then the Buddha pointed with his right arm and said to the king, “Great king, this is Aṅgulimāla.” Then the king became frightened, scared, his hair standing on end. Knowing this, the Buddha said to him, “Do not fear, Great King. You have nothing to fear from him.” Then the king’s fear died down. Then the king went over to Aṅgulimāla and said, “Sir, is the master really Aṅgulimāla?” “Yes, Great King.” “What clans were your father and mother from?” “My father was a Gagga, and my mother a Mantāṇī.” “Sir, may Master Gagga son of Mantāṇī be happy. I’ll make sure that you’re provided with robes, almsfood, lodgings, and medicines and supplies for the sick.”

¹³ But at that time Venerable Aṅgulimāla lived in the wilderness, ate only almsfood, and owned just three robes. So he said to the king, “Enough, Great King. My robes are complete.” Then the king went back to the Buddha, bowed, sat down to one side, and said to him, “It’s incredible, sir, it’s amazing! How the Buddha tames those who are wild, pacifies those who are violent, and extinguishes those who are unquenched! For I was not able to tame him with the rod and the sword, but the Buddha tamed him without rod or sword. Well, now, sir, I must go. I have many duties, and much to do.” “Please, Great King, go at your convenience.” Then King Pasenadi rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

¹⁴ Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvattthī for alms. Then as he was wandering indiscriminately for almsfood he saw a woman undergoing a distressing obstructed labor. Seeing this, it occurred to him, “Oh, beings undergo such travail! Oh, beings undergo such travail!” Then after wandering for alms in Sāvattthī, after the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said to him,

¹⁵ “Well then, Aṅgulimāla, go to that woman and say this: ‘Ever since I was born, sister, I don’t recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.’” “But sir, wouldn’t that be telling a deliberate lie? For I have intentionally killed many living creatures.” “In that case, Aṅgulimāla, go to that woman and say this: ‘Ever since I was born in the noble birth, sister, I don’t recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.’” “Yes, sir,” replied Aṅgulimāla. He went to that woman and said: “Ever since I was born in the noble birth, sister, I don’t recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.” Then that woman was safe, and so was her baby.

¹⁶ Then Aṅgulimāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Aṅgulimāla became one of the perfected.

¹⁷ Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvattthī for alms. Now at that time someone threw a stone that hit Aṅgulimāla, someone else threw a stick, and someone else threw gravel. Then Aṅgulimāla—with cracked head, bleeding, his bowl broken, and his outer robe torn—went to the Buddha. The Buddha saw him coming off in the distance, and said to him, “Endure it, brahmin! Endure it, brahmin! You’re experiencing in this very life the result of deeds that might have caused you to be tormented in hell for many years, many hundreds or thousands of years.”

¹⁸ Later, Venerable Aṅgulimāla was experiencing the bliss of release while in private retreat. On that occasion he expressed this heartfelt sentiment: “He who once was heedless, but turned to heedfulness, shines upon this world, like the moon freed from clouds. Someone whose bad deed is supplanted by the good, shines upon this world, like the moon freed from clouds. A young mendicant devoted to the Buddha’s teaching, shines upon this world, like the moon freed from clouds. May even my enemies <j>hear a Dhamma talk! May even my enemies <j>devote themselves to the Buddha’s teaching! May even my enemies associate with those good men who establish others in the Dhamma! May even my enemies <j>hear Dhamma at the right time, from those who teach acceptance, praising acquiescence; and may they follow that path! For then they’d never wish harm upon myself or others. Having arrived at ultimate peace, they’d look after creatures firm and frail. For while irrigators guide water, fletchers bend arrows straight, and carpenters bend timber straight, the astute tame themselves. Some tame by using the rod, some with goads, and some with whips. But the unaffected one tamed me without rod or sword. My name is ‘Harmless’, though I used to be harmful. The name I bear today is true, for I do no harm to anyone. I used to be a bandit, the notorious Aṅgulimāla. Swept away in a great flood, I went to the Buddha as a refuge. I used to have

blood on my hands, the notorious Aṅgulimāla. See the refuge I've found— the leash to existence is eradicated. I've done many of the sort of deeds that lead to a bad destination. The result of my deeds has already struck me, so I enjoy my food free of debt. Fools and simpletons devote themselves to negligence. But the wise protect diligence as their best treasure. Don't devote yourself to negligence, or delight in erotic intimacy. For if you're diligent and practice absorption, you'll attain abundant happiness. It was welcome, not unwelcome, the advice I got was good. Of the well-explained teachings, I arrived at the best. It was welcome, not unwelcome, the advice I got was good. I've attained the three knowledges and fulfilled the Buddha's instructions."

MN 87: Born From the Beloved

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Now at that time a certain householder’s dear and beloved only child passed away. After their death he didn’t feel like working or eating. He would go to the cremation ground and wail, “Where are you, my only child? Where are you, my only child?”

³ Then he went to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Your faculties, householder, are those of one who is unstable in their own mind; there is a deterioration in your faculties.” “And how, sir, could there be no deterioration of my faculties? For my dear and beloved only child has passed away. Since their death I haven’t felt like working or eating. I go to the cremation ground and wail: ‘Where are you, my only child? Where are you, my only child?’” “That’s so true, householder! That’s so true, householder! For our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.” “Sir, who on earth could ever think such a thing! For our loved ones are a source of joy and happiness.” Disagreeing with the Buddha’s statement, rejecting it, he rose from his seat and left.

⁴ Now at that time several gamblers were playing dice not far from the Buddha. That householder approached them and told them what had happened. “That’s so true, householder! That’s so true, householder! For our loved ones are a source of joy and happiness.” Thinking, “The gamblers and I are in agreement,” the householder left.

⁵ Eventually that topic of discussion reached the royal compound. Then King Pasenadi addressed Queen Mallikā, “Mallikā, your ascetic Gotama said this: ‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’” “If that’s what the Buddha said, Great King, then that’s how it is.” “No matter what the ascetic Gotama says, Mallikā agrees with him: ‘If that’s what the Buddha said, Great King, then that’s how it is.’ You’re just like a pupil who agrees with everything their tutor says. Go away, Mallikā, get out of here!”

⁶ Then Queen Mallikā addressed the brahmin Nālījaṅgha, “Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: ‘Sir, did the Buddha make this statement: “Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress?”’ Remember well how the Buddha answers and tell it to me. For Realized Ones say nothing that is not so.” “Yes, ma’am,” he replied. He went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “Worthy Gotama, Queen Mallikā bows with her head to your feet. She asks if you are healthy and well, nimble, strong, and living comfortably. And she asks whether the Buddha made this statement: ‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’”

⁷ “That’s right, brahmin, that’s right! For our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

⁸ And here’s a way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress. Once upon a time right here in Sāvathī a certain woman’s mother passed away. And because of that she went mad and lost her mind. She went from street to street and from square to square saying, ‘Has anyone seen my mother? Has anyone seen my mother?’

⁹ And here’s another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress. Once upon a time right here in Sāvathī a certain woman’s father ... brother ... sister ... son ... daughter ... husband passed away. And because of that she went mad and lost her mind. She went from street to street and from square to square saying, ‘Has anyone seen my husband? Has anyone seen my husband?’

¹⁰ And here’s another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress. Once upon a time right here in Sāvathī a certain man’s mother ... father ... brother ... sister ... son ... daughter ... wife passed away. And because of that he went mad and lost his mind. He went from street to street and from square to square saying, ‘Has anyone seen my wife? Has anyone seen my wife?’ And here’s another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

¹¹ Once upon a time right here in Sāvathī a certain woman went to live with her relative’s family. But her relatives wanted to divorce her from her husband and give her to another, who she didn’t want. So she told her husband about this. But he cut her in two and disemboweled himself, thinking, ‘We shall be together after death.’ That’s another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.”

¹² Then Nāḷijaṅgha the brahmin, having approved and agreed with what the Buddha said, rose from his seat, went to Queen Mallikā, and told her of all they had discussed. Then Queen Mallikā approached King Pasenadi and said to him,

¹³ “What do you think, Great King? Do you love Princess Vajirī?” “Indeed I do, Mallikā.” “What do you think, Great King? If she were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?” “If she were to decay and perish, my life would fall apart. How could sorrow, lamentation, pain, sadness, and distress not arise in me?” “This is what the Buddha was referring to when he said: ‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’

¹⁴ What do you think, Great King? Do you love Queen Vāsabhā? ...

¹⁵ Do you love your son, General Viḍḍabha? ...

¹⁶ Do you love me?” “Indeed I do love you, Mallikā.” “What do you think, Great King? If I were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?” “If you were to decay and perish, my life would fall apart. How could sorrow, lamentation, pain, sadness, and distress not arise in me?” “This is what the Buddha was referring to when he said: ‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’

¹⁷ What do you think, Great King? Do you love the realms of Kāsi and Kosala?” “Indeed I do, Mallikā. It’s due to the bounty of Kāsi and Kosala that we use sandalwood imported from Kāsi and wear garlands, fragrance, and makeup.” “What do you think, Great King? If these realms were to

decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?” “If they were to decay and perish, my life would fall apart. How could sorrow, lamentation, pain, sadness, and distress not arise in me?” “This is what the Buddha was referring to when he said: ‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’”

¹⁸ “It’s incredible, Mallikā, it’s amazing, how far the Buddha sees with penetrating wisdom, it seems to me. Come, Mallikā, rinse my hands.” Then King Pasenadi rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and expressed this heartfelt sentiment three times: “Homage to him, the blessed one, the perfected one, the fully awakened Buddha! Homage to him, the blessed one, the perfected one, the fully awakened Buddha! Homage to him, the blessed one, the perfected one, the fully awakened Buddha!”

MN 88: The Foreign Cloth

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvattḥī for alms. He wandered for alms in Sāvattḥī. After the meal, on his return from almsround, he went to the Eastern Monastery, the stilt longhouse of Migāra’s mother, for the day’s meditation.

³ Now at that time King Pasenadi of Kosala mounted the Single Lotus Elephant and drove out from Sāvattḥī in the middle of the day. He saw Ānanda coming off in the distance and said to the chief minister Sirivaḍḍha, “My dear Sirivaḍḍha, isn’t that Venerable Ānanda?” “Indeed it is, Great King.”

⁴ Then King Pasenadi addressed a man, “Please, my man, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him, ‘Sir, King Pasenadi of Kosala bows with his head at your feet.’ And then say, ‘Sir, if you have no urgent business, please wait a while out of sympathy.’”

⁵ “Yes, Your Majesty,” that man replied. He did as the king asked.

⁶ Ānanda consented with silence. Then King Pasenadi rode on the elephant as far as the terrain allowed, then descended and approached Ānanda on foot. He bowed, stood to one side, and said to Ānanda, “Sir, if you have no urgent business, it would be nice of you to go to the bank of the Aciravatī River out of sympathy.”

⁷ Ānanda consented with silence. He went to the river bank and sat at the root of a certain tree on a seat spread out. Then King Pasenadi rode on the elephant as far as the terrain allowed, then descended and approached Ānanda on foot. He bowed, stood to one side, and said to Ānanda, “Here, Venerable Ānanda, sit on this elephant rug.” “Enough, Great King, you sit on it. I’m sitting on my own seat.”

⁸ So the king sat down on the seat spread out, and said, “Honorable Ānanda, would the Buddha engage in the sort of behavior—by way of body, speech, or mind—that is faulted by ascetics and brahmins?” “No, Great King, the Buddha would not engage in the sort of behavior that is faulted by sensible ascetics and brahmins.”

⁹ “It’s incredible, sir, it’s amazing! For I couldn’t fully express the question, but Venerable Ānanda’s answer completed it for me. I don’t believe that praise or criticism of others spoken by incompetent fools, without examining or scrutinizing, is the most important thing. Rather, I believe that praise or criticism of others spoken by competent and intelligent people after examining and scrutinizing is the most important thing.

¹⁰ But Honorable Ānanda, what kind of bodily behavior is faulted by sensible ascetics and brahmins?” “Unskillful behavior.” “But what kind of bodily behavior is unskillful?” “Blameworthy behavior.” “But what kind of bodily behavior is blameworthy?” “Hurtful behavior.” “But what kind

of bodily behavior is hurtful?” “Behavior that results in suffering.” “But what kind of bodily behavior results in suffering?” “Bodily behavior that leads to hurting yourself, hurting others, and hurting both, and which makes unskillful qualities grow while skillful qualities decline. That kind of bodily behavior is faulted by sensible ascetics and brahmins.”

¹¹ “But what kind of verbal behavior ... mental behavior is faulted by sensible ascetics and brahmins?” ...

¹² “Mental behavior that leads to hurting yourself, hurting others, and hurting both, and which makes unskillful qualities grow while skillful qualities decline. That kind of mental behavior is faulted by sensible ascetics and brahmins.”

¹³ “Sir, does the Buddha praise giving up all these unskillful things?” “Great king, the Realized One has given up all unskillful things and possesses skillful things.”

¹⁴ “But sir, what kind of bodily behavior is not faulted by sensible ascetics and brahmins?” “Skillful behavior.” “But what kind of bodily behavior is skillful?” “Blameless behavior.” “But what kind of bodily behavior is blameless?” “Pleasing behavior.” “But what kind of bodily behavior is pleasing?” “Behavior that results in happiness.” “But what kind of bodily behavior results in happiness?” “Bodily behavior that leads to pleasing yourself, pleasing others, and pleasing both, and which makes unskillful qualities decline while skillful qualities grow. That kind of bodily behavior is not faulted by sensible ascetics and brahmins.”

¹⁵ “But what kind of verbal behavior ... mental behavior is not faulted by sensible ascetics and brahmins?” ...

¹⁶ “Mental behavior that leads to pleasing yourself, pleasing others, and pleasing both, and which makes unskillful qualities decline while skillful qualities grow. That kind of mental behavior is not faulted by sensible ascetics and brahmins.”

¹⁷ “Sir, does the Buddha praise embracing all these skillful things?” “Great king, the Realized One has given up all unskillful things and possesses skillful things.”

¹⁸ “It’s incredible, sir, it’s amazing! How well this was said by Venerable Ānanda! I’m delighted and satisfied with what you’ve expressed so well. So much so that if an elephant-treasure was suitable for you, I would give you one. If a horse-treasure was suitable for you, I would give you one. If a prize village was suitable for you, I would give you one. But, sir, I know that these things are not suitable for you. This foreign cloth was sent to me by King Ajātasattu of Magadha, son of the princess of Videha, packed in a parasol case. It’s exactly sixteen measures long and eight wide. May Venerable Ānanda please accept it out of sympathy.” “Enough, Great King. My three robes are complete.”

¹⁹ “Sir, we have both seen this Aciravatī River when it has rained heavily in the mountains, and the river overflows both its banks. In the same way, Venerable Ānanda can make a set of three robes for himself from this foreign cloth, and you can share your old robes with your fellow monks. In this way my religious donation will come to overflow, it seems to me. Please accept the foreign cloth.”

²⁰ So Ānanda accepted it. Then King Pasenadi said to him, “Well, now, sir, I must go. I have many duties, and much to do.” “Please, Great King, go at your convenience.” Then King Pasenadi approved and agreed with what Ānanda said. He rose from his seat, bowed, and respectfully circled Ānanda, keeping him on his right, before leaving.

²¹ Soon after he left, Ānanda went to the Buddha, bowed, sat down to one side, and told him what had happened. He presented the cloth to the Buddha.

²² Then the Buddha said to the mendicants, “Mendicants, King Pasenadi is lucky, so very lucky, to get to see Ānanda and pay homage to him.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 89: Shrines to the Teaching

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Medaḷumpa.

² Now at that time King Pasenadi of Kosala had arrived at Townsville on some business. Then he addressed Dīgha Kārāyana, “My good Kārāyana, harness the finest chariots. We will go to a park and see the scenery.” “Yes, Your Majesty,” replied Dīgha Kārāyana. He harnessed the chariots and informed the king, “Your Majesty, the finest chariots are harnessed. Please go at your convenience.”

³ Then King Pasenadi mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Townsville, heading for the park grounds. He went by carriage as far as the terrain allowed, then descended and entered the park on foot.

⁴ As he was going for a walk in the park he saw roots of trees that were impressive and inspiring, quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat. The sight reminded him right away of the Buddha: “These roots of trees, so impressive and inspiring, are like those where we used to pay homage to the Blessed One, the perfected one, the fully awakened Buddha.” He addressed Dīgha Kārāyana, “These roots of trees, so impressive and inspiring, are like those where we used to pay homage to the Blessed One, the perfected one, the fully awakened Buddha. My good Kārāyana, where is that Buddha at present?”

⁵ “Great king, there is a Sakyan town named Medaḷumpa. That’s where the Buddha is now staying.” “But how far away is that town?” “Not far, Great King, it’s three leagues. We can get there while it’s still light.” “Well then, harness the chariots, and we shall go to see the Buddha.” “Yes, Your Majesty,” replied Dīgha Kārāyana. He harnessed the chariots and informed the king, “Your Majesty, the finest chariots are harnessed. Please go at your convenience.”

⁶ Then King Pasenadi mounted a fine carriage and, along with other fine carriages, set out from Townsville to Medaḷumpa. He reached the town while it was still light and headed for the monastery grounds. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

⁷ At that time several mendicants were walking mindfully in the open air. King Pasenadi of Kosala went up to them and said, “Sirs, where is the Blessed One at present, the perfected one, the fully awakened Buddha? For I want to see him.”

⁸ “Great king, that’s his dwelling, with the door closed. Approach it quietly, without hurrying; go onto the porch, clear your throat, and knock on the door-panel. The Buddha will open the door.” The king right away presented his sword and turban to Dīgha Kārāyana, who thought, “Now the king seeks privacy. I should wait here.” Then the king approached the Buddha’s dwelling, cleared his throat and knocked on the door-panel, and the Buddha opened the door.

⁹ King Pasenadi entered the dwelling, and bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: "Sir, I am Pasenadi, king of Kosala! I am Pasenadi, king of Kosala!" "But, Great King, for what reason do you demonstrate such utmost deference for this body, conveying your manifest love?"

¹⁰ "Sir, I infer about the Buddha from the teaching: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.' It happens, sir, that I see some ascetics and brahmins leading the spiritual life only for a limited period: ten, twenty, thirty, or forty years. Some time later—nicely bathed and anointed, with hair and beard dressed—they amuse themselves, supplied and provided with the five kinds of sensual stimulation. But here I see the mendicants leading the spiritual life entirely full and pure as long as they live, to their last breath. I don't see any other spiritual life elsewhere so full and pure. That's why I infer this about the Buddha from the teaching: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

¹¹ Furthermore, kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and friend fights with friend. But here I see the mendicants living in harmony, appreciating each other, without dispute, blending like milk and water, and regarding each other with kindly eyes. I don't see any other assembly elsewhere so harmonious. So I infer this about the Buddha from the teaching: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

¹² Furthermore, I have walked and wandered from monastery to monastery and from park to park. There I've seen some ascetics and brahmins who are thin, haggard, pale, and veiny—hardly a captivating sight for people, you'd think. It occurred to me: 'Clearly these venerables lead the spiritual life dissatisfied, or they're hiding some bad deed they've done. That's why they're thin, haggard, pale, and veiny—hardly a captivating sight for people, you'd think.' I went up to them and said: 'Venerables, why are you so thin, haggard, pale, and veiny—hardly a captivating sight for people, you'd think?' They say: 'We have jaundice, Great King.' But here I see mendicants always smiling and joyful, obviously happy, with cheerful faces, living relaxed, unruffled, surviving on charity, their hearts free as a wild deer. It occurred to me: 'Clearly these venerables have realized a higher distinction in the Buddha's instructions than they had before. That's why these venerables are always smiling and joyful, obviously happy, with cheerful faces, living relaxed, unruffled, surviving on charity, their hearts free as a wild deer.' So I infer this about the Buddha from the teaching: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

¹³ Furthermore, as an anointed aristocratic king I am able to execute, fine, or banish those who are guilty. Yet when I'm sitting in court they interrupt me. And I can't get them to stop interrupting me and wait until I've finished speaking. But here I see the mendicants while the Buddha is teaching an assembly of many hundreds, and there is no sound of his disciples coughing or clearing their throats. Once it so happened that the Buddha was teaching an assembly of many hundreds. Then one of his disciples cleared their throat. And one of their spiritual companions nudged them with their knee, to indicate: 'Hush, venerable, don't make a sound! Our teacher, the Blessed One, is teaching!' It

occurred to me: ‘Oh lord, how incredible, how amazing, how an assembly can be so well trained without rod or sword!’ I don’t see any other assembly elsewhere so well trained. So I infer this about the Buddha from the teaching: ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

¹⁴ Furthermore, I’ve seen some astute aristocrats who are subtle, accomplished in the doctrines of others, hair-splitters. You’d think they live to demolish convictions with their intellect. They hear: ‘So, gentlemen, that ascetic Gotama will come down to such-and-such village or town.’ They formulate a question, thinking: ‘We’ll approach the ascetic Gotama and ask him this question. If he answers like this, we’ll refute him like that; and if he answers like that, we’ll refute him like this.’ When they hear that he has come down they approach him. The Buddha educates, encourages, fires up, and inspires them with a Dhamma talk. They don’t even get around to asking their question to the Buddha, so how could they refute his answer? Invariably, they become his disciples. So I infer this about the Buddha from the teaching: ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

¹⁵ Furthermore, I see some astute brahmins ...

¹⁶ some astute householders ...

¹⁷ some astute ascetics who are subtle, accomplished in the doctrines of others, hair-splitters. ... They don’t even get around to asking their question to the Buddha, so how could they refute his answer? Invariably, they ask the Buddha for the chance to go forth. And he gives them the going-forth. Soon after going forth, living withdrawn, diligent, keen, and resolute, they realize the supreme culmination of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. They say: ‘We were almost lost! We almost perished! For we used to claim that we were ascetics, brahmins, and perfected ones, but we were none of these things. But now we really are ascetics, brahmins, and perfected ones!’ So I infer this about the Buddha from the teaching: ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

¹⁸ Furthermore, these chamberlains Isidatta and Purāṇa share my meals and my carriages. I give them a livelihood and bring them renown. And yet they don’t show me the same level of deference that they show to the Buddha. Once it so happened that while I was leading a military campaign and testing Isidatta and Purāṇa I took up residence in a cramped house. They spent much of the night discussing the teaching, then they lay down with their heads toward where the Buddha was and their feet toward me. It occurred to me: ‘Oh lord, how incredible, how amazing! These chamberlains Isidatta and Purāṇa share my meals and my carriages. I give them a livelihood and bring them renown. And yet they don’t show me the same level of deference that they show to the Buddha. Clearly these venerables have realized a higher distinction in the Buddha’s instructions than they had before.’ So I infer this about the Buddha from the teaching: ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

¹⁹ Furthermore, the Buddha is an aristocrat, and so am I. The Buddha is Kosalan, and so am I. The Buddha is eighty years old, and so am I. Since this is so, it’s proper for me to act with such utmost deference for the Buddha and convey my manifest love.

²⁰ Well, now, sir, I must go. I have many duties, and much to do.” “Please, Great King, go at your convenience.” Then King Pasenadi rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

²¹ Soon after the king had left, the Buddha addressed the mendicants: “Mendicants, before he got up and left, King Pasenadi spoke shrines to the teaching. Learn these shrines to the teaching! Memorize these shrines to the teaching! Remember these shrines to the teaching! These shrines to the teaching are beneficial and relate to the fundamentals of the spiritual life.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 90: At Kaṇṇakatthala

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Ujuṇṇā in the deer park at Kaṇṇakatthala.

² Now at that time King Pasenadi of Kosala had arrived at Ujuṇṇā on some business. Then he addressed a man, “Please, my man, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: ‘Sir, King Pasenadi of Kosala will come to see you today when he has finished breakfast.’” “Yes, Your Majesty,” that man replied. He did as the king asked.

³ The sisters Somā and Sakulā heard this. While the meal was being served, they approached the king and said, “Great king, since you are going to the Buddha, please bow in our name with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.”

⁴ When he had finished breakfast, King Pasenadi went to the Buddha, bowed, sat down to one side, and said to him, “Sir, the sisters Somā and Sakulā bow with their heads to your feet. They ask if you are healthy and well, nimble, strong, and living comfortably.” “But, Great King, couldn’t they get any other messenger?” So Pasenadi explained the circumstances of the message. The Buddha said, “May the sisters Somā and Sakulā be happy, Great King.”

⁵ Then the king said to the Buddha, “I have heard, sir, that the ascetic Gotama says this: ‘There is no ascetic or brahmin who will ever claim to be all-knowing and all-seeing, to know and see everything without exception: that is not possible.’ I trust those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuttal and criticism?” “Great king, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.”

⁶ Then King Pasenadi addressed General Viḍḍabha, “General, who introduced this topic of discussion to the royal compound?” “It was Saṅgha, Great King, the brahmin of the Ākāsa clan.”

⁷ Then the king addressed a man, “Please, my man, in my name tell Saṅgha that King Pasenadi summons him.” “Yes, Your Majesty,” that man replied. He did as the king asked.

⁸ Then the king said to the Buddha, “Sir, might the Buddha have spoken in reference to one thing, but that person believed it was something else? How then do you recall making this statement?” “Great king, I recall making this statement: ‘There is no ascetic or brahmin who will ever know all and see all simultaneously: that is not possible.’” “What the Buddha says appears reasonable.

⁹ Sir, there are these four classes: aristocrats, brahmins, peasants, and menials. Is there any difference between them?” “Of the four classes, two are said to be preeminent— the aristocrats and the brahmins. That is, when it comes to bowing down, rising up, greeting with cupped palms, and observing proper etiquette.”

¹⁰ “Sir, I am not asking you about this life, but about the life to come.” “Great king, there are these five factors that support meditation. What five? It’s when a mendicant has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They’re not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They’re wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. These are the five factors that support meditation. There are these four classes: aristocrats, brahmins, peasants, and menials. If they had these five factors that support meditation, that would be for their lasting welfare and happiness.”

¹¹ “Sir, there are these four classes: aristocrats, brahmins, peasants, and menials. If they had these five factors that support meditation, would there be any difference between them?” “In that case, I say it is the disparity of their efforts in meditation. Suppose there was a pair of elephants or horses or oxen in training who were well tamed and well trained. And there was a pair who were not tamed or trained. What do you think, Great King? Wouldn’t the pair that was well tamed and well trained perform the tasks of the tamed, and reach the level of the tamed?” “Yes, sir.” “But would the pair that was not tamed and trained perform the tasks of the tamed and reach the level of the tamed, just like the tamed pair?” “No, sir.” “In the same way, there are things that must be attained by someone with faith, health, integrity, energy, and wisdom. It’s not possible for a faithless, unhealthy, deceitful, lazy, witless person to attain them.”

¹² “What the Buddha says appears reasonable. Sir, there are these four classes: aristocrats, brahmins, peasants, and workers. If they had these five factors that support meditation, and if they practiced rightly, would there be any difference between them?” “In that case, I say that there is no difference between the freedom of one and the freedom of the other. Suppose a person took dry teak wood and lit a fire and produced heat. Then another person did the same using sāl wood, another used mango wood, while another used wood of the cluster fig. What do you think, Great King? Would there be any difference between the fires produced by these different kinds of wood, that is, in the flame, color, or luminosity?” “No, sir.” “In the same way, when fire has been churned by energy and produced by effort, I say that there is no difference between the freedom of one and the freedom of the other.”

¹³ “What the Buddha says appears reasonable. But sir, do gods survive?” “But what exactly are you asking?” “Whether those gods come back to this place or not.” “Those gods who are afflicted come back to this place, but those who are unafflicted do not come back.”

¹⁴ When he said this, General Viḍḍabha said to the Buddha, “Sir, will the gods who are afflicted topple or expel from their place the gods who are unafflicted?” Then Venerable Ānanda thought, “This General Viḍḍabha is King Pasenadi’s son, and I am the Buddha’s son. Now is the time for one son to confer with another.” So Ānanda addressed General Viḍḍabha, “Well then, general, I’ll ask you about this in return, and you can answer as you like. What do you think, general? As far as the dominion of King Pasenadi of Kosala extends, where he rules as sovereign lord, can he topple or

expel from that place any ascetic or brahmin, regardless of whether they are good or bad, or whether or not they are genuine spiritual practitioners?” “He can, worthy.” “What do you think, general? As far as the dominion of King Pasenadi does not extend, where he does not rule as sovereign lord, can he topple or expel from that place any ascetic or brahmin, regardless of whether they are good or bad, or whether or not they are genuine spiritual practitioners?” “He cannot, worthy.” “What do you think, general? Have you heard of the gods of the thirty-three?” “Yes, worthy, I’ve heard of them, and so has the worthy King Pasenadi.” “What do you think, general? Can King Pasenadi topple or expel from their place the gods of the thirty-three?” “King Pasenadi can’t even see the gods of the thirty-three, so how could he possibly topple or expel them from their place?” “In the same way, general, the gods who are afflicted can’t even see the gods who are unafflicted, so how could they possibly topple or expel them from their place?”

¹⁵ Then the king said to the Buddha, “Sir, what is this mendicant’s name?” “Ānanda, Great King.” “A joy he is, and a joy he seems! What Venerable Ānanda says seems reasonable. But sir, does a divinity survive?” “But what exactly are you asking?” “Whether that divinity comes back to this place or not.” “A divinity who is afflicted comes back to this place, but one who is unafflicted does not come back.”

¹⁶ Then a certain man said to the king, “Great king, Sañjaya, the brahmin of the Ākāsa clan, has come.” Then King Pasenadi asked Sañjaya, “Brahmin, who introduced this topic of discussion to the royal compound?” “It was General Viḍūḍabha, Great King.” But Viḍūḍabha said, “It was Sañjaya, Great King, the brahmin of the Ākāsa clan.”

¹⁷ Then a certain man said to the king, “It’s time to go, Great King.” So the king said to the Buddha, “Sir, I asked you about omniscience, and you answered. I endorse and accept this, and am satisfied with it. I asked you about purification in the four classes, about the gods, and about divinities, and you answered in each case. Whatever I asked the Buddha about, he answered. I endorse and accept this, and am satisfied with it. Well, now, sir, I must go. I have many duties, and much to do.” “Please, Great King, go at your convenience.”

¹⁸ Then King Pasenadi approved and agreed with what the Buddha said. Then he got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right, before leaving.

MN 91: With Brahmāyu

Chapter 1

¹ So I have heard. At one time the Buddha was wandering in the land of the Videhans together with a large Saṅgha of five hundred mendicants.

² Now at that time the brahmin Brahmāyu was residing in Mithilā. He was old, elderly, and senior, advanced in years, having reached the final stage of life; he was a hundred and twenty years old. He had mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knew them word-by-word, and their grammar. He was well versed in cosmology and the marks of a great man.

³ He heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is wandering in the land of the Videhans, together with a large Saṅgha of five hundred mendicants. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

⁴ Now at that time the brahmin Brahmāyu had a pupil named Uttara. He too had mastered the Vedic curriculum. Brahmāyu told Uttara of the Buddha’s presence in the land of the Videhans, and added: “Please, dear Uttara, go to the ascetic Gotama and find out whether or not he lives up to his reputation. Through you I shall learn about the worthy Gotama.”

⁵ “But sir, how shall I find out whether or not the ascetic Gotama lives up to his reputation?” “Dear Uttara, the thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who has cast off the world’s veil. But, dear Uttara, I am the one who gives the hymns, and you are the one who receives them.”

⁶ “Yes, worthy sir,” replied Uttara. He got up from his seat, bowed, and respectfully circled Brahmāyu, keeping him on his right, before setting out for the land of the Videhans where the Buddha was wandering. Traveling stage by stage, he came to the Buddha and exchanged greetings

with him. When the greetings and polite conversation were over, he sat down to one side, and scrutinized his body for the thirty-two marks of a great man. He saw all of them except two, which he had doubts about: whether the private parts are sheathed in a foreskin, and the largeness of the tongue. Then it occurred to the Buddha, “This student Uttara sees all the marks except two, which he has doubts about: whether the private parts are sheathed in a foreskin, and the largeness of the tongue.”

⁷ So the Buddha used his psychic power to will that Uttara would see his private parts sheathed in a foreskin. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

⁸ Then Uttara thought, “The ascetic Gotama possesses the thirty-two marks. Why don’t I follow him and observe his deportment?” So Uttara followed the Buddha like a shadow for seven months. When seven months had passed he set out wandering toward Mithilā. There he approached the brahmin Brahmāyu, bowed, and sat down to one side. Brahmāyu said to him, “Well, dear Uttara, does the worthy Gotama live up to his reputation or not?” “He does, sir. The worthy Gotama possesses the thirty-two marks.

⁹ He has well-planted feet. On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail. He has stretched heels. He has long fingers. His hands and feet are soft and tender. He has serried hands and feet. The tops of his feet are arched. His calves are like those of an antelope. When standing upright and not bending over, the palms of both hands touch the knees. His private parts are sheathed in a foreskin. He is golden colored; his skin shines like lustrous gold. He has delicate skin, so delicate that dust and dirt don’t stick to his body. His hairs grow one per pore. His hairs stand up; they’re blue-black and curl clockwise. His body is tall and straight-limbed. He has bulging muscles in seven places. His chest is like that of a lion. He is filled out between the shoulders. He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body. His torso is cylindrical. He has ridged taste buds. His jaw is like that of a lion. He has forty teeth. His teeth are even. His teeth have no gaps. His teeth are perfectly white. He has a large tongue. He has the voice of the Divinity, like a cuckoo’s call. His eyes are indigo. He has eyelashes like a cow’s. Between his eyebrows there grows a tuft, soft and white like cotton-wool. The crown of his head is like a turban. These are the thirty-two marks of a great man possessed by the worthy Gotama.

¹⁰ When he’s walking he takes the first step with the right foot. He doesn’t lift his foot too far or place it too near. He doesn’t walk too slow or too fast. He walks without knocking his knees or ankles together. When he’s walking he keeps his thighs neither too straight nor too bent, neither too tight nor too loose. When he walks, only the lower half of his body moves, and he walks effortlessly. When he turns to look he does so with the whole body. He doesn’t look directly up or down. He doesn’t look all around while walking, but focuses a plough’s length in front. Beyond that he has unhindered knowledge and vision.

¹¹ When entering an inhabited area he keeps his body neither too straight nor too bent, neither too tight nor too loose.

¹² He turns around neither too far nor too close to the seat. He doesn’t lean on his hand when sitting down. And he doesn’t just plonk his body down on the seat. When sitting in inhabited areas he doesn’t fidget with his hands or feet. He doesn’t sit with his knees or ankles crossed. He doesn’t sit

with his hand holding his chin. When sitting in inhabited areas he doesn't shake, tremble, quake, or get nervous, and so he is not nervous at all. When sitting in inhabited areas he still practices seclusion.

¹³ When receiving water for rinsing the bowl, he holds the bowl neither too straight nor too bent, neither too tight nor too loose.

¹⁴ He receives neither too little nor too much water. He rinses the bowl without making a sloshing noise, or spinning it around. He doesn't put the bowl on the ground to rinse his hands; his hands and bowl are rinsed at the same time. He doesn't throw the bowl rinsing water away too far or too near, or splash it about. When receiving rice, he holds the bowl neither too straight nor too bent, neither too close nor too loose. He receives neither too little nor too much rice. He eats sauce in a moderate proportion, and doesn't put too much sauce on his portions. He chews over each portion two or three times before swallowing. But no grain of rice enters his body unchewed, and none remain in his mouth. Only then does he raise another portion to his lips. He eats experiencing the taste, but without experiencing greed for the taste. He eats food thinking of eight reasons: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.'

¹⁵ After eating, when receiving water for washing the bowl, he holds the bowl neither too straight nor too bent, neither too tight nor too loose. He receives neither too little nor too much water. He washes the bowl without making a sloshing noise, or spinning it around. He doesn't put the bowl on the ground to wash his hands; his hands and bowl are washed at the same time. He doesn't throw the bowl washing water away too far or too near, or splash it about.

¹⁶ After eating he doesn't put the bowl on the ground too far away or too close. He's not careless with his bowl, nor does he spend too much time on it.

¹⁷ After eating he sits a while in silence, but doesn't wait too long to give the verses of appreciation. After eating he expresses appreciation without criticizing the meal or expecting another one. Invariably, he educates, encourages, fires up, and inspires that assembly with a Dhamma talk. Then he gets up from his seat and leaves.

¹⁸ He walks neither too fast nor too slow, without wanting to get out of there.

¹⁹ He wears his robe on his body neither too high nor too low, neither too clinging nor too loose. The wind doesn't blow his robe off his body. And dust and dirt don't stick to his body.

²⁰ When he has gone to the monastery he sits on a seat spread out and washes his feet. But he doesn't waste time with pedicures. When he has washed his feet, he sits down cross-legged, sets his body straight, and brings mindfulness to the present. He has no intention to hurt himself, hurt others, or hurt both. He only wishes for the welfare of himself, of others, of both, and of the whole world.

²¹ In the monastery when he teaches Dhamma to an assembly, he neither flatters them nor rebukes them. Invariably, he educates, encourages, fires up, and inspires that assembly with a Dhamma talk. The sound of his voice has eight qualities: it is clear, comprehensible, charming, audible, lucid, undistorted, deep, and resonant. He makes sure his voice is intelligible as far as the assembly goes, but the sound doesn't extend outside the assembly. And when they've been inspired with a Dhamma

talk by the worthy Gotama they get up from their seats and leave looking back at him alone, and not forgetting their lesson.

²² I have seen the worthy Gotama walking and standing; entering inhabited areas, and sitting and eating there; sitting silently after eating, and expressing appreciation; going to the monastery, sitting silently there, and teaching Dhamma to an assembly there. Such is the worthy Gotama; such he is and more than that.”

²³ When he had spoken, the brahmin Brahmāyu rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and uttered this aphorism three times: “Homage to him, the blessed one, the perfected one, the fully awakened Buddha! Homage to him, the blessed one, the perfected one, the fully awakened Buddha! Homage to him, the blessed one, the perfected one, the fully awakened Buddha! Hopefully, some time or other I’ll get to meet him, and we can have a discussion.”

²⁴ And then the Buddha, traveling stage by stage in the Videhan lands, arrived at Mithilā, where he stayed in the Maghadeva Mango Grove. The brahmins and householders of Mithilā heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Mithilā, where he is staying in the Maghadeva Mango Grove. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

²⁵ Then the brahmins and householders of Mithilā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent.

²⁶ The brahmin Brahmāyu also heard that the Buddha had arrived. So he went to the Maghadeva Mango Grove together with several disciples. Not far from the grove he thought, “It wouldn’t be appropriate for me to go to see the ascetic Gotama without letting him know beforehand.” So he addressed one of his young students: “Here, young student, go to the ascetic Gotama and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: ‘Worthy Gotama, the brahmin Brahmāyu is old, elderly, and senior, advanced in years, having reached the final stage of life; he is a hundred and twenty years old. He has mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knows them word-by-word, and their grammar. He is well versed in cosmology and the marks of a great man. Of all the brahmins and householders residing in Mithilā, Brahmāyu is said to be the foremost in wealth, hymns, lifespan, and fame. He wants to see the worthy Gotama.’” “Yes, worthy sir,” that young student replied. He did as he was asked, and the Buddha said, “Please, student, let Brahmāyu come at his convenience.”

²⁷ The young student went back to Brahmāyu and said to him, “Your request for an audience with the ascetic Gotama has been granted. Please go at your convenience.”

²⁸ Then the brahmin Brahmāyu went up to the Buddha. The assembly saw him coming off in the distance, and made way for him, as he was well-known and famous. Brahmāyu said to that retinue, “Enough, gentlemen. Please sit on your own seats. I shall sit here by the ascetic Gotama.”

²⁹ Then the brahmin Brahmāyu went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and scrutinized the Buddha’s body for the thirty-two marks of a great man. He saw all of them except two, which he had doubts about: whether the private parts are sheathed in a foreskin, and the largeness of the tongue. Then Brahmāyu addressed the Buddha in verse: “I have learned of the thirty-two marks of a great man. There are two that I don’t see on the body of the worthy Gotama. Are the private parts sheathed in a foreskin, O supreme man? Though called by a word of the feminine gender, perhaps your tongue is a manly one? Perhaps your tongue is large, as we have been informed. Please stick it out in its full extent, and so, O seer, dispel my doubt. For my welfare and benefit in this life, and happiness in lives to come. And I ask you to grant the opportunity to ask whatever I desire.”

³⁰ Then it occurred to the Buddha, “Brahmāyu sees all the marks except two, which he has doubts about: whether the private parts are sheathed in a foreskin, and the largeness of the tongue.” So the Buddha used his psychic power to will that Brahmāyu would see his private parts sheathed in a foreskin. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue. Then the Buddha replied to Brahmāyu in verse:

³¹ “The thirty-two marks of a great man that you have learned are all found on my body: so do not doubt, brahmin. I have known what should be known, and developed what should be developed, and given up what should be given up: and so, brahmin, I am a Buddha. For your welfare and benefit in this life, and happiness in lives to come: I grant you the opportunity to ask whatever you desire.”

³² Then Brahmāyu thought: “My request has been granted. Should I ask him about what is beneficial in this life or the next?” Then he thought, “I’m well versed in the benefits that apply to this life, and others ask me about this. Why don’t I ask the ascetic Gotama about the benefit that specifically applies to lives to come?” So Brahmāyu addressed the Buddha in verse: “How do you become a brahmin? And how do you become a knowledge master? How a master of the three knowledges? And how is one called a scholar? How do you become a perfected one? And how a consummate one? How do you become a sage? And how is one declared to be awakened?”

³³ Then the Buddha replied to Brahmāyu in verse: “One who knows their past lives, sees heaven and places of loss, and has attained the end of rebirth: such a sage has perfect insight. They know their mind is pure, completely freed from greed; they’ve given up birth and death, and have completed the spiritual journey. Gone beyond all things, such a one is declared to be awakened.”

³⁴ When he said this, Brahmāyu got up from his seat and arranged his robe over one shoulder. He bowed with his head to the Buddha’s feet, caressing them and covering them with kisses, and pronounced his name: “I am the brahmin Brahmāyu, worthy Gotama! I am the brahmin Brahmāyu!”

³⁵ Then that assembly, their minds full of wonder and amazement, thought, “Oh lord, how incredible, how amazing, that Brahmāyu, who is so well-known and famous, should show the Buddha such utmost deference.” Then the Buddha said to Brahmāyu, “Enough, brahmin. Get up, and sit in your own seat, since your mind has such confidence in me.” So Brahmāyu got up and sat in his own seat.

³⁶ Then the Buddha taught him step by step, with a talk on giving, ethical conduct, and heaven. He revealed the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when the Buddha knew that Brahmāyu's mind was ready, pliable, rid of hindrances, elated, and confident he revealed the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Brahmāyu: "Everything that is liable to arise is liable to cease." Then Brahmāyu saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha:

³⁷ "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life. Would you and the mendicant Saṅgha please accept tomorrow's meal from me?" The Buddha consented with silence. Then, knowing that the Buddha had consented, Brahmāyu rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

³⁸ And when the night had passed Brahmāyu had delicious fresh and cooked foods prepared in his own home. Then he had the Buddha informed of the time, saying, "It's time, worthy Gotama, the meal is ready." Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Brahmāyu, where he sat down on the seat spread out together with the Saṅgha of mendicants. For seven days, Brahmāyu served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods.

³⁹ When the seven days had passed, the Buddha left to wander in the Videhan lands. Not long after the Buddha left, Brahmāyu passed away. Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, Brahmāyu has passed away. Where has he been reborn in his next life?" "Mendicants, the brahmin Brahmāyu was astute. He practiced in line with the teaching, and did not trouble me about the teachings. With the ending of the five lower fetters, he's been reborn spontaneously and will become extinguished there, not liable to return from that world." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 92: With Sela

Chapter 1

¹ So I have heard. At one time the Buddha was wandering together with a large Saṅgha of 1,250 mendicants in the land of the Aṅguttarāpāṇas when he arrived at a town of theirs named Āpaṇa.

² The matted-hair ascetic Keṇiya heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Āpaṇa, together with a large Saṅgha of 1,250 mendicants. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He proclaims a teaching that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

³ So Keṇiya approached the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk. Then he said to the Buddha, “Would Worthy Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?” When he said this, the Buddha said to him, “The Saṅgha is large, Keṇiya; there are 1,250 mendicants. And you are devoted to the brahmins.” For a second time, Keṇiya asked the Buddha to accept a meal offering. “Never mind that the Saṅgha is large, with 1,250 mendicants, and that I am devoted to the brahmins. Would Worthy Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?” And for a second time, the Buddha gave the same reply. For a third time, Keṇiya asked the Buddha to accept a meal offering. “Never mind that the Saṅgha is large, with 1,250 mendicants, and that I am devoted to the brahmins. Would Worthy Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?” The Buddha consented with silence.

⁴ Then, knowing that the Buddha had consented, Keṇiya rose from his seat and went to his own hermitage. There he addressed his friends and colleagues, relatives and kin, “My friends and colleagues, relatives and kin: please listen! The ascetic Gotama together with the mendicant Saṅgha has been invited by me for tomorrow’s meal. Please help me out with the manual preparations.” “Yes, worthy sir,” they replied. Some dug ovens, some chopped wood, some washed dishes, some set up a water jar, and some spread out seats. Meanwhile, Keṇiya set up the pavilion himself.

⁵ Now at that time the brahmin Sela was residing in Āpaṇa. He had mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knew them word-by-word, and their grammar. He was well versed in cosmology and the marks of a great man. And he was teaching three hundred young students to recite the hymns.

⁶ And at that time Keṇiya was devoted to Sela. Then Sela, while going for a walk escorted by the three hundred young students, approached Keṇiya's hermitage. He saw the preparations going on,

⁷ and said to Keṇiya, "Worthy Keṇiya, is your son or daughter being married? Or are you setting up a grand sacrifice? Or has King Seniya Bimbisāra of Magadha been invited for tomorrow's meal?"

⁸ "There is no marriage, Worthy Sela, and the king is not coming. Rather, I am setting up a grand sacrifice. The ascetic Gotama has arrived at Āpaṇa, together with a large Saṅgha of 1,250 mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' He has been invited by me for tomorrow's meal together with the mendicant Saṅgha."

⁹ "Did you say 'the awakened one'?" "I said 'the awakened one'." "Did you say 'the awakened one'?" "I said 'the awakened one'."

¹⁰ Then Sela thought: "It's hard to even find the word 'awakened one' in the world. The thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who casts off the veil from the world."

¹¹ He said, "But Keṇiya, where is the Blessed One at present, the perfected one, the fully awakened Buddha?" When he said this, Keṇiya pointed with his right arm and said, "There, worthy Sela, at that line of blue forest."

¹² Then Sela, together with his young students, approached the Buddha. He said to his young students, "Come quietly, gentlemen, tread gently. For the Buddhas are intimidating, like a lion living alone. When I'm consulting with the ascetic Gotama, don't interrupt. Wait until I've finished speaking."

¹³ Then Sela went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and scrutinized the Buddha's body for the thirty-two marks of a great man. He saw all of them except two, which he had doubts about: whether the private parts were sheathed in a foreskin, and the largeness of the tongue. Then it occurred to the Buddha, "Sela sees all the marks except two, which he has doubts about: whether the private parts are sheathed in a foreskin, and the largeness of the tongue."

¹⁴ The Buddha used his psychic power to will that Sela would see his private parts sheathed in a foreskin. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

¹⁵ Then Sela thought, "The ascetic Gotama possesses the thirty-two marks completely, lacking none. But I don't know whether or not he is an awakened one. I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, said, 'Those who are perfected ones, fully awakened

Buddhas reveal themselves when praised.’ Why don’t I extoll him in his presence with fitting verses?” Then Sela extolled the Buddha in his presence with fitting verses:

¹⁶ “O Blessed One, your body’s perfect, you’re radiant, handsome, lovely to behold; golden colored, with teeth so white; you’re strong. The characteristics of a handsome man, the marks of a great man, are all found on your body. Your eyes are clear, your face is fair, you’re formidable, upright, majestic. In the midst of the Saṅgha of ascetics, you dazzle like the sun. You’re a mendicant fine to see, with skin that shines like lustrous gold. But with such excellent appearance, what do you want with the ascetic life? You’re fit to be a king, a wheel-turning monarch, chief of charioteers, victorious in the four quarters, lord of the Black Plum Tree Land. Aristocrats, nobles, and kings ought follow your rule. Gotama, may you reign as king of kings, lord of mankind!”

¹⁷ “I am a king, Sela, the supreme king of the teaching. By the teaching I roll forth the wheel which cannot be rolled back.”

¹⁸ “You claim to be awakened, the supreme king of the teaching. ‘I roll forth the teaching’: so you say, Gotama. Then who is your general, the disciple who follows the Teacher’s way? Who keeps rolling the wheel of the teaching you rolled forth?”

¹⁹ “By me the wheel was rolled forth,” said the Buddha, “the supreme wheel of the teaching. Sāriputta, taking after the Realized One, keeps it rolling on. I have known what should be known, and developed what should be developed, and given up what should be given up: and so, brahmin, I am a Buddha. Dispel your doubt in me— make up your mind, brahmin! The sight of a Buddha is hard to find again. I am a Buddha, brahmin, the supreme surgeon, one of those whose appearance in the world is hard to find again. A manifestation of divinity, unequaled, crusher of Māra’s army; having subdued all my opponents, I rejoice, fearing nothing from any quarter.”

²⁰ “Pay heed, sirs, to what is spoken by the Clear-eyed One. The surgeon, the great hero, roars like a lion in the jungle. A manifestation of divinity, unequaled, crusher of Māra’s army; who would not be inspired by him, even one born in a dark class? Those who wish may follow me; those who don’t may go. Right here, I’ll go forth in his presence, the one of such outstanding wisdom.”

²¹ “Sir, if you endorse the teaching of the Buddha, we’ll also go forth in his presence, the one of such outstanding wisdom.”

²² “These three hundred brahmins with cupped palms held up, ask: ‘May we lead the spiritual life in your presence, Blessed One?’”

²³ “The spiritual life is well explained,” said the Buddha, “apparent in the present life, immediately effective. Here the going forth isn’t in vain for one who trains with diligence.”

²⁴ And the brahmin Sela together with his assembly received the going forth, the ordination in the Buddha’s presence.

²⁵ And when the night had passed Keṇiya had delicious fresh and cooked foods prepared in his own hermitage. Then he had the Buddha informed of the time, saying, “It’s time, worthy Gotama, the meal is ready.” Then the Buddha robed up in the morning and, taking his bowl and robe, went to Keṇiya’s hermitage, where he sat down on the seat spread out together with the Saṅgha of mendicants. Then Keṇiya served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand

and bowl, Keṇiya took a low seat and sat to one side. The Buddha expressed his appreciation with these verses:

²⁶ “The foremost of sacrifices <j>is the offering to the sacred flame; the Sāvitrī is the foremost of prayer; of humans, the king is the foremost; the ocean’s the foremost of rivers; the foremost of stars is the moon; the sun is the foremost of blazes; for those who sacrifice seeking merit, the Saṅgha is the foremost.” When the Buddha had expressed his appreciation to Keṇiya the matted-hair ascetic with these verses, he rose from his seat and left.

²⁷ Then Venerable Sela and his assembly, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. They understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Sela together with his assembly became perfected.

²⁸ Then Sela with his assembly went to the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: “This is the eighth day since we went for refuge, O Clear-eyed One. In these seven days, Blessed One, we’ve become tamed in your teaching. You are the Buddha, you are the Teacher, you are the sage who has overcome Māra; you have cut off the underlying tendencies, you’ve crossed over, and you bring humanity across. You have transcended attachments, your defilements are shattered; like a lion free of grasping, with fear and dread given up. These three hundred mendicants stand with cupped palms raised. Stretch out your feet, great hero: let these giants bow to the Teacher.”

MN 93: With Assalāyana

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Now at that time around five hundred brahmins from abroad were residing in Sāvattthī on some business. Then those brahmins thought, “This ascetic Gotama advocates purification for all four classes. Who is capable of debating with him about this?”

³ Now at that time the student Assalāyana was residing in Sāvattthī. He was young, tonsured, and sixteen years old. He had mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knew them word-by-word, and their grammar. He was well versed in cosmology and the marks of a great man. Then those brahmins thought, “This Assalāyana is capable of debating with the ascetic Gotama about this.”

⁴ So they approached Assalāyana and said to him, “This ascetic Gotama advocates purification for all four classes. Please, worthy Assalāyana, debate with the ascetic Gotama about this.” When they said this, Assalāyana said to them, “They say that the ascetic Gotama is a speaker of principle. But speakers of principle are hard to debate. I’m not capable of debating with the ascetic Gotama about this.” For a second time, those brahmins said to him “This ascetic Gotama advocates purification for all four classes. Please, worthy Assalāyana, debate with the ascetic Gotama about this. For you have lived as a wanderer.” And for a second time, Assalāyana refused. For a third time, those brahmins said to him, “This ascetic Gotama advocates purification for all four classes. Please, worthy Assalāyana, debate with the ascetic Gotama about this. For you have lived as a wanderer. Don’t admit defeat before going into battle!” When they said this, Assalāyana said to them, “Clearly, worthy sirs, I’m not getting through to you when I say: ‘They say that the ascetic Gotama is a speaker of principle. But speakers of principle are hard to debate. I’m not capable of debating with the ascetic Gotama about this.’ Nevertheless, I shall go at your bidding.”

⁵ Then Assalāyana together with a large group of brahmins went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: “Worthy Gotama, the brahmins say: ‘Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are the Divinity’s bosom sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity.’ What do you say about this?” “But Assalāyana, brahmin women are seen menstruating, being pregnant, giving birth, and breastfeeding. Yet even though they’re born from a brahmin womb they say: ‘Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are

purified, not others. Only brahmins are the Divinity's bosom sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity.'"

⁶ "Even though you say this, still the brahmins maintain their belief." "What do you think, Assalāyana? Have you heard that in Greece and Persia and other foreign lands there are only two classes, masters and bonded servants; and that masters may become servants, and servants masters?" "Yes, I have heard that." "Then what is the source of the brahmins' certainty and forcefulness in this matter that they make this claim?"

⁷ "Even though you say this, still the brahmins maintain their belief." "What do you think, Assalāyana? Suppose an aristocrat were to kill living creatures, steal, and commit sexual misconduct; to use speech that's false, backbiting, harsh, or nonsensical; and to be covetous, malicious, with wrong view. When their body breaks up, after death, they'd be reborn in a place of loss, a bad place, the underworld, hell. Would this happen only to an aristocrat, and not to a brahmin? Or suppose a peasant, or a menial were to act in the same way. Would that result befall only a peasant or a menial, and not to a brahmin?" "No, worthy Gotama. If they acted the same way, the same result would befall an aristocrat, a brahmin, a peasant, or a menial. For if any of the four classes were to kill living creatures, steal, and commit sexual misconduct; to use speech that's false, backbiting, harsh, or nonsensical; and to be covetous, malicious, with wrong view, then, when their body breaks up, after death, they'd be reborn in a place of loss, a bad place, the underworld, hell." "Then what is the source of the brahmins' certainty and forcefulness in this matter that they make this claim?"

⁸ "Even though you say this, still the brahmins maintain their belief." "What do you think, Assalāyana? Suppose a brahmin were to refrain from killing living creatures, stealing, and sexual misconduct; from using speech that's false, backbiting, harsh, or nonsensical; and from covetousness, malice, and wrong view. When their body breaks up, after death, they'd be reborn in a good place, a heavenly realm. Would this happen only to a brahmin, and not to an aristocrat, a peasant, or a menial?" "No, worthy Gotama. If they acted the same way, the same result would befall an aristocrat, a brahmin, a peasant, or a menial. For if any of the four classes were to refrain from killing living creatures, stealing, and sexual misconduct; from using speech that's false, backbiting, harsh, or nonsensical; and from covetousness, malice, and wrong view, then, when their body breaks up, after death, they'd be reborn in a good place, a heavenly realm." "Then what is the source of the brahmins' certainty and forcefulness in this matter that they make this claim?"

⁹ "Even though you say this, still the brahmins maintain their belief." "What do you think, Assalāyana? Is only a brahmin capable of developing a heart of love, free of enmity and ill will for this region, and not an aristocrat, peasant, or menial?" "No, worthy Gotama. Aristocrats, brahmins, peasants, and menials can all do so. For all four classes are capable of developing a heart of love, free of enmity and ill will for this region." "Then what is the source of the brahmins' certainty and forcefulness in this matter that they make this claim?"

¹⁰ "Even though you say this, still the brahmins maintain their belief." "What do you think, Assalāyana? Is only a brahmin capable of taking some bathing cleanser, going to the river, and rinsing off dust and dirt, and not an aristocrat, peasant, or menial?" "No, worthy Gotama. All four classes are capable of doing this." "Then what is the source of the brahmins' certainty and forcefulness in this matter that they make this claim?"

¹¹ “Even though you say this, still the brahmins maintain their belief.” “What do you think, Assalāyana? Suppose an anointed aristocratic king were to gather a hundred people of various births and say to them: ‘Please worthy sirs, let anyone here who was born in a family of aristocrats, brahmins, or chieftains take a drill-stick made of teak, sal, *<i lang=’pi’ translate=’no’>salaḷa</i>*, sandalwood, or cherry wood, light a fire and produce heat. And let anyone here who was born in a family of corpse-workers, hunters, bamboo-workers, chariot-makers, or scavengers take a drill-stick made from a mutt’s drinking trough, a pig’s trough, a dustbin, or castor-oil wood, light a fire and produce heat.’ What do you think, Assalāyana? Would only the fire produced by the high class people with good quality wood have flames, color, and radiance, and be usable as fire, and not the fire produced by the low class people with poor quality wood?” “No, worthy Gotama. The fire produced by the high class people with good quality wood would have flames, color, and radiance, and be usable as fire, and so would the fire produced by the low class people with poor quality wood. For all fire has flames, color, and radiance, and is usable as fire.” “Then what is the source of the brahmins’ certainty and forcefulness in this matter that they make this claim?”

¹² “Even though you say this, still the brahmins maintain their belief.” “What do you think, Assalāyana? Suppose an aristocrat boy was to sleep with a brahmin girl, and they had a child. Would that child be called an aristocrat after the father or a brahmin after the mother?” “They could be called either.”

¹³ “What do you think, Assalāyana? Suppose a brahmin boy was to sleep with an aristocrat girl, and they had a child. Would that child be called an aristocrat after the mother or a brahmin after the father?” “They could be called either.”

¹⁴ “What do you think, Assalāyana? Suppose a mare were to couple with a donkey, and she gave birth to a mule. Would that mule be called a horse after the mother or a donkey after the father?” “It’s a mule, as it is a crossbreed. I see the difference in this case, but not in the previous cases.”

¹⁵ “What do you think, Assalāyana? Suppose there were two young students who were brothers who had shared a womb. One was an educated reciter, while the other was not an educated reciter. Who would the brahmins feed first at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?” “They’d first feed the young student who was an educated reciter. For how could an offering to someone who is not an educated reciter be very fruitful?”

¹⁶ “What do you think, Assalāyana? Suppose there were two young students who were brothers who had shared a womb. One was an educated reciter, but was unethical, of bad character, while the other was not an educated reciter, but was ethical and of good character. Who would the brahmins feed first?” “They’d first feed the young student who was not an educated reciter, but was ethical and of good character. For how could an offering to someone who is unethical and of bad character be very fruitful?”

¹⁷ “Firstly you relied on birth, Assalāyana, then you switched to education, then you switched to abstemious behavior. Now you’ve come around to believing in purification for the four classes, just as I advocate.” When he said this, Assalāyana sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

¹⁸ Knowing this, the Buddha said to him: “Once upon a time, Assalāyana, seven brahmin seers settled in leaf huts in a wilderness region. They had the following harmful misconception: ‘Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes

are dark. Only brahmins are purified, not others. Only brahmins are the Divinity's bosom sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity.' The seer Devala the Dark heard about this. So he did up his hair and beard, dressed in magenta robes, put on his lined sandals, grasped a golden staff, and appeared in the courtyard of the seven brahmin seers. Then he wandered about the yard saying, 'Where, oh where have those brahmin seers gone? Where, oh where have those brahmin seers gone?' Then those brahmin seers said, 'Who's this wandering about our courtyard like a village lout? Let's curse him!' So they cursed Devala the Dark, 'Be ashes, lowlife! Be ashes, lowlife!' But the more the seers cursed him, the more attractive, good-looking, and lovely Devala the Dark became. Then those brahmin seers said, 'Our fervor is in vain! Our spiritual path is fruitless! For when we used to curse someone to become ashes, ashes they became. But the more we curse this one, the more attractive, good-looking, and lovely he becomes.' 'Worthy sirs, your fervor is not in vain; your spiritual path is not fruitless. Please let go of your malevolence toward me.' 'We let go of our malevolence toward you. But who are you, worthy sir?' 'Have you heard of the seer Devala the Dark?' 'Yes, worthy sir.' 'I am he, worthy sir.' Then they approached Devala and bowed to him. Devala said to them, 'I heard that when the seven brahmin seers had settled in leaf huts in a wilderness region, they had the following harmful misconception: "Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are the Divinity's bosom sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity."' "That's right, worthy sir.' 'But do you know whether your birth mother only had relations with a brahmin and not with a non-brahmin?' 'We don't know that.' 'But do you know whether your birth mother's mothers back to the seventh generation only had relations with brahmins and not with non-brahmins?' 'We don't know that.' 'But do you know whether your birth father only had relations with a brahmin woman and not with a non-brahmin?' 'We don't know that.' 'But do you know whether your birth father's fathers back to the seventh generation only had relations with brahmins and not with non-brahmins?' 'We don't know that.' 'But do you know how an embryo is conceived?' 'We do know that, worthy sir. An embryo is conceived when these three things come together—the mother and father come together, the mother is in the fertile phase of her menstrual cycle, and the virile spirit is ready.' 'But do you know for sure whether that virile spirit is an aristocrat, a brahmin, a peasant, or a menial?' 'We don't know that.' 'In that case, worthy sir, don't you know what you are?' 'In that case, worthy sir, we don't know what we are.' Given that even those seven brahmin seers could not prevail when pursued, pressed, and grilled by the seer Devala on their own genealogy, how could you prevail now being grilled by me on your own genealogy when you and your denomination do not so much as pick up the last spoonful?"

¹⁹ When he had spoken, Assalāyana said to him, "Excellent, worthy Gotama! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

MN 94: With Ghoṭamukha

Chapter 1

¹ So I have heard. At one time Venerable Udena was staying near Varanasi in the Khemiya Mango Grove.

² Now at that time the brahmin Ghoṭamukha had arrived at Varanasi on some business. Then as he was going for a walk he went to the Khemiya Mango Grove. At that time Venerable Udena was walking mindfully in the open air. Ghoṭamukha approached and exchanged greetings with him. Walking alongside Udena, he said, “My ascetic, there is no such thing as a principled renunciate life; that’s what I think. Yet I have not seen honorable ones such as yourself, or a relevant teaching.”

³ When he said this, Udena stepped down from the walking path, entered his dwelling, and sat down on the seat spread out. Ghoṭamukha also stepped down from the walking path and entered the dwelling, where he stood to one side. Udena said to him, “There are seats, brahmin. Please sit if you wish.” “I was just waiting for you to sit down. For how on earth could one such as I presume to sit first without being invited?”

⁴ Then he took a low seat and sat to one side, where he said, “My ascetic, there is no such thing as a principled renunciate life; that’s what I think. Yet I have not seen worthy ones such as yourself, or a relevant teaching.” “Brahmin, we can discuss this. But only if you grant what should be granted, and reject what should be rejected. And if you ask me the meaning of anything you don’t understand, saying: ‘Sir, why is this? What does that mean?’” “Let us discuss this. I will do as you say.”

⁵ “Brahmin, these four individuals are found in the world. What four? One individual mortifies themselves, committed to the practice of mortifying themselves. One individual mortifies others, committed to the practice of mortifying others. One individual mortifies themselves and others, committed to the practice of mortifying themselves and others. One individual doesn’t mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine. Which one of these four individuals do you like the sound of?” “Worthy Udena, I don’t like the sound of the first three individuals. I only like the sound of the last individual, who doesn’t mortify either themselves or others.”

⁶ “But why don’t you like the sound of those three individuals?” “Worthy Udena, the individual who mortifies themselves does so even though they want to be happy and recoil from pain. That’s why I don’t like the sound of that individual. The individual who mortifies others does so even though others want to be happy and recoil from pain. That’s why I don’t like the sound of that individual. The individual who mortifies themselves and others does so even though both themselves and others want to be happy and recoil from pain. That’s why I don’t like the sound of that individual. The individual who doesn’t mortify either themselves or others—living without wishes, quenched,

cooled, experiencing bliss, with self become divine—does not torment themselves or others, both of whom want to be happy and recoil from pain. That’s why I like the sound of that individual.”

⁷ “There are, brahmin, these two groups of people. What two? There’s one group of people who, being obsessed with jeweled earrings, seeks partners and children, male and female bondservants, fields and lands, and gold and currency. And there’s another group of people who, not being obsessed with jeweled earrings, has given up partner and children, male and female bondservants, fields and lands, and gold and currency, and goes forth from the lay life to homelessness. Now, brahmin, that individual who doesn’t mortify either themselves or others— in which of these two groups of people do you usually find such an individual?” “I usually find such an individual in the group that has gone forth from the lay life to homelessness.”

⁸ “Just now I understood you to say: ‘My ascetic, there is no such thing as a principled renunciate life; that’s what I think. Yet I have not seen honorable ones such as yourself, or a relevant teaching.’” “Well, I obviously had my reasons for saying that, worthy Udena. But there is such a thing as a principled renunciate life. That’s what I think, and that’s how you should remember me. Now, these four individuals that you’ve spoken of in a brief summary: please explain them to me in detail, out of sympathy.”

⁹ “Well then, brahmin, listen and apply your mind well, I will speak.” “Yes, worthy sir,” replied Ghoṭamukha. Udena said this:

¹⁰ “What individual mortifies themselves, committed to the practice of mortifying themselves? It’s when an individual goes naked, ignoring conventions. They lick their hands, and don’t come or wait when called. They don’t consent to food brought to them, or food prepared on their behalf, or an invitation for a meal. They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who lives with a man; or where there’s a hound waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals. They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls’ wings. They tear out their hair and beard, committed to this practice. They constantly stand, turning down seats. They squat, committed to the endeavor of squatting. They lie on a mat of thorns, making a mat of thorns their bed. They’re devoted to ritual bathing three times a day, including at dusk. And so they live committed to practicing these various ways of mortifying and tormenting the body. This is called an individual who mortifies themselves, being committed to the practice of mortifying themselves.

¹¹ And what individual mortifies others, committed to the practice of mortifying others? It’s when an individual is a slaughterer of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood. This is called an individual who mortifies others, being committed to the practice of mortifying others.

¹² And what individual mortifies themselves and others, being committed to the practice of mortifying themselves and others? It's when an individual is an anointed aristocratic king or a well-to-do brahmin. He has a new ceremonial hall built to the east of the citadel. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. Scratching his back with antlers, he enters the hall with his chief queen and the brahmin high priest. There he lies on the bare ground strewn with grass. The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat. The milk from the fourth teat is served to the sacred flame. The calf feeds on the leftovers. He says: 'Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!' His bondservants, servants, and workers do their jobs under threat of punishment and danger, weeping with tearful faces. This is called an individual who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

¹³ And what individual doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others, living without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine?

¹⁴ It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

¹⁵ A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One, and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings.

¹⁶ They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. They give up unchastity. They are chaste, set apart, refraining from the vulgar act of sex. They give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words. They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people. They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct,

and beneficial. They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They refrain from seeing shows of dancing, singing, and music. They refrain from attiring and adorning themselves with garlands, fragrance, and makeup. They refrain from high and luxurious beds. They refrain from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

¹⁷ They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves.

¹⁸ When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

¹⁹ They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

²⁰ When they have this spectrum of noble ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

²¹ After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

²² They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first

absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

²³ As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

²⁴ And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

²⁵ With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

²⁶ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

²⁷ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

²⁸ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

²⁹ Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'

³⁰ This is called an individual who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine."

³¹ When he had spoken, Ghoṭamukha said to him, "Excellent, worthy Udena! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the worthy Udena has made the teaching clear in many ways. I go for refuge to the worthy Udena, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Udena remember me as a lay follower who has gone for refuge for life."

³² "Brahmin, don't go for refuge to me. You should go for refuge to that same Blessed One to whom I have gone for refuge." "But worthy Udena, where is the Blessed One at present, the perfected one, the fully awakened Buddha?" "Brahmin, the Buddha has already become fully quenched." "Worthy Udena, if I heard that the worthy Gotama was within ten leagues, or twenty, or even up to a hundred leagues away, I'd go a hundred leagues to see him. But since the worthy Gotama has become fully quenched, I go for refuge to that worthy Gotama, to the teaching, and to the Saṅgha. From this day forth, may the worthy Udena remember me as a lay follower who has gone for refuge for life."

³³ Worthy Udena, the king of Aṅga gives me a regular daily allowance. I will give you one portion of that." "But brahmin, what does the king of Aṅga give you as a regular daily allowance?" "Five hundred dollars." "It's not proper for us to receive gold and currency." "If that's not proper, I will have a dwelling built for the worthy Udena." "If you want to build me a dwelling, then build an assembly hall for the Saṅgha at Pāṭaliputta." "Now I'm even more delighted and satisfied with the worthy Udena, since he encourages me to give to the Saṅgha. So with this allowance and another one I will have an assembly hall built for the Saṅgha at Pāṭaliputta." And so he had that hall built. And these days it's called the "Ghoṭamukhī".

MN 95: With Caṅkī

Chapter 1

¹ So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Opāsāda. He stayed in the Godswood of sal trees to the north of Opāsāda.

² Now at that time the brahmin Caṅkī was living in Opāsāda. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin.

³ The brahmins and householders of Opāsāda heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Opāsāda together with a large Saṅgha of mendicants. He is staying in the Godswood to the north. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

⁴ Then, exiting Opāsāda, they formed into companies and headed north to the Godswood.

⁵ Now at that time the brahmin Caṅkī had retired to the upper floor of his stilt longhouse for his midday nap. He saw the brahmins and householders heading for the Godswood, and addressed his butler, “My butler, why are the brahmins and householders heading north for the Godswood?”

⁶ “The ascetic Gotama has arrived at Opāsāda together with a large Saṅgha of mendicants. He is staying in the Godswood to the north. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ They’re going to see that worthy Gotama.” “Well then, go to the brahmins and householders and say to them: ‘Sirs, the brahmin Caṅkī asks you to wait, as he will also go to see the ascetic Gotama.’” “Yes, worthy sir,” replied the butler, and did as he was asked.

⁷ Now at that time around five hundred brahmins from abroad were residing in Opāsāda on some business. They heard that the brahmin Caṅkī was going to see the ascetic Gotama. They approached Caṅkī and said to him, “Is it really true that you are going to see the ascetic Gotama?” “Yes, gentlemen, it is true.”

⁸ “Please don’t! It’s not appropriate for you to go to see the ascetic Gotama; it’s appropriate that he comes to see you. You are well born on both your mother’s and father’s side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it’s not appropriate for you to go to see the ascetic Gotama; it’s appropriate that he comes to

see you. You're rich, affluent, and wealthy. ... You recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. You know them word-by-word, and their grammar. You are well versed in cosmology and the marks of a great man. ... You are attractive, good-looking, lovely, of surpassing beauty. You have divine looks and lustre, remarkable to behold. ... You are ethical, mature in ethical conduct. ... You're a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning. ... You're the tutor of tutors for many, and teach three hundred young students to recite the hymns. ... You're honored, respected, revered, venerated, and esteemed by King Pasenadi of Kosala and the brahmin Pokkharasāti. ... You live in Opāsāda, a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin. For all these reasons it's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you."

⁹ When they had spoken, Caṅkī said to those brahmins: "Well then, gentlemen, listen to why it's appropriate for me to go to see the ascetic Gotama, and it's not appropriate for him to come to see me. He is well born on both his mother's and father's side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it's not appropriate for the ascetic Gotama to come to see me; rather, it's appropriate for me to go to see him. When he went forth he abandoned abundant gold, both coined and uncoined, stored above and below ground. ... He went forth from the lay life to homelessness while still a youth, young, with pristine black hair, blessed with youth, in the prime of life. ... Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ochre robes, and went forth from the lay life to homelessness. ... He is attractive, good-looking, lovely, of surpassing beauty. He has divine looks and lustre, remarkable to behold. ... He is ethical, possessing ethical conduct that is noble and skillful. ... He's a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning. ... He's a tutor of tutors. ... He has ended sensual desire, and is rid of caprice. ... He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. ... He went forth from an eminent family of unbroken aristocratic lineage. ... He went forth from a rich, affluent, and wealthy family. ... People come from distant lands and distant countries to question him. ... Many thousands of deities have gone for refuge for life to him. ... He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' ... He has the thirty-two marks of a great man. ... King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. ... King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. ... The brahmin Pokkharasāti and his wives and children have gone for refuge for life to the ascetic Gotama. ... The ascetic Gotama has arrived to stay in the Godswood to the north of Opāsāda. Any ascetic or brahmin who comes to stay in our village district is our guest, and should be honored and respected as such. For this reason, too, it's not appropriate for the worthy Gotama to come to see me; rather, it's appropriate for me to go to see him. This is the extent of the worthy Gotama's praise that I have memorized. But his praises are not confined to this, for the praise of the worthy Gotama is limitless. The possession of even a single one of these factors makes it inappropriate for Worthy Gotama to come to see me; rather, it's appropriate for me to go to see him. Well then, gentlemen, let's all go to see the ascetic Gotama."

¹⁰ Then Caṅkī together with a large group of brahmins went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side.

¹¹ Now at that time the Buddha was sitting engaged in some polite conversation together with some very senior brahmins. And the student Kāpaṭika was sitting in that assembly. He was young, tonsured, and sixteen years old. He had mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knew them word-by-word, and their grammar. He was well versed in cosmology and the marks of a great man. While the senior brahmins were conversing together with the Buddha, he interrupted. Then the Buddha rebuked Kāpaṭika, “Venerable Bhāradvāja, don’t interrupt the senior brahmins. Wait until they’ve finished speaking.” When he had spoken, Caṅkī said to the Buddha, “Worthy Gotama, don’t rebuke the student Kāpaṭika. He’s a gentleman, learned and astute, who enunciates well. He is capable of debating with the worthy Gotama about this.”

¹² Then it occurred to the Buddha, “Clearly the student Kāpaṭika will talk about the scriptural heritage of the three Vedas. That’s why the brahmins put him at the front.” Then Kāpaṭika thought, “When the ascetic Gotama looks at me, I’ll ask him a question.” Then the Buddha, knowing Kāpaṭika’s train of thought, looked at him. Then Kāpaṭika thought, “The ascetic Gotama is engaging with me. Why don’t I ask him a question?” Then he said, “Worthy Gotama, regarding that which by the lineage of testament and by canonical authority is the ancient hymnal of the brahmins, the brahmins come to the categorical conclusion: ‘This is the only truth, anything else is futile.’ What do you say about this?”

¹³ “Well, Bhāradvāja, is there even a single one of the brahmins who says this: ‘I know this, I see this: this is the only truth, anything else is futile?’” “No, worthy Gotama.” “Well, is there even a single tutor of the brahmins, or a tutors’ tutor, or anyone back to the seventh generation of tutors, who says this: ‘I know this, I see this: this is the only truth, anything else is futile?’” “No, worthy Gotama.” “Well, what of the ancient seers of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmita, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught. Did even they say: ‘We know this, we see this: this is the only truth, anything else is futile?’” “No, worthy Gotama.” “So, Bhāradvāja, it seems that there is not a single one of the brahmins, not even anyone back to the seventh generation of tutors, nor even the ancient seers of the brahmins who say: ‘We know this, we see this: this is the only truth, anything else is futile.’ Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see. In the same way, it seems to me that the brahmins’ statement turns out to be like a queue 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? This being so, doesn’t the brahmins’ faith turn out to be baseless?”

¹⁴ “The brahmins don’t just honor this because of faith, but also because of oral transmission.” “First you relied on faith, now you speak of oral transmission. These five things can be seen to turn out in two different ways in this very life. What five? Faith, endorsement, oral transmission, reasoned train of thought, and acceptance of a view after deliberation. Even though you have full faith in something, it may be vacuous, hollow, and false. And even if you don’t have full faith in something,

it may be true and real, not otherwise. Even though you fully endorse something ... something may be well transmitted ... something may be well thought out ... something may be well deliberated, it may be vacuous, hollow, and false. And even if something is not well deliberated, it may be true and real, not otherwise. For a sensible person who is preserving truth this is not sufficient to come to the categorical conclusion: 'This is the only truth, anything else is futile.'"

¹⁵ "But worthy Gotama, how do you define the preservation of truth?" "If a person has faith, they preserve truth by saying, 'Such is my faith.' But they don't yet come to the categorical conclusion: 'This is the only truth, anything else is futile.' If a person endorses something ... or has received an oral transmission ... or has a reasoned train of thought about something ... or has accepted a view after deliberation, they preserve truth by saying, 'Such is the view I have accepted after deliberation.' But they don't yet come to the categorical conclusion: 'This is the only truth, anything else is futile.' That's how the preservation of truth is defined, Bhāradvāja. I describe the preservation of truth as defined in this way. But this is not yet the awakening to the truth."

¹⁶ "That's how the preservation of truth is defined, worthy Gotama. We regard the preservation of truth as defined in this way. But worthy Gotama, how do you define awakening to the truth?"

¹⁷ "Bhāradvāja, take the case of a mendicant living supported by a town or village. A householder or their child approaches and scrutinizes them for three qualities: qualities that arouse greed, things that provoke hate, and things that promote delusion. 'Does this venerable have any qualities that arouse greed? Such qualities that, were their mind to be overwhelmed by them, they might say that they know, even though they don't know, or that they see, even though they don't see; or that they might encourage others to do what is for their lasting harm and suffering?' Scrutinizing them they find: 'This venerable has no such qualities that arouse greed. Rather, that venerable has bodily and verbal behavior like that of someone without greed. And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. It's not easy for someone with greed to teach this.'

¹⁸ Scrutinizing them in this way they see that they are purified of qualities that arouse greed. Next, they scrutinize them for qualities that provoke hate. 'Does this venerable have any qualities that provoke hate? Such qualities that, were their mind to be overwhelmed by them, they might say that they know, even though they don't know, or that they see, even though they don't see; or that they might encourage others to do what is for their lasting harm and suffering?' Scrutinizing them they find: 'This venerable has no such qualities that provoke hate. Rather, that venerable has bodily and verbal behavior like that of someone without hate. And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. It's not easy for someone with hate to teach this.'

¹⁹ Scrutinizing them in this way they see that they are purified of qualities that provoke hate. Next, they scrutinize them for qualities that promote delusion. 'Does this venerable have any qualities that promote delusion? Such qualities that, were their mind to be overwhelmed by them, they might say that they know, even though they don't know, or that they see, even though they don't see; or that they might encourage others to do what is for their lasting harm and suffering?' Scrutinizing them they find: 'This venerable has no such qualities that promote delusion. Rather, that venerable has bodily and verbal behavior like that of someone without delusion. And the principle that they teach is

deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. It's not easy for someone with delusion to teach this.'

²⁰ Scrutinizing them in this way they see that they are purified of qualities that promote delusion. Next, they place faith in them. When faith has arisen they approach the teacher. They pay homage, actively listen, hear the teachings, remember the teachings, examine their meaning, and accept them after deliberation. Then enthusiasm springs up; they make an attempt, weigh up, and strive. Striving, they directly realize the ultimate truth, and see it with penetrating wisdom. That's how the awakening to truth is defined, Bhāradvāja. I describe the awakening to truth as defined in this way. But this is not yet the attainment of truth."

²¹ "That's how the awakening to truth is defined, worthy Gotama. I regard the awakening to truth as defined in this way. But worthy Gotama, how do you define the attainment of truth?" "By the cultivation, development, and making much of these very same things there is the attainment of truth. That's how the attainment of truth is defined, Bhāradvāja. I describe the attainment of truth as defined in this way."

²² "That's how the attainment of truth is defined, worthy Gotama. I regard the attainment of truth as defined in this way. But what quality is helpful for arriving at the truth?" "Striving is helpful for arriving at the truth. If you don't strive, you won't arrive at the truth. You arrive at the truth because you strive. That's why striving is helpful for arriving at the truth."

²³ "But what quality is helpful for striving?" "Weighing up the teachings is helpful for striving ...

²⁴ Making an attempt is helpful for weighing up the teachings ...

²⁵ Enthusiasm is helpful for making an attempt ...

²⁶ Acceptance of the teachings after deliberation is helpful for enthusiasm ...

²⁷ Examining the meaning of the teachings is helpful for accepting them after deliberation ...

²⁸ Remembering the teachings is helpful for examining their meaning ...

²⁹ Hearing the teachings is helpful for remembering the teachings ...

³⁰ Active listening is helpful for hearing the teachings ...

³¹ Paying homage is helpful for active listening ...

³² Approaching is helpful for paying homage ...

³³ Faith is helpful for approaching a teacher. If you don't give rise to faith, you won't approach a teacher. You approach a teacher because you have faith. That's why faith is helpful for approaching a teacher."

³⁴ "I've asked the worthy Gotama about the preservation of truth, and he has answered me. I endorse and accept this, and am satisfied with it. I've asked the worthy Gotama about awakening to the truth, and he has answered me. I endorse and accept this, and am satisfied with it. I've asked the worthy Gotama about the attainment of truth, and he has answered me. I endorse and accept this, and am satisfied with it. I've asked the worthy Gotama about the things that are helpful for the attainment of truth, and he has answered me. I endorse and accept this, and am satisfied with it. Whatever point I have asked the worthy Gotama about he has answered me. I endorse and accept this, and am satisfied with it. Worthy Gotama, I used to think this: 'Who are these shavelings, fake ascetics, primitives,

black spawn from the feet of our kinsman next to those who understand the teaching?’ The Buddha has inspired me to have fondness, confidence, and respect for ascetics!

³⁵ Excellent, worthy Gotama! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

MN 96: With Esukārī

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Then Esukārī the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

³ “Worthy Gotama, the brahmins prescribe four kinds of service: for a brahmin, an aristocrat, a peasant, and a menial. This is the service they prescribe for a brahmin: ‘A brahmin, an aristocrat, a peasant, and a menial may all serve a brahmin.’ This is the service they prescribe for an aristocrat: ‘An aristocrat, a peasant, and a menial may all serve an aristocrat.’ This is the service they prescribe for a peasant: ‘A peasant or a menial may serve a peasant.’ This is the service they prescribe for a menial: ‘Only a menial may serve a menial. For who else will serve a menial?’ These are the four kinds of service that the brahmins prescribe. What do you say about this?”

⁴ “But brahmin, did the whole world authorize the brahmins to prescribe these four kinds of service?” “No, worthy Gotama.” “It’s as if they were to force a chop on a poor, penniless person, telling them, ‘Eat this meat and pay for it!’ In the same way, the brahmins have prescribed these four kinds of service without the consent of those ascetics and brahmins.

⁵ Brahmin, I don’t say that you should serve everyone, nor do I say that you shouldn’t serve anyone. I say that you shouldn’t serve someone if serving them makes you worse, not better. And I say that you should serve someone if serving them makes you better, not worse.

⁶ If they were to ask an aristocrat this, ‘Who should you serve? Someone in whose service you get worse, or someone in whose service you get better?’ Answering rightly, an aristocrat would say, ‘Someone in whose service I get better.’

⁷ If they were to ask a brahmin ... a peasant ... or a menial this, ‘Who should you serve? Someone in whose service you get worse, or someone in whose service you get better?’ Answering rightly, a menial would say, ‘Someone in whose service I get better.’ Brahmin, I don’t say that an eminent family makes you a better or worse person. I don’t say that exceptional beauty makes you a better or worse person. I don’t say that exceptional wealth makes you a better or worse person.

⁸ For some people from eminent families kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. That’s why I don’t say that an eminent family makes you a better person. But some people from eminent families also refrain from killing living creatures, stealing, and sexual misconduct. They refrain from using speech that’s false, divisive, harsh, or nonsensical. And they’re content, kind-hearted, with right view. That’s why I don’t say that an eminent family makes you a worse person. And some people who are exceptionally beautiful ... And some people who are exceptionally wealthy kill living creatures ... and have wrong view. That’s why I don’t say that

exceptional wealth makes you a better person. But some people who are exceptionally wealthy also refrain from killing living creatures ... and have right view. That's why I don't say that any of these things makes you a better or worse person.

⁹ Brahmin, I don't say that you should serve everyone, nor do I say that you shouldn't serve anyone. And I say that you should serve someone if serving them makes you grow in faith, ethics, learning, generosity, and wisdom. I say that you shouldn't serve someone if serving them doesn't make you grow in faith, ethics, learning, generosity, and wisdom."

¹⁰ When he had spoken, Esukārī said to him: "Worthy Gotama, the brahmins prescribe four kinds of wealth: for a brahmin, an aristocrat, a peasant, and a menial. The wealth they prescribe for a brahmin is living on alms. A brahmin who scorns his own wealth, living on alms, fails in his duty like a guard who steals. The wealth they prescribe for an aristocrat is the bow and quiver. An aristocrat who scorns his own wealth, the bow and quiver, fails in his duty like a guard who steals. The wealth they prescribe for a peasant is farming and animal husbandry. A peasant who scorns his own wealth, farming and animal husbandry, fails in his duty like a guard who steals. The wealth they prescribe for a menial is the scythe and flail. A menial who scorns his own wealth, the scythe and flail, fails in his duty like a guard who steals. These are the four kinds of wealth that the brahmins prescribe. What do you say about this?"

¹¹ "But brahmin, did the whole world authorize the brahmins to prescribe these four kinds of wealth?" "No, worthy Gotama." "It's as if they were to force a chop on a poor, penniless person, telling them, 'Eat this meat and pay for it!' In the same way, the brahmins have prescribed these four kinds of wealth without the consent of these ascetics and brahmins.

¹² I assert that a person's own wealth is the noble, transcendent teaching. But they are reckoned by recollecting the traditional family customs of their mother and father wherever they are incarnated. If they incarnate in a family of aristocrats they are reckoned as an aristocrat. If they incarnate in a family of brahmins they are reckoned as a brahmin. If they incarnate in a family of peasants they are reckoned as a peasant. If they incarnate in a family of menials they are reckoned as a menial. It's like fire, which is reckoned according to the very same condition dependent upon which it burns. A fire that burns dependent on logs is reckoned as a log fire. A fire that burns dependent on twigs is reckoned as a twig fire. A fire that burns dependent on grass is reckoned as a grass fire. A fire that burns dependent on cow-dung is reckoned as a cow-dung fire. In the same way, I assert that a person's own wealth is the noble, transcendent teaching. But they are reckoned by recollecting the traditional family customs of their mother and father wherever they are incarnated.

¹³ Suppose someone from a family of aristocrats goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One they refrain from killing living creatures, stealing, and sex. They refrain from using speech that's false, divisive, harsh, or nonsensical. And they're content, kind-hearted, with right view. They succeed in the system of the skillful teaching. Suppose someone from a family of brahmins ... peasants ... menials goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One ... they succeed in the system of the skillful teaching.

¹⁴ What do you think, brahmin? Is only a brahmin capable of developing a heart of love free of enmity and ill will for this region, and not an aristocrat, peasant, or menial?" "No, worthy Gotama. Aristocrats, brahmins, peasants, and menials can all do so. For all four classes are capable of

developing a heart of love free of enmity and ill will for this region.” “In the same way, suppose someone from a family of aristocrats, brahmins, peasants, or menials goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One ... they succeed in the system of the skillful teaching.

¹⁵ What do you think, brahmin? Is only a brahmin capable of taking some bathing cleanser, going to the river, and rinsing off dust and dirt, and not an aristocrat, peasant, or menial?” “No, worthy Gotama. All four classes are capable of doing this.” “In the same way, suppose someone from a family of aristocrats, brahmins, peasants, or menials goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One ... they succeed in the system of the skillful teaching.

¹⁶ What do you think, brahmin? Suppose an anointed aristocratic king were to gather a hundred people born in different classes and say to them: ‘Please gentlemen, let anyone here who was born in a family of aristocrats, brahmins, or chieftains take a drill-stick made of teak, sal, *salaḷa*, sandalwood, or cherry wood, light a fire and produce heat. And let anyone here who was born in a family of corpse-workers, hunters, bamboo-workers, chariot-makers, or scavengers take a drill-stick made from a mutt’s drinking trough, a pig’s trough, a dustbin, or castor-oil wood, light a fire and produce heat.’ What do you think, brahmin? Would only the fire produced by the high class people with good quality wood have flames, color, and radiance, and be usable as fire, and not the fire produced by the low class people with poor quality wood?” “No, worthy Gotama. The fire produced by the high class people with good quality wood would have flames, color, and radiance, and be usable as fire, and so would the fire produced by the low class people with poor quality wood. For all fire has flames, color, and radiance, and is usable as fire.” “In the same way, suppose someone from a family of aristocrats, brahmins, peasants, or menials goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One they refrain from killing living creatures, stealing, and sex. They refrain from using speech that’s false, divisive, harsh, or nonsensical. And they’re content, kind-hearted, with right view. They succeed in the system of the skillful teaching.”

¹⁷ When he had spoken, Esukārī said to him, “Excellent, worthy Gotama! Excellent! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

MN 97: With Dhanañjāni

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

² Now at that time Venerable Sāriputta was wandering in the Southern Hills together with a large Saṅgha of mendicants. Then a certain mendicant who had completed the rainy season residence in Rājagaha went to the Southern Hills, where he approached Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Sāriputta said to him, "Reverend, I hope the Buddha is healthy and strong?" "He is, reverend." "And I hope that the mendicant Saṅgha is healthy and strong." "It is." "Reverend, at the rice checkpoint at the city gate there is a brahmin named Dhanañjāni. I hope that he is healthy and strong?" "He too is well." "But is he diligent?" "How could he possibly be diligent? Dhanañjāni robs the brahmins and householders in the name of the king, and he robs the king in the name of the brahmins and householders. His wife, a lady of faith who he married from a family of faith, has passed away. And he has taken a new wife who has no faith." "Oh, it's bad news to hear that Dhanañjāni is negligent. Hopefully, some time or other I'll get to meet him, and we can have a discussion."

³ When Sāriputta had stayed in the Southern Hills as long as he pleased, he set out for Rājagaha. Traveling stage by stage, he arrived at Rājagaha, where he stayed in the Bamboo Grove, the squirrels' feeding ground.

⁴ Then he robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Now at that time Dhanañjāni was having his cows milked in a cow-shed outside the city. Then Sāriputta wandered for alms in Rājagaha. After the meal, on his return from almsround, he approached Dhanañjāni. Seeing Sāriputta coming off in the distance, Dhanañjāni went to him and said, "Here, worthy Sāriputta, drink some fresh milk before the meal time." "Enough, brahmin, I've finished eating for today. I shall be at the root of that tree there for the day's meditation. Come see me there." "Yes, worthy sir," replied Dhanañjāni.

⁵ When Dhanañjāni had finished breakfast he went to Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Sāriputta said to him, "I hope you're diligent, Dhanañjāni?" "How can I possibly be diligent, worthy Sāriputta? I have to provide for my mother and father, my wives and children, and my bondservants and workers. And I have to make the proper offerings to friends and colleagues, relatives and kin, guests, ancestors, deities, and king. And then this body must also be fattened and built up."

⁶ "What do you think, Dhanañjāni? Suppose someone was to behave in an unprincipled and immoral way for the sake of their parents. Because of this the wardens of hell would drag them to hell. Could they get out of being dragged to hell by pleading that they had acted for the sake of their parents? Or

could their parents save them by pleading that the acts had been done for their sake?” “No, worthy Sāriputta. Rather, even as they were wailing the wardens of hell would cast them down into hell.”

⁷ “What do you think, Dhanañjāni? Suppose someone was to behave in an unprincipled and immoral way for the sake of their wives and children ...

⁸ bondservants and workers ...

⁹ friends and colleagues ...

¹⁰ relatives and kin ...

¹¹ guests ...

¹² ancestors ...

¹³ deities ...

¹⁴ king ...

¹⁵ fattening and building up their body. Because of this the wardens of hell would drag them to hell. Could they get out of being dragged to hell by pleading that they had acted for the sake of fattening and building up their body? Or could anyone else save them by pleading that the acts had been done for that reason?” “No, worthy Sāriputta. Rather, even as they were wailing the wardens of hell would cast them down into hell.”

¹⁶ “Who do you think is better, Dhanañjāni? Someone who, for the sake of their parents, behaves in an unprincipled and immoral manner, or someone who behaves in a principled and moral manner?” “Someone who behaves in a principled and moral manner for the sake of their parents. For principled and moral conduct is better than unprincipled and immoral conduct.” “Dhanañjāni, others have livelihoods that are both profitable and legitimate. By means of these it’s possible to provide for your parents, avoid bad deeds, and practice the path of goodness.

¹⁷ Who do you think is better, Dhanañjāni? Someone who, for the sake of their wives and children ...

¹⁸ bondservants and workers ...

¹⁹ friends and colleagues ...

²⁰ relatives and kin ...

²¹ guests ...

²² ancestors ...

²³ deities ...

²⁴ king ...

²⁵ fattening and building up their body, behaves in an unprincipled and immoral manner, or someone who behaves in a principled and moral manner?” “Someone who behaves in a principled and moral manner. For principled and moral conduct is better than unprincipled and immoral conduct.”

“Dhanañjāni, others have livelihoods that are both profitable and legitimate. By means of these it’s possible to fatten and build up your body, avoid bad deeds, and practice the path of goodness.”

²⁶ Then Dhanañjāni the brahmin, having approved and agreed with what Venerable Sāriputta said, rose from his seat and left.

²⁷ Some time later Dhanañjāni became sick, suffering, gravely ill. Then he addressed a man, “Please, my man, go to the Buddha, and in my name bow with your head to his feet. Say to him: ‘Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill. He bows with his head to your feet.’ Then go to Venerable Sāriputta, and in my name bow with your head to his feet. Say to him: ‘Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill. He bows with his head to your feet.’ And then say: ‘Sir, please visit Dhanañjāni at his home out of sympathy.’” “Yes, sir,” that man replied. He did as Dhanañjāni asked. Sāriputta consented with silence.

²⁸ He robed up, and, taking his bowl and robe, went to Dhanañjāni’s home, where he sat down on the seat spread out and said to Dhanañjāni, “I hope you’re keeping well, Dhanañjāni, I hope you’re all right. I hope your pain is fading, not growing; that its fading is evident, not its growing.”

²⁹ “I’m not keeping well, Mister Sāriputta, I’m not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading. The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. I’m not keeping well. The pain in my head is so severe, it feels like a strong man tightening a strong leather strap around my head. I’m not keeping well. The winds slicing my belly are so severe, like a deft butcher or their apprentice were slicing open a cow’s belly with a sharp meat cleaver. I’m not keeping well. The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. I’m not keeping well, Mister Sāriputta, I’m not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading.”

³⁰ “Dhanañjāni, which do you think is better: hell or the animal realm?” “The animal realm is better.” “Which do you think is better: the animal realm or the ghost realm?” “The ghost realm is better.” “Which do you think is better: the ghost realm or human life?” “Human life is better.” “Which do you think is better: human life or as one of the gods of the four great kings?” “The gods of the four great kings.” “Which do you think is better: the gods of the four great kings or the gods of the thirty-three?” “The gods of the thirty-three.” “Which do you think is better: the gods of the thirty-three or the gods of Yama?” “The gods of Yama.” “Which do you think is better: the gods of Yama or the joyful gods?” “The joyful gods.” “Which do you think is better: the joyful gods or the gods who love to create?” “The gods who love to create.” “Which do you think is better: the gods who love to create or the gods who control what is created by others?” “The gods who control what is created by others.”

³¹ “Which do you think is better: the gods who control what is created by others or the realm of divinity?” “Worthy Sāriputta speaks of the realm of divinity! Worthy Sāriputta speaks of the realm of divinity!” Then Sāriputta thought: “These brahmins are devoted to the realm of divinity. Why don’t I teach him a path to the company of Divinity?” “Dhanañjāni, I shall teach you a path to the company of Divinity. Listen and apply your mind well, I will speak.” “Yes, worthy sir,” replied Dhanañjāni. Venerable Sāriputta said this:

³² “And what is a path to company with Divinity? Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is a path to company with Divinity.

³³ Furthermore, a mendicant meditates spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one

direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is a path to company with Divinity.”

³⁴ “Well then, Mister Sāriputta, in my name bow with your head to the Buddha’s feet. Say to him: ‘Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill. He bows with his head to your feet.’”

Then Sāriputta, after establishing Dhanañjāni in the inferior realm of divinity, rose from his seat and left while there was still more left to do. Not long after Sāriputta had left, Dhanañjāni passed away and was reborn in the realm of divinity.

³⁵ Then the Buddha said to the mendicants, “Mendicants, Sāriputta, after establishing Dhanañjāni in the inferior realm of divinity, rose from his seat and left while there was still more left to do.”

³⁶ Then Sāriputta went to the Buddha, bowed, sat down to one side, and said, “Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill. He bows with his head to your feet.” “But Sāriputta, after establishing Dhanañjāni in the inferior realm of divinity, why did you get up from your seat and leave while there was still more left to do?” “Sir, I thought: ‘These brahmins are devoted to the realm of divinity. Why don’t I teach him a path to the company of Divinity?’” “And Sāriputta, the brahmin Dhanañjāni has passed away and been reborn in the realm of divinity.”

MN 98: With Vāseṭṭha

Chapter 1

¹ So I have heard. At one time the Buddha was staying in a forest near Icchānaṅgala.

² Now at that time several very well-known well-to-do brahmins were residing in Icchānaṅgala. They included the brahmins Caṅkī, Tārukkha, Pokkharasāti, Jānussoṇi, Todeyya, and others.

³ Then as the students Vāseṭṭha and Bhāradvāja were going for a walk they began to discuss the question: “How do you become a brahmin?” Bhāradvāja said this: “When you’re well born on both your mother’s and father’s side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation— then you’re a brahmin.” Vāseṭṭha said this: “When you’re ethical and accomplished in doing your duties— then you’re a brahmin.”

⁴ But neither was able to persuade the other.

⁵ So Vāseṭṭha said to Bhāradvāja, “Worthy Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying in a forest near Icchānaṅgala. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ Come, let’s go to see him and ask him about this matter. As he answers, so we’ll remember it.” “Yes, worthy sir,” replied Bhāradvāja.

⁶ So they went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side, and Vāseṭṭha addressed the Buddha in verse:

⁷ “We’re both authorized masters of the three Vedas. I’m a student of Pokkharasāti, and he of Tārukkha. We’re fully qualified in all the Vedic experts teach. As philologists and grammarians, we match our tutors in recitation. We have a dispute regarding genealogy. For Bhāradvāja says that one is a brahmin due to birth, but I declare it’s because of one’s deeds. Oh Clear-eyed One, know this as our debate. Since neither of us was able to convince the other, we’ve come to ask you, sir, renowned as the awakened one. As people honor with cupped palms the moon on the cusp of waxing, bowing, they revere Gotama in the world. We ask this of Gotama, the Eye arisen in the world: is one a brahmin due to birth, or else because of deeds? We don’t know, please tell us, so we can recognize a brahmin.”

⁸ “I shall explain to you,” said the Buddha, “accurately and in sequence, the taxonomy of living creatures, for species are indeed diverse. Know the grass and trees, though they lack self-awareness. They’re defined by birth, for species are indeed diverse. Next there are bugs that crawl or fly, and so on, to ants and termites. They’re defined by birth, for species are indeed diverse. Know the quadrupeds, too, both small and large. They’re defined by birth, for species are indeed diverse. Know, too, the long-backed snakes, crawling on their bellies. They’re defined by birth, for species are indeed diverse. Next know the fish, whose habitat is the water. They’re defined by birth, for

species are indeed diverse. Next know the birds, winged chariots in flight. They're defined by birth, for species are indeed diverse.

⁹ While the differences between these species are defined by birth, the differences between humans are not defined by birth. Not by hair nor by head, not by ear nor by eye, not by mouth nor by nose, not by lips nor by eyebrow, not by shoulder nor by neck, not by belly nor by back, not by buttocks nor by breast, not by groin nor by genitals, not by hands nor by feet, not by fingers nor by nails, not by knees nor by thighs, not by color nor by voice: none of these are defined by birth as it is for other species. In specific human bodies you can't find such distinctions. The distinctions among humans are spoken of by convention.

¹⁰ Anyone among humans who lives off keeping cattle: know them, Vāseṭṭha, as a farmer, not a brahmin. Anyone among humans who lives off various professions: know them, Vāseṭṭha, as a professional, not a brahmin. Anyone among humans who lives off trade: know them, Vāseṭṭha, as a trader, not a brahmin. Anyone among humans who lives off serving others: know them, Vāseṭṭha, as a servant, not a brahmin. Anyone among humans who lives off stealing: know them, Vāseṭṭha, as a bandit, not a brahmin. Anyone among humans who lives off archery: know them, Vāseṭṭha, as a warrior, not a brahmin. Anyone among humans who lives off priesthood: know them, Vāseṭṭha, as a sacrificer, not a brahmin. Anyone among humans who taxes village and nation, know them, Vāseṭṭha, as a ruler, not a brahmin.

¹¹ I don't call someone a brahmin after the mother's womb they're born from. If they still have attachments, they're just someone who says 'worthy'. Having nothing, taking nothing: that's who I declare a brahmin. Having cut off all fetters they have no anxiety; they've slipped their chains and are detached: that's who I declare a brahmin. They've cut the strap and harness, the halter and bridle too; with cross-bar lifted, they're awakened: that's who I declare a brahmin. Abuse, killing, caging: they endure these without anger. Patience is their powerful army: that's who I declare a brahmin. Not irritable or pretentious, dutiful in precepts and observances, tamed, bearing their final body: that's who I declare a brahmin. Like water from a lotus leaf, like a mustard seed off the point of a pin, sensual pleasures slip off them: that's who I declare a brahmin. They understand for themselves the end of suffering in this life; with burden put down, detached: that's who I declare a brahmin. Deep in wisdom, intelligent, expert in the path and what is not the path; arrived at the highest goal: that's who I declare a brahmin. Mixing with neither householders nor the homeless; a migrant with no bastion, few in wishes: that's who I declare a brahmin. They've laid aside violence against creatures firm and frail; not killing or making others kill: that's who I declare a brahmin. Not fighting among those who fight, quenched among those who have taken up arms, not grasping among those who grasp: that's who I declare a brahmin. They've discarded greed and hate, along with conceit and contempt, like a mustard seed off the point of a pin: that's who I declare a brahmin. The words they utter are polished, informative, and true, and don't offend anyone: that's who I declare a brahmin. They don't steal anything in the world, long or short, tiny or huge, beautiful or ugly: that's who I declare a brahmin. They have no hope for this world or the next; with no need for hope, detached: that's who I declare a brahmin. They have no clinging, knowledge has freed them of indecision, they've arrived at the objective of freedom from death: that's who I declare a brahmin. They've escaped the chain of both good and bad deeds; sorrowless, stainless, pure: that's who I declare a brahmin. Pure as the spotless moon, clear and unclouded, they've ended relish for rebirth: that's who I declare a brahmin. They've

got past this grueling swamp of delusion, transmigration. Meditating in stillness, free of indecision, they have crossed over to the far shore. They're quenched by not grasping: that's who I declare a brahmin. They've given up sensual pleasures, and have gone forth from lay life; they've ended rebirth in the sensual realm: that's who I declare a brahmin. They've given up craving, and have gone forth from lay life; they've ended craving to be reborn: that's who I declare a brahmin. They've thrown off the human yoke, and slipped out of the heavenly yoke; unyoked from all yokes: that's who I declare a brahmin. Giving up desire and discontent, they're cooled and free of attachments; a hero, master of the whole world: that's who I declare a brahmin. They know the passing away and rebirth of all beings; unattached, holy, awakened: that's who I declare a brahmin. Gods, centaurs, and humans don't know their destiny; the perfected ones with defilements ended: that's who I declare a brahmin. They have nothing before or after, or even in between. Having nothing, taking nothing: that's who I declare a brahmin. Captain of the herd, excellent hero, great seer and victor; unstirred, washed, awakened: that's who I declare a brahmin. They who know their past lives, see heaven and places of loss, and have attained the end of rebirth: that's who I declare a brahmin.

¹² For name and clan are formulated as mere convention in the world. Produced by mutual agreement, they're formulated in each case. For a long time this misconception has prejudiced those who don't understand. Ignorant, they declare that one is a brahmin by birth. You're not a brahmin by birth, nor by birth a non-brahmin. You're a brahmin by your deeds, and by deeds a non-brahmin. You're a farmer by your deeds, by deeds you're a professional; you're a trader by your deeds, by deeds are you a servant; you're a bandit by your deeds, by deeds you're a warrior; you're a sacrificer by your deeds, by deeds you're a ruler.

¹³ In this way the astute regard deeds in accord with truth. Seeing dependent origination, they're expert in deeds and their results. Deeds make the world go on, deeds make people go on; sentient beings are bound by deeds, like a moving chariot's linchpin. By fervor and spiritual practice, by restraint and by self-control: that's how to become a brahmin, this is the supreme brahmin. Accomplished in the three knowledges, peaceful, with rebirth ended, know them, Vāseṭṭha, as the Divinity and Sakka to the wise."

¹⁴ When he had spoken, Vāseṭṭha and Bhāradvāja said to him, "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways. We go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember us as lay followers who have gone for refuge for life."

MN 99: With Subha

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Now at that time the student Subha, Todeyya’s son, was residing in Sāvathī at a certain householder’s home on some business. Then Subha said to that householder, “Householder, I have heard that Sāvathī does not lack for perfected ones. What ascetic or brahmin might we pay homage to today?” “Sir, the Buddha is staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. You can pay homage to him.”

³ Acknowledging that householder, Subha went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

⁴ “Worthy Gotama, the brahmins say: ‘Laypeople succeed in the system of the skillful teaching, not renunciates.’ What do you say about this?” “On this point, student, I speak after analyzing the question, not one-sidedly. I don’t praise wrong practice for either laypeople or renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in the system of the skillful teaching. I praise right practice for both laypeople and renunciates. Because of right practice, both laypeople and renunciates succeed in the system of the skillful teaching.”

⁵ “Worthy Gotama, the brahmins say: ‘Since the work of the lay life has many obligations, duties, issues, and undertakings it is very fruitful. But since the work of the renunciate has few obligations, duties, issues, and undertakings it is not very fruitful.’ What do you say about this?” “On this point, too, I speak after analyzing the question, not one-sidedly. Some work has many obligations, duties, issues, and undertakings, and when it fails it’s not very fruitful. Some work has many obligations, duties, issues, and undertakings, and when it succeeds it is very fruitful. Some work has few obligations, duties, issues, and undertakings, and when it fails it’s not very fruitful. Some work has few obligations, duties, issues, and undertakings, and when it succeeds it is very fruitful.

⁶ And what work has many obligations, duties, issues, and undertakings, and when it fails it’s not very fruitful? Farming. And what work has many obligations, duties, issues, and undertakings, and when it succeeds it is very fruitful? Again, it is farming. And what work has few obligations, duties, issues, and undertakings, and when it fails it’s not very fruitful? Trade. And what work has few obligations, duties, issues, and undertakings, and when it succeeds it is very fruitful? Again, it’s trade.

⁷ The lay life is like farming in that it’s work with many obligations and when it fails it’s not very fruitful; but when it succeeds it is very fruitful. The renunciate life is like trade in that it’s work with few obligations and when it fails it’s not very fruitful; but when it succeeds it is very fruitful.”

⁸ “Worthy Gotama, the brahmins prescribe five things for making merit and succeeding in the skillful.” “If you don’t mind, please explain these in this assembly.” “It’s no trouble when good fellows such as yourself are sitting here.” “Well, speak then, student.”

⁹ “Worthy Gotama, truth is the first thing. Fervor is the second thing. Chastity is the third thing. Recitation is the fourth thing. Generosity is the fifth thing. These are the five things that the brahmins prescribe for making merit and succeeding in the skillful. What do you say about this?” “Well, student, is there even a single one of the brahmins who says this: ‘I declare the result of these five things after realizing it with my own insight’?” “No, worthy Gotama.” “Well, is there even a single tutor of the brahmins, or a tutor’s tutor, or anyone back to the seventh generation of tutors, who says this: ‘I declare the result of these five things after realizing it with my own insight’?” “No, worthy Gotama.” “Well, what of the ancient seers of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught. Did even they say: ‘We declare the result of these five things after realizing it with our own insight’?” “No, worthy Gotama.” “So, student, it seems that there is not a single one of the brahmins, not even anyone back to the seventh generation of tutors, nor even the ancient seers of the brahmins who says: ‘We declare the result of these five things after realizing it with our own insight.’ Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see. In the same way, it seems to me that the brahmins’ statement turns out to be comparable to a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see.”

¹⁰ When he said this, Subha became angry and upset with the Buddha because of the simile of the queue of blind men. He even attacked and badmouthed the Buddha himself, saying, “The ascetic Gotama will be worsted!” He said to the Buddha: “Worthy Gotama, the brahmin Pokkharasāti Upamañña of the Subhaga Forest says: ‘This is exactly what happens with some ascetics and brahmins. They claim to have a superhuman distinction in knowledge and vision worthy of the noble ones. But their statement turns out to be a joke—mere words, vacuous and hollow. For how on earth can a human being know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones? That is not possible.’”

¹¹ “But student, does Pokkharasāti understand the minds of all these ascetics and brahmins, having encompassed them with his mind?” “Worthy Gotama, Pokkharasāti doesn’t even understand the mind of his own bonded maid Puṇṇikā, so how could he know all those ascetics and brahmins?”

¹² “Suppose there was a person blind from birth. They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun. They’d say: ‘There’s no such thing as dark and bright sights, and no one who sees them. There’s no such thing as blue, yellow, red, magenta, even and uneven ground, stars, moon and sun, and no one who sees these things. I don’t know it or see it, therefore it doesn’t exist.’ Would they be speaking rightly?” “No, worthy Gotama. There are such things as dark and bright sights, and one who sees them. There is blue, yellow, red, magenta, even and uneven ground, stars, moon and sun, and one who sees these things. So it’s not right to say this: ‘I don’t know it or see it, therefore it doesn’t exist.’”

¹³ “In the same way, Pokkharasāti is blind and sightless. It is quite impossible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones. What do you think, student? There are well-to-do brahmins of Kosala such as the brahmins Caṅkī, Tārukka, Pokkharasāti, Jānussoṇi, and your father Todeyya. What’s better for them: that their speech agrees or disagrees with the consensus of opinion?” “That it agrees, worthy Gotama.” “What’s better for them: that their speech is thoughtful or thoughtless?” “That it is thoughtful.” “What’s better for them: that their speech follows reflection or is unreflective?” “That it follows reflection.” “What’s better for them: that their speech is beneficial or worthless?” “That it’s beneficial.”

¹⁴ “What do you think, student? If this is so, does Pokkharasāti’s speech agree or disagree with the consensus of opinion?” “It disagrees, worthy Gotama.” “Is it thoughtful or thoughtless?” “Thoughtless.” “Is it reflective or unreflective?” “Unreflective.” “Is it beneficial or worthless?” “Worthless.”

¹⁵ “Student, there are these five hindrances. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five hindrances. Pokkharasāti is obstructed, hindered, engulfed, and enveloped by these five hindrances. It is quite impossible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

¹⁶ There are these five kinds of sensual stimulation. What five? There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. There are sounds known by the ear ... smells known by the nose ... tastes known by the tongue ... touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. Pokkharasāti enjoys these five kinds of sensual stimulation, tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. It is quite impossible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

¹⁷ What do you think, student? Which would have better flames, color, and radiance: a fire that depends on grass and logs as fuel, or one that does not?” “If it were possible for a fire to burn without depending on grass and logs as fuel, that would have better flames, color, and radiance.” “But it isn’t possible, except by psychic power. Rapture that depends on the five kinds of sensual stimulation is like a fire that depends on grass and logs as fuel. Rapture that’s apart from sensual pleasures and unskillful qualities is like a fire that doesn’t depend on grass and logs as fuel. And what is rapture that’s apart from sensual pleasures and unskillful qualities? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is rapture that’s apart from sensual pleasures and unskillful qualities. Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This too is rapture that’s apart from sensual pleasures and unskillful qualities.

¹⁸ Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, which do they say is the most fruitful?” “Generosity.”

¹⁹ “What do you think, student? Suppose a brahmin was setting up a grand sacrifice. Then two brahmins came along, thinking, ‘We shall participate in the grand sacrifice of the brahmin named so-

and-so.’ Then one of those brahmins thought: ‘Oh, I hope that I alone get the best seat, the best drink, and the best almsfood in the refectory, not some other brahmin.’ But it’s possible that some other brahmin gets the best seat, the best drink, and the best almsfood in the refectory. Thinking, ‘Some other brahmin has got the best seat, the best drink, the best almsfood,’ they get angry and upset. What do the brahmins say is the result of this?” “Worthy Gotama, brahmins don’t give gifts so that others will get angry and upset. Rather, they only give gifts that are born from sympathy.” “In that case, isn’t this a sixth ground for making merit, namely, being born from sympathy?” “In that case, this is a sixth ground for making merit, namely, being born from sympathy.”

²⁰ “Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, where do you usually find them: among laypeople or renunciates?” “Mostly among renunciates, and less so among lay people. For a layperson has many obligations, duties, issues, and undertakings, and they can’t always tell the truth, be fervent, be chaste, rehearse a lot, or be very generous. But a renunciate has few obligations, duties, issues, and undertakings, and they can always tell the truth, be fervent, be chaste, rehearse a lot, and be very generous. Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, I usually find them among renunciates, and less so among laypeople.”

²¹ “I say that the five things prescribed by the brahmins for making merit are prerequisites of the mind for developing a mind free of enmity and ill will. Take a mendicant who speaks the truth. Thinking, ‘I’m truthful,’ they find inspiration in the meaning and the teaching, and find joy connected with the teaching. And I say that joy connected with the skillful is a prerequisite of the mind for developing a mind free of enmity and ill will. Take a mendicant who is fervent ... is chaste ... rehearses a lot ... and is very generous. Thinking, ‘I’m very generous,’ they find inspiration in the meaning and the teaching, and find joy connected with the teaching. And I say that joy connected with the skillful is a prerequisite of the mind for developing a mind free of enmity and ill will. I say that these five things prescribed by the brahmins for making merit are prerequisites of the mind for developing a mind free of enmity and ill will.”

²² When he had spoken, Subha said to him, “Worthy Gotama, I have heard that the ascetic Gotama knows a path to company with divinity.” “What do you think, student? Is the village of Naḷakāra nearby?” “Yes it is, sir.” “What do you think, student? Suppose a person was born and raised in Naḷakāra. And as soon as they left the town some people asked them for the road to Naḷakāra. Would they be slow or hesitant to answer?” “No, worthy Gotama. Why is that? Because they were born and raised in Naḷakāra. They’re well acquainted with all the roads to the village.” “Still, it’s possible they might be slow or hesitant to answer. But the Realized One is never slow or hesitant when questioned about the realm of divinity or the practice that leads to the realm of divinity. I understand the Divinity, the realm of divinity, and the practice that leads to the realm of divinity, practicing in accordance with which one is reborn in the realm of divinity.”

²³ “Worthy Gotama, I have heard that the ascetic Gotama teaches a path to company with divinity. Please teach me that path.” “Well then, student, listen and apply your mind well, I will speak.” “Yes, worthy sir,” replied Subha. The Buddha said this:

²⁴ “And what is a path to company with divinity? Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—

abundant, expansive, limitless, free of enmity and ill will. When the heart's release by love has been developed like this, any limited deeds they've done don't remain or persist there. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters. In the same way, when the heart's release by love has been developed like this, any limited deeds they've done don't remain or persist there. This is a path to company with divinity.

²⁵ Furthermore, a mendicant meditates spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. When the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters. In the same way, when the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there. This too is a path to company with divinity.”

²⁶ When he had spoken, Subha said to him, “Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life. Well, now, worthy Gotama, I must go. I have many duties, and much to do.”

²⁷ “Please, student, go at your convenience.” And then Subha approved and agreed with what the Buddha said. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right, before leaving.

²⁸ Now at that time the brahmin Jānussoṇi drove out from Sāvattthī in the middle of the day in an all-white chariot drawn by mares. He saw the student Subha coming off in the distance, and said to him, “So, worthy Bhāradvāja, where are you coming from in the middle of the day?” “Just now, good fellow, I've come from the presence of the ascetic Gotama.” “What do you think of the ascetic Gotama's lucidity of wisdom? Do you think he's astute?” “Worthy sir, who am I to judge the ascetic Gotama's lucidity of wisdom? You'd really have to be on the same level to judge his lucidity of wisdom.” “Worthy Bhāradvāja praises the ascetic Gotama with high praise indeed.” “Who am I to praise the ascetic Gotama? He is praised by the praised as the best among gods and humans. The five things that the brahmins prescribe for making merit and succeeding in the skillful he says are prerequisites of the mind for developing a mind free of enmity and ill will.”

²⁹ When he had spoken, Jānussoṇi got down from his chariot, arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and expressed this heartfelt sentiment three times, “King Pasenadi of Kosala is lucky, so very lucky that the Realized One, the perfected one, the fully awakened Buddha is living in his realm!”

MN 100: With Saṅgārava

Chapter 1

¹ So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.

² Now at that time a brahmin lady named Dhanañjānī was residing at Caṇḍalakappa. She was devoted to the Buddha, the teaching, and the Saṅgha. Once, she tripped and expressed this heartfelt sentiment three times: “Homage to him, the blessed one, the perfected one, the fully awakened Buddha! Homage to him, the blessed one, the perfected one, the fully awakened Buddha! Homage to him, the blessed one, the perfected one, the fully awakened Buddha!”

³ Now at that time the student Saṅgārava was residing in Caṇḍalakappa. He was young, newly tonsured; he was sixteen years old. He had mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knew them word-by-word, and their grammar. He was well versed in cosmology and the marks of a great man. Hearing Dhanañjānī’s exclamation, he said to her, “The brahmin lady Dhanañjānī is a disgrace! Though brahmins proficient in the three Vedas are found, she will praise that shaveling, that fake ascetic.” “But dearest boy, you don’t understand the Buddha’s ethics and wisdom. If you did, you’d never think of abusing or insulting him.” “Well then, ma’am, let me know when the Buddha arrives in Caṇḍalakappa.” “I will, dearest,” she replied.

⁴ And then the Buddha, traveling stage by stage in the Kosalan lands, arrived at Caṇḍalakappa, where he stayed in the mango grove of the Todeyya brahmins.

⁵ Dhanañjānī heard that he had arrived. So she went to Saṅgārava and told him, adding, “Please, dearest boy, go at your convenience.” “Yes, ma’am,” replied Saṅgārava. He went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

⁶ “Worthy Gotama, there are some ascetics and brahmins who claim to have mastered the fundamentals of the spiritual life having attained perfection and consummation of insight in this life. Where do you stand regarding these?”

⁷ “I say there is a disparity among those who claim to have mastered the fundamentals of the spiritual life having attained perfection and consummation of insight in this life. There are some ascetics and brahmins who are oral transmitters. Through oral transmission they claim to have mastered the fundamentals of the spiritual life. For example, the brahmins who are proficient in the three Vedas. There are some ascetics and brahmins who solely by mere faith claim to have mastered the fundamentals of the spiritual life. For example, those who rely on logic and inquiry. There are some ascetics and brahmins who, having directly known for themselves the principle regarding teachings not learned before from another, claim to have mastered the fundamentals of the spiritual life. I am one of those.

⁸ And here's a way to understand that I am one of them.

⁹ Before my awakening—when I was still unawakened but intent on awakening—I thought: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' Some time later, while still with pristine black hair, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him, 'Reverend Kālāma, I wish to lead the spiritual life in this teaching and training.' Āḷāra Kālāma replied, 'Stay, venerable. This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.' I quickly memorized that teaching. As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others. Then it occurred to me, 'It is not solely by mere faith that Āḷāra Kālāma declares: "I realize this teaching with my own insight, and live having achieved it." Surely he meditates knowing and seeing this teaching.'

¹⁰ So I approached Āḷāra Kālāma and said to him: 'Reverend Kālāma, to what extent do you say you've realized this teaching with your own insight?' When I said this, he declared the dimension of nothingness. Then it occurred to me, 'It's not just Āḷāra Kālāma who has faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don't I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?' I quickly realized that teaching with my own insight, and lived having achieved it. So I approached Āḷāra Kālāma and said to him, 'Reverend Kālāma, is it up to this point that you realized this teaching with your own insight, and declare having achieved it?' 'I have, reverend.' 'I too have realized this teaching with my own insight up to this point, and live having achieved it.' 'We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that I've realized with my own insight, and declare having achieved it, you've realized with your own insight, and dwell having achieved it. The teaching that you've realized with your own insight, and dwell having achieved it, I've realized with my own insight, and declare having achieved it. So the teaching that I know, you know, and the teaching you know, I know. I am like you and you are like me. Come now, reverend! We should both lead this community together.' And that is how my tutor Āḷāra Kālāma placed me, his pupil, on the same position as him, and honored me with high praise. Then it occurred to me, 'This teaching doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.' Realizing that this teaching was inadequate, I left disappointed.

¹¹ I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka son of Rāma and said to him, 'Reverend, I wish to lead the spiritual life in this teaching and training.' Uddaka replied, 'Stay, venerable. This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.' I quickly memorized that teaching. As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others. Then it occurred to me, 'It is not solely by mere faith that Rāma declared: "I realize this teaching with my own insight, and

live having achieved it.” Surely he meditated knowing and seeing this teaching.’ So I approached Uddaka son of Rāma and said to him, ‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’ When I said this, Uddaka son of Rāma declared the dimension of neither perception nor non-perception. Then it occurred to me, ‘It’s not just Rāma who had faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Rāma said he had realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it.

¹² So I approached Uddaka son of Rāma and said to him, ‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’ ‘He had, reverend.’ ‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’ ‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that Rāma had realized with his own insight, and declared having achieved it, you’ve realized with your own insight, and dwell having achieved it. The teaching that you’ve realized with your own insight, and dwell having achieved it, Rāma had realized with his own insight, and declared having achieved it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma was like you and you are like Rāma. Come now, reverend! You should lead this community.’ And that is how my spiritual companion Uddaka son of Rāma placed me in the position of a tutor and honored me with high praise. Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.’ Realizing that this teaching was inadequate, I left disappointed.

¹³ I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at the town of Senā in Uruvelā. There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to resort to for alms. Then it occurred to me, ‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to resort to for alms. This is good enough for striving for a gentleman wanting to strive.’ So I sat down right there, thinking: ‘This is good enough for striving.’

¹⁴ And then these three similes, which were neither supernaturally inspired, nor learned before in the past, occurred to me. Suppose there was a green, sappy log, and it was lying in water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Bhāradvāja? By drilling the stick against that green, sappy log lying in water, could they light a fire and produce heat?” “No, worthy Gotama. Why is that? Because it’s a green, sappy log, and it’s lying in the water. That person will eventually get weary and frustrated.” “In the same way, there are ascetics and brahmins who don’t live withdrawn in body and mind from sensual pleasures. They haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are incapable of knowledge and vision, of supreme awakening. This was the first example that occurred to me.

¹⁵ Then a second example occurred to me. Suppose there was a green, sappy log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Bhāradvāja? By drilling the stick against that green, sappy log on

dry land far from water, could they light a fire and produce heat?” “No, worthy Gotama. Why is that? Because it’s still a green, sappy log, despite the fact that it’s lying on dry land far from water. That person will eventually get weary and frustrated.” “In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are incapable of knowledge and vision, of supreme awakening. This was the second example that occurred to me.

¹⁶ Then a third example occurred to me. Suppose there was a dried up, withered log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Bhāradvāja? By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?” “Yes, worthy Gotama. Why is that? Because it’s a dried up, withered log, and it’s lying on dry land far from water.” “In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are capable of knowledge and vision, of supreme awakening. This was the third example that occurred to me. These are the three similes, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

¹⁷ Then it occurred to me, ‘Why don’t I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and scorch mind with mind?’ So that’s what I did, until sweat ran from my armpits. It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and crushes them. In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and crushed mind with mind until sweat ran from my armpits. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

¹⁸ Then it occurred to me, ‘Why don’t I practice the breathless absorption?’ So I cut off my breathing through my mouth and nose. But then winds came out my ears making a severe noise, like the puffing of a blacksmith’s bellows. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

¹⁹ Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then severe winds ground my head, like a strong man was drilling into my head with a sharp point. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

²⁰ Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then I got a severe headache, like a strong man was tightening a strong leather strap around my head. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

²¹ Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then severe winds carved up my belly, like a deft

butcher or their apprentice was slicing my belly open with a sharp meat cleaver. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

²² Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose and ears. But then there was a severe burning in my body, like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

²³ Then some deities saw me and said, 'The ascetic Gotama is dead.' Others said, 'He's not dead, but he's dying.' Others said, 'He's not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.'

²⁴ Then it occurred to me, 'Why don't I practice completely cutting off food?' But deities came to me and said, 'Good fellow, don't practice totally cutting off food. If you do, we'll infuse heavenly nectar into your pores and you will live on that.' Then it occurred to me, 'If I claim to be completely fasting while these deities are infusing heavenly nectar in my pores, that would be a lie on my part.' So I refused those deities, saying, 'There's no need.'

²⁵ Then it occurred to me, 'Why don't I just take a little bit of food each time, a handful of broth made from mung beans, horse gram, chickpeas, or green gram?' So that's what I did, until my body became severely emaciated. Due to eating so little, my major and minor limbs became like the joints of an eighty-year-old or a dying man, my bottom became like a camel's hoof, my vertebrae stuck out like beads on a string, and my ribs were as gaunt as the broken-down rafters on an old barn. Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well. Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun. Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly. Due to eating so little, when I tried to urinate or defecate I fell face down right there. Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

²⁶ Then some people saw me and said: 'The ascetic Gotama is black.' Some said: 'He's not black, he's brown.' Some said: 'He's neither black nor brown. The ascetic Gotama has dingy skin.' That's how far the pure, bright complexion of my skin had been ruined by taking so little food.

²⁷ Then it occurred to me, 'Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to exertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this. But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, grueling work. Could there be another path to awakening?'

²⁸ Then it occurred to me, 'I recall sitting in the cool shade of a black plum tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Could that be the path to awakening?' Stemming from that memory came the understanding: 'That is the path to awakening!'

²⁹ Then it occurred to me, ‘Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?’ Then it occurred to me, ‘I’m not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.’

³⁰ Then it occurred to me, ‘I can’t achieve that pleasure with a body so severely emaciated. Why don’t I eat some solid food, some rice and porridge?’ So I ate some solid food. Now at that time the group of five mendicants were attending on me, thinking, ‘The ascetic Gotama will tell us of any truth that he realizes.’ But when I ate some solid food, they left disappointed in me, saying, ‘The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.’

³¹ After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption ... As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption ... third absorption ... fourth absorption.

³² When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. And so I recollected my many kinds of past lives, with features and details.

³³ This was the first knowledge, which I achieved in the first watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

³⁴ When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings pass on according to their deeds. This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

³⁵ When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’ I truly understood: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements.’

³⁶ Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed. I understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.’

³⁷ This was the third knowledge, which I achieved in the last watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.”

³⁸ When he had spoken, Saṅgārava said to the Buddha, “The striving of the worthy Gotama was indeed assiduous and that of a true person, since he is a perfected one, a fully awakened Buddha. But worthy Gotama, do gods survive?” “I’ve understood about gods in terms of causes.” “But worthy Gotama, when asked ‘Do gods survive?’ why did you say that you have understood about gods in terms of causes? That being so, is it not hollow and false?” “When asked ‘Do gods survive’, whether you reply ‘Gods survive’ or ‘I’ve understood in terms of causes’ a sensible person would come to the categorical conclusion in this matter that gods survive.” “But why didn’t you say that in the first place?” “It is agreed by the eminent in the world that gods survive.”

³⁹ When he had spoken, Saṅgārava said to the Buddha, “Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the Teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

MN 101: At Devadaha

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Devadaha. There the Buddha addressed the mendicants,

² “Mendicants!” “Venerable sir,” they replied. The Buddha said this: “Mendicants, there are some ascetics and brahmins who have this doctrine and view: ‘Everything this individual person experiences—pleasurable, painful, or neutral—is because of past deeds. So, due to eliminating past deeds by fervent mortification, and not doing any new deeds, there’s nothing to come up in the future. With no future consequence, deeds end. With the ending of deeds, suffering ends. With the ending of suffering, feeling ends. And with the ending of feeling, all suffering will have been worn away.’ Such is the doctrine of the Jain ascetics.

³ I’ve gone up to the Jain ascetics who say this and said, ‘Is it really true that this is the venerables’ view?’ They admitted that it is.

⁴ I said to them, ‘But reverends, do you know for sure that you existed in the past, and it is not the case that you did not exist?’ ‘No we don’t, reverend.’ ‘But reverends, do you know for sure that you did bad deeds in the past?’ ‘No we don’t, reverend.’ ‘But reverends, do you know that you did bad deeds of this type or that?’ ‘No we don’t, reverend.’ ‘But reverends, do you know that so much suffering has already been worn away? Or that so much suffering still remains to be worn away? Or that when so much suffering is worn away all suffering will have been worn away?’ ‘No we don’t, reverend.’ ‘But reverends, do you know about giving up unskillful qualities in this very life and embracing skillful qualities?’ ‘No we don’t, reverend.’

⁵ ‘So it seems that you don’t know any of these things. In that case, it’s not appropriate for the Jain venerables to declare this.

⁶ Now, supposing you did know these things. In that case, it would be appropriate for the Jain venerables to declare this.

⁷ Suppose a man was struck by an arrow thickly smeared with poison, causing painful feelings, sharp and severe. Their friends and colleagues, relatives and kin would get a surgeon to treat them. The surgeon would cut open the wound with a scalpel, causing painful feelings, sharp and severe. They’d probe for the arrow, causing painful feelings, sharp and severe. They’d extract the arrow, causing painful feelings, sharp and severe. They’d apply cauterizing medicine to the wound, causing painful feelings, sharp and severe. After some time that wound would be healed and the skin regrown. They’d be healthy, happy, autonomous, master of themselves, able to go where they wanted. They’d think, “Earlier I was struck by an arrow thickly smeared with poison, causing painful feelings, sharp and severe. My friends and colleagues, relatives and kin got a surgeon to treat me. At each step, the treatment was painful. But these days that wound is healed and the skin regrown. I’m healthy, happy, autonomous, my own master, able to go where I want.”

⁸ In the same way, reverends, if you knew about these things, it would be appropriate for the Jain venerables to declare this.

⁹ But since you don't know any of these things, it's not appropriate for the Jain venerables to declare this.'

¹⁰ When I said this, those Jain ascetics said to me, 'Reverend, the Jain ascetic of the Ñātika clan claims to be all-knowing and all-seeing, to know and see everything without exception, thus: "Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking." He says: "O reverend Jain ascetics, you have done bad deeds in a past life. Wear them away with these severe and grueling austerities. And when in the present you are restrained in body, speech, and mind, you're not doing any bad deeds for the future. So, due to eliminating past deeds by fervent mortification, and not doing any new deeds, there's nothing to come up in the future. With no future consequence, deeds end. With the ending of deeds, suffering ends. With the ending of suffering, feeling ends. And with the ending of feeling, all suffering will have been worn away." We endorse and accept this, and we are satisfied with it.'

¹¹ When they said this, I said to them, 'These five things can be seen to turn out in two different ways in this very life. What five? Faith, endorsement, oral transmission, reasoned train of thought, and acceptance of a view after deliberation. These are the five things that can be seen to turn out in two different ways in this very life. In this case, what faith in your teacher do you have when it comes to the past? What endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation?' When I said this, I did not see any legitimate defense of their doctrine from the Jains.

¹² Furthermore, I said to those Jain ascetics, 'What do you think, reverends? At a time of intense exertion and striving do you suffer painful, sharp, severe, acute feelings due to exertion? Whereas at a time without intense exertion and striving do you not suffer painful, sharp, severe, acute feelings due to exertion?' 'Reverend Gotama, at a time of intense exertion we suffer painful, sharp feelings due to exertion, not without intense exertion.'

¹³ 'So it seems that only at a time of intense exertion do you suffer painful, sharp feelings due to exertion, not without intense exertion. In that case, it's not appropriate for the Jain venerables to declare: "Everything this individual person experiences—pleasurable, painful, or neutral—is because of past deeds. ..."

¹⁴ If at a time of intense exertion you did not suffer painful, sharp feelings due to exertion, and if without intense exertion you did experience such feelings, it would be appropriate for the Jain venerables to declare this.

¹⁵ But since this is not the case, aren't you experiencing painful, sharp feelings due only to your own exertion, which out of ignorance, unknowing, and confusion you misconstrue to imply: "Everything this individual person experiences—pleasurable, painful, or neutral—is because of past deeds. ..."? When I said this, I did not see any legitimate defense of their doctrine from the Jains.

¹⁶ Furthermore, I said to those Jain ascetics, 'What do you think, reverends? If a deed is to be experienced in this life, can exertion make it be experienced in lives to come?' 'No, reverend.' 'But if a deed is to be experienced in lives to come, can exertion make it be experienced in this life?' 'No, reverend.'

¹⁷ ‘What do you think, reverends? If a deed is to be experienced as pleasant, can exertion make it be experienced as painful?’ ‘No, reverend.’ ‘But if a deed is to be experienced as painful, can exertion make it be experienced as pleasant?’ ‘No, reverend.’

¹⁸ ‘What do you think, reverends? If a deed is to be experienced when ripe, can exertion make it be experienced when unripe?’ ‘No, reverend.’ ‘But if a deed is to be experienced when unripe, can exertion make it be experienced when ripe?’ ‘No, reverend.’

¹⁹ ‘What do you think, reverends? If a deed is to be experienced a lot, can exertion make it be experienced a little?’ ‘No, reverend.’ ‘But if a deed is to be experienced a little, can exertion make it be experienced a lot?’ ‘No, reverend.’

²⁰ ‘What do you think, reverends? If a deed is to be experienced, can exertion make it not be experienced?’ ‘No, reverend.’ ‘But if a deed is not to be experienced, can exertion make it be experienced?’ ‘No, reverend.’

²¹ ‘So it seems that exertion cannot change the way deeds are experienced in any of these ways. This being so, your exertion and striving are fruitless.’

²² Such is the doctrine of the Jain ascetics. Saying this, the Jain ascetics deserve rebuttal and criticism on ten legitimate grounds. If sentient beings experience pleasure and pain because of past deeds, clearly the Jains have done bad deeds in the past, since they now experience such intense pain. If sentient beings experience pleasure and pain because of God Almighty’s creation, clearly the Jains were created by a bad God, since they now experience such intense pain. If sentient beings experience pleasure and pain because of circumstance and nature, clearly the Jains arise from bad circumstances, since they now experience such intense pain. If sentient beings experience pleasure and pain because of the class of rebirth, clearly the Jains have been reborn in a bad class, since they now experience such intense pain. If sentient beings experience pleasure and pain because of exertion in this life, clearly the Jains exert themselves badly in this life, since they now experience such intense pain. The Jains deserve criticism whether or not sentient beings experience pleasure and pain because of past deeds, or God Almighty’s creation, or circumstance and nature, or class of rebirth, or exertion in this life. Such is the doctrine of the Jain ascetics. The Jain ascetics who say this deserve rebuttal and criticism on these ten legitimate grounds. That’s how exertion and striving is fruitless.

²³ And how is exertion and striving fruitful? It’s when a mendicant does not bring suffering upon themselves; and they don’t forsake legitimate pleasure, but they’re not besotted with that pleasure. They understand: ‘When I actively strive I become dispassionate toward this source of suffering. But when I develop equanimity I become dispassionate toward this other source of suffering.’ So they either actively strive or develop equanimity as appropriate. Through active striving they become dispassionate toward that specific source of suffering, and so that suffering is worn away. Through developing equanimity they become dispassionate toward that other source of suffering, and so that suffering is worn away.

²⁴ Suppose a man is in love with a woman, full of intense desire and lust. Then he sees her standing together with another man, chatting, giggling, and laughing. What do you think, mendicants? Would that give rise to sorrow, lamentation, pain, sadness, and distress for him?” “Yes, sir. Why is that? Because that man is in love with that woman, full of intense desire and lust.”

²⁵ “Then that man might think: ‘I’m in love with that woman, full of intense desire and lust. When I saw her standing together with another man, chatting, giggling, and laughing, it gave rise to sorrow, lamentation, pain, sadness, and distress for me. Why don’t I give up that desire and lust for that woman?’ So that’s what he did. Some time later he sees her again standing together with another man, chatting, giggling, and laughing. What do you think, mendicants? Would that give rise to sorrow, lamentation, pain, sadness, and distress for him?” “No, sir. Why is that? Because he no longer desires that woman.”

²⁶ “In the same way, a mendicant does not bring suffering upon themselves; and they don’t forsake legitimate pleasure, but they’re not besotted with that pleasure. They understand: ‘When I actively strive I become dispassionate toward this source of suffering. But when I develop equanimity I become dispassionate toward this other source of suffering.’ So they either actively strive or develop equanimity as appropriate. Through active striving they become dispassionate toward that specific source of suffering, and so that suffering is worn away. Through developing equanimity they become dispassionate toward that other source of suffering, and so that suffering is worn away. That’s how exertion and striving is fruitful.

²⁷ Furthermore, a mendicant reflects: ‘When I live as I please, unskillful qualities grow and skillful qualities decline. But when I strive painfully, unskillful qualities decline and skillful qualities grow. Why don’t I strive painfully?’ So that’s what they do, and as they do so unskillful qualities decline and skillful qualities grow. After some time, they no longer strive painfully. Why is that? Because they have accomplished the goal for which they strived painfully.

²⁸ Suppose a fletcher was heating an arrow shaft between two firebrands, making it straight and fit for use.

²⁹ After it’s been made straight and fit for use, they’d no longer heat it to make it straight and fit for use. Why is that? Because they have accomplished the goal for which they heated it. In the same way, a mendicant reflects: ‘When I live as I please, unskillful qualities grow and skillful qualities decline. But when I strive painfully, unskillful qualities decline and skillful qualities grow. Why don’t I strive painfully?’ ... After some time, they no longer strive painfully. That too is how exertion and striving is fruitful.

³⁰ Furthermore, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

³¹ A householder hears that teaching, or a householder’s child, or someone reborn in a good family. They gain faith in the Realized One, and reflect: ‘Life at home is cramped and dirty, life gone forth is wide open. It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’ After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

³² Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. They give up unchastity. They are chaste, set apart, refraining from the vulgar act of sex. They give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words. They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people. They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They refrain from seeing shows of dancing, singing, and music. They refrain from attiring and adorning themselves with garlands, fragrance, and makeup. They refrain from high and luxurious beds. They refrain from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

³³ They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves.

³⁴ When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

³⁵ They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

³⁶ When they have this spectrum of noble ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a

wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present.

³⁷ Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

³⁸ They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. That too is how exertion and striving is fruitful.

³⁹ Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. That too is how exertion and striving is fruitful.

⁴⁰ Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ That too is how exertion and striving is fruitful.

⁴¹ Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That too is how exertion and striving is fruitful.

⁴² When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details. That too is how exertion and striving is fruitful.

⁴³ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understood how sentient beings pass on according to their deeds: ‘These

dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds. That too is how exertion and striving is fruitful.

⁴⁴ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’ They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

⁴⁵ Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’ That too is how exertion and striving is fruitful.

⁴⁶ Such is the doctrine of the Realized One. Saying this, the Realized One deserves praise on ten legitimate grounds. If sentient beings experience pleasure and pain because of past deeds, clearly the Realized One has done good deeds in the past, since he now experiences such undefiled pleasure. If sentient beings experience pleasure and pain because of God Almighty’s creation, clearly the Realized One was created by a good God, since he now experiences such undefiled pleasure. If sentient beings experience pleasure and pain because of circumstance and nature, clearly the Realized One arises from good circumstances, since he now experiences such undefiled pleasure. If sentient beings experience pleasure and pain because of the class of rebirth, clearly the Realized One was reborn in a good class, since he now experiences such undefiled pleasure. If sentient beings experience pleasure and pain because of exertion in this life, clearly the Realized One exerts himself well in this life, since he now experiences such undefiled pleasure. The Realized One deserves praise whether or not sentient beings experience pleasure and pain because of past deeds, or God Almighty’s creation, or circumstance and nature, or class of rebirth, or exertion in this life. Such is the doctrine of the Realized One. Saying this, the Realized One deserves praise on these ten legitimate grounds.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 102: The Five and Three

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, there are some ascetics and brahmins who speculate and theorize about the final end, and propose various hypotheses concerning the final end. Some propose this: ‘The self is percipient and healthy after death.’ Some propose this: ‘The self is non-percipient and healthy after death.’ Some propose this: ‘The self is neither percipient nor non-percipient and healthy after death.’ But some assert the annihilation, eradication, and nonexistence of an existing being, while others propose extinguishment in this life. Thus they assert an existent self that is healthy after death; or they assert the annihilation of an existing being; while some propose extinguishment in this life. In this way five become three, and three become five. This is the summary recital of the five and three.

³ Now, the ascetics and brahmins who propose a self that is percipient and healthy after death describe it as formed, or formless, or both formed and formless, or neither formed nor formless. Or they propose a self of unified perception, or of diverse perception, or of limited perception, or of limitless perception. Or some among those who go beyond this propose universal consciousness, limitless and imperturbable.

⁴ The Realized One understands this as follows. There are ascetics and brahmins who assert a self that is percipient and healthy after death, describing it as formed, or formless, or both formed and formless, or neither formed nor formless. Or they describe it as of unified perception, or of diverse perception, or of limited perception, or of limitless perception. Or some, aware that ‘there is nothing at all’, propose the dimension of nothingness, limitless and imperturbable. They declare that this is the purest, highest, best, and supreme of all those perceptions, whether of form or of formlessness or of unity or of diversity. ‘That much is conditioned and crude. But there is the cessation of conditions —*that* is real.’ Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

⁵ Now, the ascetics and brahmins who assert a self that is non-percipient and healthy after death describe it as formed, or formless, or both formed and formless, or neither formed nor formless.

⁶ So they reject those who assert a self that is percipient and healthy after death. Why is that? Because they believe that perception is a disease, a boil, a dart, and that the state of non-perception is peaceful and sublime.

⁷ The Realized One understands this as follows. There are ascetics and brahmins who assert a self that is non-percipient and healthy after death, describing it as formed, or formless, or both formed and formless, or neither formed nor formless. But if any ascetic or brahmin should say this: ‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness,

its passing away and reappearing, its growth, increase, and maturity.' That is not possible. 'All that is conditioned and crude. But there is the cessation of conditions—*that* is real.'

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

⁸ Now, the ascetics and brahmins who assert a self that is neither percipient nor non-percipient and healthy after death describe it as formed, or formless, or both formed and formless, or neither formed nor formless.

⁹ So they reject those who assert a self that is percipient and healthy after death, as well as those who assert a self that is non-percipient and healthy after death. Why is that? Because they believe that perception is a disease, a boil, a dart; that non-perception is a stupor; and that the state of neither perception nor non-perception is peaceful and sublime.

¹⁰ The Realized One understands this as follows. There are ascetics and brahmins who assert a self that is neither percipient nor non-percipient and healthy after death, describing it as formed, or formless, or both formed and formless, or neither formed nor formless. Some ascetics or brahmins assert the embracing of that dimension merely through the conditioned phenomena of what ought be seen, heard, thought, and known. But that is said to be a disastrous approach. For that dimension is said to be not attainable by means of conditioned phenomena, but only with a residue of conditioned phenomena. 'All that is conditioned and crude. But there is the cessation of conditions—*that* is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

¹¹ Now, the ascetics and brahmins who assert the annihilation, eradication, and nonexistence of an existing being reject those who assert a self that is healthy after death, whether percipient or non-percipient or neither percipient nor non-percipient. Why is that? Because they think: 'All of those ascetics and brahmins only propose their attachment to heading upstream: "After death we shall be like this! After death we shall be like that!"'

¹² Suppose a trader was going to market, thinking: "With this, that shall be mine! This way, I shall get that!" In the same way, those ascetics and brahmins seem to be like traders when they say: "After death we shall be like this! After death we shall be like that!"' The Realized One understands this as follows. The ascetics and brahmins who assert the annihilation, eradication, and nonexistence of an existing being; from fear and disgust with substantial reality, they just keep running and circling around substantial reality. Suppose a mutt on a leash was tethered to a strong post or pillar. It would just keep running and circling around that post or pillar. In the same way, those ascetics and brahmins, from fear and disgust with substantial reality, just keep running and circling around substantial reality. 'All that is conditioned and crude. But there is the cessation of conditions—*that* is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

¹³ Whatever ascetics and brahmins speculate and theorize about the final end, and propose various hypotheses concerning the final end, all of them propose one or other of these five topics.

¹⁴ There are some ascetics and brahmins who speculate and theorize about the first beginning, and propose various hypotheses concerning the first beginning. They propose the following, each insisting that theirs is the only truth and that everything else is wrong. 'The self and the cosmos are eternal.' 'The self and the cosmos are not eternal.' 'The self and the cosmos are both eternal and not eternal.' 'The self and the cosmos are neither eternal nor not eternal.' 'The self and the cosmos are

finite.’ ‘The self and the cosmos are infinite.’ ‘The self and the cosmos are both finite and infinite.’ ‘The self and the cosmos are neither finite nor infinite.’ ‘The self and the cosmos are unified in perception.’ ‘The self and the cosmos are diverse in perception.’ ‘The self and the cosmos have limited perception.’ ‘The self and the cosmos have limitless perception.’ ‘The self and the cosmos experience nothing but happiness.’ ‘The self and the cosmos experience absolute suffering.’ ‘The self and the cosmos experience both happiness and suffering.’ ‘The self and the cosmos experience neither happiness nor suffering.’

¹⁵ Now, consider the ascetics and brahmins whose view is as follows. ‘The self and the cosmos are eternal. This is the only truth, anything else is futile.’ It’s simply not possible for them to have personal knowledge of this that is pure and bright, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation. But in the absence of personal knowledge that is pure and bright, even the portion of knowledge they illuminate is said to be grasping on their part. ‘All that is conditioned and crude. But there is the cessation of conditions—*that* is real.’ Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

¹⁶ Now, consider the ascetics and brahmins whose view is as follows. The self and the cosmos are not eternal, or both eternal and not eternal, or neither eternal nor not-eternal, or finite, or infinite, or both finite and infinite, or neither finite nor infinite, or of unified perception, or of diverse perception, or of limited perception, or of limitless perception, or experience nothing but happiness, or experience absolute suffering, or experience both happiness and suffering, or experience neither happiness nor suffering. It’s simply not possible for them to have personal knowledge of this that is pure and bright, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation. But in the absence of personal knowledge that is pure and bright, even the portion of knowledge they illuminate is said to be grasping on their part. ‘All that is conditioned and crude. But there is the cessation of conditions—*that* is real.’ Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

¹⁷ Now, some ascetics and brahmins, letting go of theories about the first beginning and the final end, not fixating on the fetters of sensuality, enter and remain in the rapture of seclusion: ‘This is peaceful, this is sublime, that is, entering and remaining in the rapture of seclusion.’ But that rapture of seclusion of theirs ceases. When the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises.

¹⁸ It’s like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves. In the same way, when the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises. The Realized One understands this as follows. This good ascetic or brahmin, letting go of theories about the first beginning and the final end, not fixating on the fetters of sensuality, enters and remains in the rapture of seclusion: ‘This is peaceful, this is sublime, that is, entering and remaining in the rapture of seclusion.’ But that rapture of seclusion of theirs ceases. When the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises. ‘All that is conditioned and crude. But there is the cessation of conditions—*that* is real.’ Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

¹⁹ Now, some ascetics and brahmins, letting go of theories about the first beginning and the final end, not fixating on the fetters of sensuality, going beyond the rapture of seclusion, enter and remain in pleasure not of the flesh. ‘This is peaceful, this is sublime, that is, entering and remaining in pleasure not of the flesh.’ But that pleasure not of the flesh of theirs ceases. When pleasure not of the flesh ceases, the rapture of seclusion arises; and when the rapture of seclusion ceases, pleasure not of the flesh arises.

²⁰ It’s like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves. ... The Realized One understands this as follows. This good ascetic or brahmin, letting go of theories about the first beginning and the final end, not fixating on the fetters of sensuality, going beyond the rapture of seclusion, enters and remains in pleasure not of the flesh. ‘This is peaceful, this is sublime, that is, entering and remaining in pleasure not of the flesh.’ But that pleasure not of the flesh of theirs ceases. When pleasure not of the flesh ceases, the rapture of seclusion arises; and when the rapture of seclusion ceases, pleasure not of the flesh arises. ‘All that is conditioned and crude. But there is the cessation of conditions—*that* is real.’ Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

²¹ Now, some ascetics and brahmins, letting go of theories about the first beginning and the final end, not fixating on the fetters of sensuality, going beyond the rapture of seclusion and pleasure not of the flesh, enter and remain in neutral feeling. ‘This is peaceful, this is sublime, that is, entering and remaining in neutral feeling.’ Then that neutral feeling ceases. When neutral feeling ceases, pleasure not of the flesh arises; and when pleasure not of the flesh ceases, neutral feeling arises.

²² It’s like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves. ... The Realized One understands this as follows. This good ascetic or brahmin, letting go of theories about the first beginning and the final end, not fixating on the fetters of sensuality, going beyond the rapture of seclusion and pleasure not of the flesh, enters and remains in neutral feeling. ‘This is peaceful, this is sublime, that is, entering and remaining in neutral feeling.’ Then that neutral feeling ceases. When neutral feeling ceases, pleasure not of the flesh arises; and when pleasure not of the flesh ceases, neutral feeling arises. ‘All that is conditioned and crude. But there is the cessation of conditions—*that* is real.’ Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

²³ Now, some ascetics and brahmins, letting go of theories about the first beginning and the final end, not fixating on the fetters of sensuality, go beyond the rapture of seclusion, pleasure not of the flesh, and neutral feeling. They regard themselves like this: ‘I am at peace; I am quenched; I am free of grasping.’

²⁴ The Realized One understands this as follows. This good ascetic or brahmin, letting go of theories about the first beginning and the final end, not fixating on the fetters of sensuality, goes beyond the rapture of seclusion, pleasure not of the flesh, and neutral feeling. They regard themselves like this: ‘I am at peace; I am quenched; I am free of grasping.’ Clearly this venerable speaks of a practice that’s conducive to extinguishment. Nevertheless, they still grasp at theories about the first beginning or the final end, or the fetters of sensuality, or the rapture of seclusion, or pleasure not of the flesh, or neutral feeling. And when they regard themselves like this: ‘I am at peace; I am quenched; I am free of grasping,’ that’s also said to be grasping on their part. ‘All that is conditioned and crude. But there

is the cessation of conditions—*that* is real.’ Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

²⁵ But the Realized One has awakened to the supreme state of sublime peace, that is, liberation by not grasping after truly understanding the six fields of contact’s origin, disappearance, gratification, drawback, and escape.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 103: Is This What You Think Of Me?

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Kusinārā in the Forest of Offerings. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, is this what you think of me? ‘The ascetic Gotama teaches the Dhamma for the sake of robes, almsfood, lodgings, or rebirth in this or that state.’” “No sir, we don’t think of you that way.” “If you don’t think of me that way, what then do you think of me?” “We think of you this way: ‘The Buddha is sympathetic and wants what’s best for us. He teaches out of sympathy.’” “So it seems you think that I teach out of sympathy.

³ In that case, each and every one of you should train in the things I have taught from my direct knowledge, that is: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. You should train in these things in harmony, appreciating each other, without dispute.

⁴ As you do so, it may happen that two mendicants disagree about the teaching.

⁵ Now, you might think, ‘These two venerables disagree on both the meaning and the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them: ‘The venerables disagree on the meaning and the phrasing. But the venerables should know that this is how such disagreement on the meaning and the phrasing comes to be. Please don’t get into a dispute about this.’ Then you should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: ‘The venerables disagree on the meaning and the phrasing. But the venerables should know that this is how such disagreement on the meaning and the phrasing comes to be. Please don’t get into a dispute about this.’ So you should remember what has been incorrectly memorized as incorrectly memorized and what has been correctly memorized as correctly memorized. Remembering this, you should speak on the teaching and the training.

⁶ Now, you might think, ‘These two venerables disagree on the meaning but agree on the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them: ‘The venerables disagree on the meaning but agree on the phrasing. But the venerables should know that this is how such disagreement on the meaning and agreement on the phrasing comes to be. Please don’t get into a dispute about this.’ Then you should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: ‘The venerables disagree on the meaning but agree on the phrasing. But the venerables should know that this is how such disagreement on the meaning and agreement on the phrasing comes to be. Please don’t get into a dispute about this.’ So you should remember what has been incorrectly memorized as incorrectly memorized and what has been correctly memorized as correctly memorized. Remembering this, you should speak on the teaching and the training.

⁷ Now, you might think, ‘These two venerables agree on the meaning but disagree on the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them: ‘The venerables agree on the meaning but disagree on the phrasing. But the venerables should know that this is how such agreement on the meaning and disagreement on the phrasing comes to be. But the phrasing is a minor matter. Please don’t get into a dispute about something so minor.’ Then you should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: ‘The venerables agree on the meaning but disagree on the phrasing. But the venerables should know that this is how such agreement on the meaning and disagreement on the phrasing comes to be. But the phrasing is a minor matter. Please don’t get into a dispute about something so minor.’ So you should remember what has been correctly memorized as correctly memorized and what has been incorrectly memorized as incorrectly memorized. Remembering this, you should speak on the teaching and the training.

⁸ Now, you might think, ‘These two venerables agree on both the meaning and the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them: ‘The venerables agree on both the meaning and the phrasing. But the venerables should know that this is how they come to agree on the meaning and the phrasing. Please don’t get into a dispute about this.’ Then you should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: ‘The venerables agree on both the meaning and the phrasing. But the venerables should know that this is how they come to agree on the meaning and the phrasing. Please don’t get into a dispute about this.’ So you should remember what has been correctly memorized as correctly memorized. Remembering this, you should speak on the teaching and the training.

⁹ As you train in harmony, appreciating each other, without dispute, one of the mendicants might commit an offense or transgression.

¹⁰ In such a case, you should not be in a hurry to accuse them. The individual should be examined like this: ‘I won’t be troubled and the other individual won’t be hurt, for they’re not irritable and acrimonious. They don’t hold fast to their views, but let them go easily. I can draw them away from the unskillful and establish them in the skillful.’ If that’s what you think, then it’s appropriate to speak to them.

¹¹ But suppose you think this: ‘I will be troubled and the other individual will be hurt, for they’re irritable and acrimonious. However, they don’t hold fast to their views, but let them go easily. I can draw them away from the unskillful and establish them in the skillful. But for the other individual to get hurt is a minor matter. It’s more important that I can draw them away from the unskillful and establish them in the skillful.’ If that’s what you think, then it’s appropriate to speak to them.

¹² But suppose you think this: ‘I will be troubled but the other individual won’t be hurt, for they’re not irritable and acrimonious. However, they hold fast to their views, refusing to let go. Nevertheless, I can draw them away from the unskillful and establish them in the skillful. But for me to be troubled is a minor matter. It’s more important that I can draw them away from the unskillful and establish them in the skillful.’ If that’s what you think, then it’s appropriate to speak to them.

¹³ But suppose you think this: ‘I will be troubled and the other individual will be hurt, for they’re irritable and acrimonious. And they hold fast to their views, refusing to let go. Nevertheless, I can draw them away from the unskillful and establish them in the skillful. But for me to be troubled and the other individual to get hurt is a minor matter. It’s more important that I can draw them away from

the unskillful and establish them in the skillful.’ If that’s what you think, then it’s appropriate to speak to them.

¹⁴ But suppose you think this: ‘I will be troubled and the other individual will be hurt, for they’re irritable and acrimonious. And they hold fast to their views, refusing to let go. I cannot draw them away from the unskillful and establish them in the skillful.’ Don’t underestimate the value of equanimity regarding such an individual.

¹⁵ As you train in harmony, appreciating each other, without quarreling, the sides might continue to bring up settled issues with each other, with contempt for each other’s views, resentful, bitter, and exasperated. In this case you should approach whichever mendicant you think is most amenable among those who side with one party and say to them: ‘Reverend, as we were training, the sides continued to bring up settled issues with each other. If the Ascetic knew about this, would he criticize it?’ Answering rightly, the mendicant should say: ‘Yes, reverend, he would.’ ‘But without giving that up, reverend, can one realize extinguishment?’ Answering rightly, the mendicant should say: ‘No, reverend, one cannot.’

¹⁶ Then you should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: ‘Reverend, as we were training, the sides continued to bring up settled issues with each other. If the Ascetic knew about this, would he criticize it?’ Answering rightly, the mendicant should say: ‘Yes, reverend, he would.’ ‘But without giving that up, reverend, can one realize extinguishment?’ Answering rightly, the mendicant should say: ‘No, reverend, one cannot.’

¹⁷ If others should ask that mendicant: ‘Were you the venerable who drew those mendicants away from the unskillful and established them in the skillful?’ Answering rightly, the mendicant should say: ‘Well, reverends, I approached the Buddha. He taught me the Dhamma. After hearing that teaching I explained it to those mendicants. When those mendicants heard that teaching they were drawn away from the unskillful and established in the skillful.’ Answering in this way, that mendicant doesn’t glorify themselves or put others down. They answer in line with the teaching, with no legitimate grounds for rebuttal and criticism.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 104: At Sāmagāma

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Sakyans near the village of Sāma.

² Now at that time the Jain ascetic of the Ñātika clan had recently passed away at Pāvā. With his passing the Jain ascetics split, dividing into two factions, fighting, quarreling, and disputing, continually wounding each other with barbed words: “You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!” You’d think there was nothing but slaughter going on among the Jain ascetics. And the Jain Ñātika’s white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

³ And then, after completing the rainy season residence near Pāvā, the novice Cunda went to see Venerable Ānanda at Sāma village. He bowed, sat down to one side, and told him what had happened.

⁴ Ānanda said to him, “Reverend Cunda, we should see the Buddha about this matter. Come, let’s go to the Buddha and inform him about this.” “Yes, sir,” replied Cunda. Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and Ānanda informed him of what Cunda had said. He went on to say, “Sir, it occurs to me: ‘When the Buddha has passed away, let no dispute arise in the Saṅgha. For such a dispute would be for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans.’”

⁵ “What do you think, Ānanda? Do you see even two mendicants whose opinion differs regarding the things I have taught from my direct knowledge, that is, the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path?” “No, sir, I do not. Nevertheless, there are some individuals who appear to live obedient to the Buddha, but when the Buddha has passed away they might create a dispute in the Saṅgha regarding livelihood or the monastic code. Such a dispute would be for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans.” “Ānanda, dispute about livelihood or the monastic code is a minor matter. But should a dispute arise in the Saṅgha concerning the path or the practice, that would be for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans.

⁶ Ānanda, there are these six roots of dispute. What six? Firstly, a mendicant is irritable and acrimonious. Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don't fulfill the training. They create a dispute in the Saṅgha, which is for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. If you see such a root of dispute in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come up in the future. That's how to give up this bad root of dispute, so it doesn't come up in the future.

⁷ Furthermore, a mendicant is offensive and contemptuous ... They're jealous and stingy ... They're devious and deceitful ... They have corrupt wishes and wrong view ... They're attached to their own views, holding them tight, and refusing to let go. Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don't fulfill the training. They create a dispute in the Saṅgha, which is for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. If you see such a root of dispute in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come up in the future. That's how to give up this bad root of dispute, so it doesn't come up in the future. These are the six roots of dispute.

⁸ There are four kinds of disciplinary issues. What four? Disciplinary issues due to disputes, accusations, offenses, or business. These are the four kinds of disciplinary issues.

⁹ There are these seven means of settling any disciplinary issues that might arise. Resolution face-to-face to be applied. Resolution through recollection to be granted. Resolution because of past insanity to be granted. Acting according to what has been admitted. Majority decision. Further penalty. Covering over as if with grass.

¹⁰ And how is there resolution face-to-face? It's when mendicants are disputing: 'This is the teaching,' 'This is not the teaching,' 'This is the monastic law,' 'This is not the monastic law.' Those mendicants should all sit together in harmony and thoroughly go over the guidelines of the teaching. They should settle that disciplinary issue in agreement with the guidelines. That's how there is resolution face-to-face. And that's how certain disciplinary issues are settled, that is, by resolution face-to-face.

¹¹ And how is there majority decision? If those mendicants are not able to settle that issue in that monastery, they should go to another monastery with more mendicants. There they should all sit together in harmony and thoroughly go over the guidelines of the teaching. They should settle that disciplinary issue in agreement with the guidelines. That's how there is majority decision. And that's how certain disciplinary issues are settled, that is, by majority decision.

¹² And how is there resolution through recollection? It's when a mendicant accuses a mendicant of a heavy offense; one entailing expulsion, or close to it: 'Venerable, do you recall committing the kind of serious offense that entails expulsion or close to it?' They say: 'No, reverend, I don't recall committing such an offense.' The resolution through recollection should be granted to them. That's how there is the resolution through recollection. And that's how certain disciplinary issues are settled, that is, by resolution through recollection.

¹³ And how is there resolution because of past insanity? It's when a mendicant accuses a mendicant of the kind of serious offense that entails expulsion, or close to it: 'Venerable, do you recall committing the kind of serious offense that entails expulsion or close to it?' They say: 'No, reverend,

I don't recall committing such an offense.' But though they try to get out of it, the mendicant pursues the issue: 'Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!' They say: 'Reverend, I had gone mad, I was out of my mind. And while I was mad I did and said many things that are not proper for an ascetic. I don't remember any of that, I was mad when I did it.' The resolution because of past insanity should be granted to them. That's how there is resolution because of past insanity. And that's how certain disciplinary issues are settled, that is, by resolution because of past insanity.

¹⁴ And how is there acting according to what has been admitted? It's when a mendicant, whether accused or not, recalls an offense and clarifies it and reveals it. After approaching a more senior mendicant, that mendicant should arrange his robe over one shoulder, bow to that mendicant's feet, squat on their heels, raise their cupped palms, and say: 'Sir, I have fallen into such-and-such an offense. I confess it.' The senior mendicant says: 'Do you see it?' 'Yes, I see it.' 'Then restrain yourself in future.' 'I shall restrain myself.' That's how there is acting according to what has been admitted. And that's how certain disciplinary issues are settled, that is, by acting according to what has been admitted.

¹⁵ And how is there a verdict of further penalty? It's when a mendicant accuses a mendicant of the kind of heavy offense that entails expulsion, or close to it: 'Venerable, do you recall committing the kind of heavy offense that entails expulsion or close to it?' They say: 'No, reverend, I don't recall committing such an offense.' But though they try to get out of it, the mendicant pursues the issue: 'Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!' They say: 'Reverend, I don't recall committing a heavy offense of that nature. But I do recall committing a light offense.' But though they try to get out of it, the mendicant pursues the issue: 'Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!' They say: 'Reverend, I'll go so far as to admit this light offense even when not asked. Why wouldn't I admit a heavy offense when asked?' They say: 'You wouldn't have admitted that light offense without being asked, so why would you admit a heavy offense? Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!' They say: 'Reverend, I do recall committing the kind of heavy offense that entails expulsion or close to it. I spoke too hastily when I said that I didn't recall it.' That's how there is further penalty. And that's how certain disciplinary issues are settled, that is, by further penalty.

¹⁶ And how is there the covering over as if with grass? It's when the mendicants continually fight, quarrel, and dispute, doing and saying many things that are not proper for an ascetic. Those mendicants should all sit together in harmony. A competent mendicant of one party, having risen from their seat, arranged their robe over one shoulder, and raised their cupped palms, should inform the Saṅgha: 'Sir, let the Saṅgha listen to me. We have been continually fighting, quarreling, and disputing, doing and saying many things that are not proper for an ascetic. If it seems appropriate to the Saṅgha, then—for the benefit of these venerables and myself—I disclose in the middle of the Saṅgha by means of covering over as if with grass any offenses committed by these venerables and by myself, excepting only those that are gravely blameworthy and those connected with laypeople.' Then a competent mendicant of the other party, having risen from their seat, arranged their robe over one shoulder, and raising their cupped palms, should inform the Saṅgha: 'Sir, let the Saṅgha listen to me. We have been continually fighting, quarreling, and disputing, doing and saying many things that

are not proper for an ascetic. If it seems appropriate to the Saṅgha, then—for the benefit of these venerables and myself—I disclose in the middle of the Saṅgha by means of covering over as if with grass any offenses committed by these venerables and by myself, excepting only those that are gravely blameworthy and those connected with laypeople.’ That’s how there is the covering over as if with grass. And that’s how certain disciplinary issues are settled, that is, by covering over as if with grass.

¹⁷ Ānanda, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. What six? Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without dispute. Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness ... This too is a warm-hearted quality. Furthermore, a mendicant consistently treats their spiritual companions with mental kindness ... This too is a warm-hearted quality. Furthermore, a mendicant shares without reservation any material things they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality. Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality. Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and delivers one who applies it to the complete ending of suffering. This too is a warm-hearted quality. These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without dispute.

¹⁸ If you should proceed having undertaken these six warm-hearted qualities, do you see any criticism, large or small, that you could not endure?” “No, sir.” “That’s why, Ānanda, you should proceed having undertaken these six warm-hearted qualities. That will be for your lasting welfare and happiness.” That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

MN 105: With Sunakkhatta

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

² Now at that time several mendicants had declared their enlightenment in the Buddha's presence: "We understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'" Sunakkhatta the Licchavi heard about this.

³ He went to the Buddha, bowed, sat down to one side, and said to him,

⁴ "Sir, I have heard that several mendicants have declared their enlightenment in the Buddha's presence. I trust they did so rightly—or are there some who declared enlightenment out of overestimation?"

⁵ "Some of them did so rightly, Sunakkhatta, while others did so out of overestimation. Now, when mendicants declare enlightenment rightly, that is their truth. But when mendicants declare enlightenment out of overestimation, the Realized One thinks: 'I should teach them the Dhamma.' If the Realized One thinks he should teach them the Dhamma, but then certain futile men, having carefully planned a question, approach the Realized One and ask it, then the Realized One changes his mind."

⁶ "Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha teach the Dhamma. The mendicants will listen and remember it." "Well then, Sunakkhatta, listen and apply your mind well, I will speak." "Yes, sir," replied Sunakkhatta. The Buddha said this:

⁷ "Sunakkhatta, there are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

⁸ It's possible that a certain individual person may be intent on worldly pleasures of the flesh. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it rewarding. But when talk connected with the imperturbable is going on they don't want to listen. They don't actively listen or try to understand. They don't associate with that kind of person, and they don't find it rewarding.

⁹ Suppose a person had left their own village or town long ago, and they saw another person who had only recently left there. They would ask about whether their village was safe, with plenty of food and little disease, and the other person would tell them the news. What do you think, Sunakkhatta? Would that person want to listen to that other person? Would they actively listen and try to understand? Would they associate with that person, and find it rewarding?" "Yes, sir." "In the same

way, it's possible that a certain individual may be intent on worldly pleasures of the flesh. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it rewarding. But when talk connected with the imperturbable is going on they don't want to listen. They don't actively listen or try to understand. They don't associate with that kind of person, and they don't find it rewarding. You should know of them: 'That individual is intent on pleasures of the flesh, for they're detached from things connected with the imperturbable.'

¹⁰ It's possible that a certain individual person may be intent on the imperturbable. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it rewarding. But when talk connected with worldly pleasures of the flesh is going on they don't want to listen. They don't actively listen or try to understand. They don't associate with that kind of person, and they don't find it rewarding.

¹¹ Suppose there was a fallen, withered leaf. It's incapable of becoming green again. In the same way, an individual intent on the imperturbable has dropped the connection with worldly pleasures of the flesh. You should know of them: 'That individual is intent on the imperturbable, for they're detached from things connected with pleasures of the flesh.'

¹² It's possible that a certain individual person may be intent on the dimension of nothingness. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it rewarding. But when talk connected with the imperturbable is going on they don't want to listen. They don't actively listen or try to understand. They don't associate with that kind of person, and they don't find it rewarding.

¹³ Suppose there was a broad rock that had been broken in half, so that it could not be put back together again. In the same way, an individual intent on the dimension of nothingness has broken the connection with the imperturbable. You should know of them: 'That individual is intent on the dimension of nothingness, for they're detached from things connected with the imperturbable.'

¹⁴ It's possible that a certain individual person may be intent on the dimension of neither perception nor non-perception. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it rewarding. But when talk connected with the dimension of nothingness is going on they don't want to listen. They don't actively listen or try to understand. They don't associate with that kind of person, and they don't find it rewarding.

¹⁵ Suppose someone had eaten some satisfying food and thrown it up. What do you think, Sunakkhatta? Would that person want to eat that food again?" "No, sir. Why is that? Because that food is deemed repulsive." "In the same way, an individual intent on the dimension of neither perception nor non-perception has vomited the connection with the dimension of nothingness. You should know of them: 'That individual is intent on the dimension of neither perception nor non-perception, for they're detached from things connected with the dimension of nothingness.'

¹⁶ It's possible that a certain individual person may be rightly intent on extinguishment. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it rewarding. But when talk connected with the dimension of neither perception nor non-perception is going on they don't want to listen. They don't

actively listen or try to understand. They don't associate with that kind of person, and they don't find it rewarding.

¹⁷ Suppose there was a palm tree with its crown cut off. It's incapable of further growth. In the same way, an individual rightly intent on extinguishment has cut off the connection with the dimension of neither perception nor non-perception at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. You should know of them: 'That individual is rightly intent on extinguishment, for they're detached from things connected with the dimension of neither perception nor non-perception.'

¹⁸ It's possible that a certain mendicant might think: 'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will. I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.' Having such conceit, though it's not based in fact, they would engage in things unconducive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and ideas. Doing so, lust infects their mind, resulting in death or deadly pain.

¹⁹ Suppose a man was struck by an arrow thickly smeared with poison. Their friends and colleagues, relatives and kin would get a surgeon to treat them. The surgeon would cut open the wound with a scalpel, probe for the arrow, extract it, and expel the poison, leaving some residue behind. Imagining that no residue remained, the surgeon would say: 'My man, the dart has been extracted and the poison expelled without residue. It is still capable of harming you. Eat only suitable food. Don't eat unsuitable food, or else the wound may get infected. Regularly wash the wound and anoint the opening, or else it'll get covered with pus and blood. Don't walk too much in the wind and sun, or else dust and dirt will infect the wound. Take care of the wound, my man, heal it.'

²⁰ They'd think: 'The dart has been extracted and the poison expelled with no residue. It's not capable of harming me.' They'd eat unsuitable food, and the wound would get infected. And they wouldn't regularly wash and anoint the opening, so it would get covered in pus and blood. And they'd walk too much in the wind and sun, so dust and dirt infected the wound. And they wouldn't take care of the wound or heal it. Then both because they did what was unsuitable, and because of the residue of unclean poison, the wound would expand, resulting in death or deadly pain.

²¹ In the same way, it's possible that a certain mendicant might think: 'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will. I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.' Having such conceit, though it's not based in fact, they would engage in things unconducive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and ideas. Doing so, lust infects their mind, resulting in death or deadly pain.

²² For it is death in the training of the Noble One to resign the training and return to a lesser life. And it is deadly pain to commit one of the corrupt offenses.

²³ It's possible that a certain mendicant might think: 'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will. I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.' Being rightly intent on extinguishment, they wouldn't engage in things unconducive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and ideas. Doing so, lust wouldn't infect their mind, so no death or deadly pain would result.

²⁴ Suppose a man was struck by an arrow thickly smeared with poison. Their friends and colleagues, relatives and kin would get a surgeon to treat them. The surgeon would cut open the wound with a scalpel, probe for the arrow, extract it, and expel the poison, leaving no residue behind. Knowing that no residue remained, the surgeon would say: ‘My man, the dart has been extracted and the poison expelled with no residue. It’s not capable of harming you. Eat only suitable food. Don’t eat unsuitable food, or else the wound may get infected. Regularly wash the wound and anoint the opening, or else it’ll get covered with pus and blood. Don’t walk too much in the wind and sun, or else dust and dirt will infect the wound. Take care of the wound, my man, heal it.’

²⁵ They’d think: ‘The dart has been extracted and the poison expelled with no residue. It’s not capable of harming me.’ They’d eat suitable food, and the wound wouldn’t get infected. And they’d regularly wash and anoint the opening, so it wouldn’t get covered in pus and blood. And they wouldn’t walk too much in the wind and sun, so dust and dirt wouldn’t infect the wound. And they’d take care of the wound and heal it. Then both because they did what was suitable, and the unclean poison had left no residue, the wound would heal, and no death or deadly pain would result.

²⁶ In the same way, it’s possible that a certain mendicant might think: ‘The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will. I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.’ Being rightly intent on extinguishment, they wouldn’t engage in things un conducive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and ideas. Doing so, lust wouldn’t infect their mind, so no death or deadly pain would result.

²⁷ I’ve made up this simile to make a point. And this is the point: ‘Wound’ is a term for the six interior sense fields. ‘Poison’ is a term for ignorance. ‘Dart’ is a term for craving. ‘Probing’ is a term for mindfulness. ‘Scalpel’ is a term for noble wisdom. ‘Surgeon’ is a term for the Realized One, the perfected one, the fully awakened Buddha.

²⁸ Truly, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact. Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It’s not possible that they would apply their body or interest their mind in any attachment.

²⁹ Suppose there was a bronze goblet of beverage that had a nice color, aroma, and flavor. But it was mixed with poison. Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain. What do you think, Sunakkhatta? Would that person drink that beverage if they knew that it would result in death or deadly suffering?” “No, sir.” “In the same way, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact. Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It’s not possible that they would apply their body or interest their mind in any attachment.

³⁰ Suppose there was a lethal viper. Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain. What do you think, Sunakkhatta? Would that person give that lethal viper their hand or finger if they knew that it would result in death or deadly suffering?” “No, sir.” “In the same way, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact. Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It’s not possible that they would apply their body or interest their mind in any attachment.” That is what the Buddha said. Satisfied, Sunakkhatta of the Licchavi clan approved what the Buddha said.

MN 106: Conducive to the Imperturbable

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, sensual pleasures are impermanent, hollow, false, and deceptive. This is made by illusion, mendicants, lamented by fools. Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come; both of these are Māra’s dominion, Māra’s domain, Māra’s lair, and Māra’s range. They conduce to bad, unskillful notions such as desire, ill will, and aggression. And they create an obstacle for a noble disciple training here.

³ A noble disciple reflects on this: ‘Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come; both of these are Māra’s dominion, Māra’s domain, Māra’s lair, and Māra’s range. They conduce to bad, unskillful notions such as desire, ill will, and aggression. And they create an obstacle for a noble disciple training here. Why don’t I meditate with an abundant, expansive heart, having mastered the world and stabilized the mind? Then I will have no more bad, unskillful notions such as desire, ill will, and aggression. And by giving them up my mind, no longer limited, will become limitless and well developed.’ Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the imperturbable now, or are freed by wisdom. When their body breaks up, after death, it’s possible that that conducive consciousness will be reborn in the imperturbable. This is said to be the first way of practice suitable for attaining the imperturbable.

⁴ Furthermore, a noble disciple reflects: ‘Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come; whatever form there is, all form is the four principal states, or form derived from the four principal states.’ Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the imperturbable now, or are freed by wisdom. When their body breaks up, after death, it’s possible that that conducive consciousness will be reborn in the imperturbable. This is said to be the second way of practice suitable for attaining the imperturbable.

⁵ Furthermore, a noble disciple reflects: ‘Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come, visions in this life and in lives to come, perceptions of visions in this life and in lives to come; all of these are impermanent. And what’s impermanent is not worth approving, welcoming, or clinging to.’ Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the imperturbable now, or are freed by wisdom. When their body breaks up, after death, it’s possible that that conducive consciousness will be reborn in the imperturbable. This is said to be the third way of practice suitable for attaining the imperturbable.

⁶ Furthermore, a noble disciple reflects: ‘Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come, visions in this life and in lives to come, perceptions of visions in this life and in lives to come, and perceptions of the imperturbable; all are perceptions. Where they cease without remainder, that is peaceful, that is sublime, namely the dimension of nothingness.’ Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the dimension of nothingness now, or are freed by wisdom. When their body breaks up, after death, it’s possible that that conducive consciousness will be reborn in the dimension of nothingness. This is said to be the first way of practice suitable for attaining the dimension of nothingness.

⁷ Furthermore, a noble disciple has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: ‘This is empty of a self or what belongs to a self.’ Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the dimension of nothingness now, or are freed by wisdom. When their body breaks up, after death, it’s possible that that conducive consciousness will be reborn in the dimension of nothingness. This is said to be the second way of practice suitable for attaining the dimension of nothingness.

⁸ Furthermore, a noble disciple reflects: ‘I don’t belong to anyone anywhere! And nothing belongs to me anywhere!’ Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the dimension of nothingness now, or are freed by wisdom. When their body breaks up, after death, it’s possible that that conducive consciousness will be reborn in the dimension of nothingness. This is said to be the third way of practice suitable for attaining the dimension of nothingness.

⁹ Furthermore, a noble disciple reflects: ‘Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come, visions in this life and in lives to come, perceptions of visions in this life and in lives to come, perceptions of the imperturbable, and perceptions of the dimension of nothingness; all are perceptions. Where they cease without remainder, that is peaceful, that is sublime, namely the dimension of neither perception nor non-perception.’ Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the dimension of neither perception nor non-perception now, or are freed by wisdom. When their body breaks up, after death, it’s possible that that conducive consciousness will be reborn in the dimension of neither perception nor non-perception. This is said to be the way of practice suitable for attaining the dimension of neither perception nor non-perception.”

¹⁰ When he said this, Venerable Ānanda said to the Buddha: “Sir, take a mendicant who practices like this: ‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ In this way they gain equanimity. Would that mendicant become extinguished or not?” “One such mendicant might become extinguished, Ānanda, while another might not.” “What is the cause, sir, what is the reason for this?” “Ānanda, take a mendicant who practices like this: ‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ In this way they gain equanimity. They approve, welcome, and keep clinging to that equanimity. Their consciousness has that as support and fuel for grasping. A mendicant with fuel for grasping does not become extinguished.”

¹¹ “But sir, what is that mendicant grasping?” “The dimension of neither perception nor non-perception.” “Sir, it seems that mendicant is grasping the best thing to grasp!” “Indeed, Ānanda. For the best thing to grasp is the dimension of neither perception nor non-perception.

¹² Take a mendicant who practices like this: ‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ In this way they gain equanimity. They don’t approve, welcome, or keep clinging to that equanimity. So their consciousness doesn’t have that as support and fuel for grasping. A mendicant free of grasping becomes extinguished.”

¹³ “It’s incredible, sir, it’s amazing! It seems the Buddha has explained to us how to cross over the flood by relying on one support or another. But sir, what is noble liberation?” “Ānanda, it’s when a noble disciple reflects like this: ‘Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come, visions in this life and in lives to come, perceptions of visions in this life and in lives to come, perceptions of the imperturbable, perceptions of the dimension of nothingness, perceptions of the dimension of neither perception nor non-perception; that is substantial reality as far as substantial reality extends. But this is freedom from death, namely the liberation of the mind by not grasping.’

¹⁴ So, Ānanda, I have taught the ways of practice suitable for attaining the imperturbable, the dimension of nothingness, and the dimension of neither perception nor non-perception. I have taught how to cross the flood by relying on one support or another, and I have taught noble liberation.

¹⁵ Out of sympathy, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, Ānanda! Don’t be negligent! Don’t regret it later! This is my instruction to you.” That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

MN 107: With Moggallāna the Accountant

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in the stilt longhouse of Migāra's mother in the Eastern Monastery. Then the brahmin Moggallāna the Accountant went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

² “Worthy Gotama, in this stilt longhouse we can see gradual training, gradual progress, and gradual practice down to the last step of the staircase. Among the brahmins we can see gradual training, gradual progress, and gradual practice in recitation. Among archers we can see gradual training, gradual progress, and gradual practice in archery. Among us accountants, who earn a living by accounting, we can see gradual training, gradual progress, and gradual practice in mathematics. For when we get an apprentice we first make them count: ‘One one, two twos, three threes, four fours, five fives, six sixes, seven sevens, eight eights, nine nines, ten tens.’ We even make them count up to a hundred. Is it possible to similarly describe a gradual training, gradual progress, and gradual practice in this teaching and training?”

³ “It is possible, brahmin. Suppose a deft horse trainer were to obtain a fine thoroughbred. First of all he'd make it get used to wearing the bit. In the same way, when the Realized One gets a person fit for training they first guide them like this: ‘Come, mendicant, be ethical and restrained in the monastic code, conducting yourself well and resorting for alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.’

⁴ When they have ethical conduct, the Realized One guides them further: ‘Come, mendicant, guard your sense doors. When you see a sight with your eyes, don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, practice restraint, protect the faculty of sight, and achieve its restraint. When you hear a sound with your ears ... When you smell an odor with your nose ... When you taste a flavor with your tongue ... When you feel a touch with your body ... When you know an idea with your mind, don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, practice restraint, protect the faculty of mind, and achieve its restraint.’

⁵ When they guard their sense doors, the Realized One guides them further: ‘Come, mendicant, eat in moderation. Reflect rationally on the food that you eat: “Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.”’

⁶ When they eat in moderation, the Realized One guides them further: ‘Come, mendicant, be committed to wakefulness. Practice walking and sitting meditation by day, purifying your mind from obstacles. In the first watch of the night, continue to practice walking and sitting meditation. In the middle watch, lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last watch, get up and continue to practice walking and sitting meditation, purifying your mind from obstacles.’

⁷ When they are committed to wakefulness, the Realized One guides them further: ‘Come, mendicant, have mindfulness and situational awareness. Act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.’

⁸ When they have mindfulness and situational awareness, the Realized One guides them further: ‘Come, mendicant, frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.’

⁹ And they do so. After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

¹⁰ They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

¹¹ That’s how I instruct the mendicants who are trainees—who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary from the yoke. But for those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment—these things lead to blissful meditation in this life, and to mindfulness and awareness.”

¹² When he had spoken, Moggallāna the Accountant said to the Buddha, “When his disciples are instructed and advised like this by the worthy Gotama, do all of them achieve the ultimate goal, extinguishment, or do some of them fail?” “Some succeed, while others fail.”

¹³ “What is the cause, worthy Gotama, what is the reason why, though extinguishment is present, the path leading to extinguishment is present, and the worthy Gotama is present to encourage them, still some succeed while others fail?”

¹⁴ “Well then, brahmin, I’ll ask you about this in return, and you can answer as you like. What do you think, brahmin? Are you skilled in the road to Rājagaha?” “Yes, I am.” “What do you think, brahmin? Suppose a person was to come along who wanted to go to Rājagaha. He’d approach you and say: ‘Sir, I wish to go to Rājagaha. Please point out the road to Rājagaha.’ You’d say to them: ‘Here, my man, this road goes to Rājagaha. Go along it for an hour, and you’ll see a certain village. Go along an hour further, and you’ll see a certain town. Go along an hour further and you’ll see Rājagaha with its delightful parks, woods, meadows, and lotus ponds.’ Instructed like this by you, they might still take the wrong road, heading west. But a second person might come with the same question and receive the same instructions. Instructed by you, they might safely arrive at Rājagaha. What is the cause, brahmin, what is the reason why, though Rājagaha is present, the path leading to Rājagaha is present, and you are there to encourage them, one person takes the wrong path and heads west, while another arrives safely at Rājagaha?” “What can I do about that, worthy Gotama? I am the one who shows the way.” “In the same way, though extinguishment is present, the path leading to extinguishment is present, and I am present to encourage them, still some of my disciples, instructed and advised like this, achieve the ultimate goal, extinguishment, while some of them fail. What can I do about that, brahmin? The Realized One is the one who shows the way.”

¹⁵ When he had spoken, Moggallāna the Accountant said to the Buddha, “Worthy Gotama, there are those faithless individuals who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They’re devious, deceitful, and sneaky. They’re haughty, insolent, fickle, scurrilous, and loose-tongued. They do not guard their sense doors or eat in moderation, and they are not committed to wakefulness. They don’t care about the ascetic life, and don’t keenly respect the training. They’re indulgent and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy. They’re unmindful, lacking situational awareness and immersion, with straying minds, witless and idiotic. The worthy Gotama does not live together with these. But there are those gentlemen who went forth from the lay life to homelessness out of faith. They’re not devious, deceitful, and sneaky. They’re not haughty, insolent, fickle, scurrilous, and loose-tongued. They guard their sense doors and eat in moderation, and they are committed to wakefulness. They care about the ascetic life, and keenly respect the training. They’re not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They’re energetic and determined. They’re mindful, with situational awareness, immersion, and unified minds; wise and clever. The worthy Gotama does live together with these.

¹⁶ Of all kinds of fragrant root, spikenard is said to be the best. Of all kinds of fragrant heartwood, red sandalwood is said to be the best. Of all kinds of fragrant flower, jasmine is said to be the best. In the same way, worthy Gotama’s advice is the best of contemporary teachings.

¹⁷ Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes

can see what's there, worthy Gotama has made the Teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

MN 108: With Moggallāna the Guardian

Chapter 1

¹ So I have heard. At one time Venerable Ānanda was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. It was not long after the Buddha had become fully quenched.

² Now at that time King Ajātasattu of Magadha, son of the princess of Videha, being suspicious of King Pajjota, was having Rājagaha fortified.

³ Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Then it occurred to him, "It's too early to wander for alms in Rājagaha. Why don't I go to see the brahmin Moggallāna the Guardian at his place of work?"

⁴ So that's what he did. Moggallāna the Guardian saw Ānanda coming off in the distance and said to him, "Come, worthy Ānanda! Welcome, worthy Ānanda! It's been a long time since you took the opportunity to come here. Please, sir, sit down, here, a seat is ready." Ānanda sat down on the seat spread out, while Moggallāna took a low seat and sat to one side. Then he said to Ānanda,

⁵ "Worthy Ānanda, is there even a single mendicant who has all the same qualities in each and every way as possessed by the worthy Gotama, the perfected one, the fully awakened Buddha?" "No, brahmin, there is not. For the Blessed One gave rise to the unarisen path, gave birth to the unborn path, and explained the unexplained path. He is the knower of the path, the discoverer of the path, the expert on the path. And now the disciples live following the path; they acquire it later."

⁶ But this conversation between Ānanda and Moggallāna the Guardian was left unfinished. For just then the brahmin Vassakāra, a chief minister of Magadha, while supervising the work at Rājagaha, approached Ānanda at Moggallāna's place of work and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda, "Worthy Ānanda, what were you sitting talking about just now? What conversation was left unfinished?" So Ānanda told him of the conversation that they were having when Vassakāra arrived. Vassakāra said:

⁷ "Worthy Ānanda, is there even a single mendicant who was appointed by the worthy Gotama, saying: 'This one will be your refuge when I have passed away,' to whom you would now turn?" "No, there is not."

⁸ "But is there even a single mendicant who has been elected to such a position by the Saṅgha and appointed by several senior mendicants?" "No, there is not."

⁹ "But since you lack a refuge, worthy Ānanda, what's the reason for your harmony?" "We don't lack a refuge, brahmin, we have a refuge. The teaching is our refuge."

¹⁰ "But Worthy Ānanda, when asked whether there was even a single mendicant—either appointed by the worthy Gotama, or elected by the Saṅgha and appointed by several senior mendicants—who serves as your refuge after the Buddha passed away, to whom you now turn, you replied, 'No, there is not.' But you say that the reason for your harmony is that you have the teaching as a refuge. How

should I see the meaning of this statement?” “The Blessed One, who knows and sees, the perfected one, the fully awakened Buddha laid down training rules and recited the monastic code for the mendicants. On the day of the sabbath all of us who live in dependence on one village district gather together as one. We invite one who transmits the code to recite it. If anyone remembers an offense or transgression while they’re reciting, we make them act in line with the teaching and in line with the instructions. It’s not the good fellows who make us act, it’s the teaching that makes us act.”

¹¹ “Worthy Ānanda, is there even a single mendicant who you honor, respect, revere, venerate, and rely on?” “There is not, brahmin.” “Worthy Ānanda, when asked whether there was even a single mendicant—either appointed by the worthy Gotama,

¹² or elected by the Saṅgha and appointed by several senior mendicants— who serves as your refuge after the Buddha passed away, to whom you now turn, you replied, ‘No, there is not.’ And when asked whether there is even a single mendicant who you honor, respect, revere, venerate, and rely on, you replied, ‘There is not.’ How should I see the meaning of this statement?”

¹³ “There are ten inspiring things explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. We honor anyone in whom these things are found. What ten?

¹⁴ It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

¹⁵ They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically.

¹⁶ They’re content with robes, almsfood, lodgings, and medicines and supplies for the sick.

¹⁷ They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

¹⁸ They wield the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the realm of divinity.

¹⁹ With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far.

²⁰ They understand the minds of other beings and individuals, having encompassed them with their own mind. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind ... They understand unfreed mind as ‘unfreed mind’.

²¹ They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They

remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

²² With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

²³ They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. These are the ten inspiring things explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. We honor anyone in whom these things are found, and rely on them.”

²⁴ When he had spoken, Vassakāra addressed General Upananda, “What do you think, general? Do these venerables honor, respect, revere, and venerate those who are worthy?” “Indeed they do. For if these venerables were not to honor, respect, revere, and venerate them, who then would they honor?”

²⁵ Then Vassakāra said to Ānanda, “Where are you staying at present?” “In the Bamboo Grove, brahmin.” “I hope the Bamboo Grove is delightful, quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat?” “Indeed it is, brahmin. And it is like that owing to such protectors and guardians as yourself.” “Surely, worthy Ānanda, it is owing to the good fellows who meditate, making a habit of meditating. For the good fellows do in fact meditate and make a habit of meditating. This one time, worthy Ānanda, worthy Gotama was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. So I went there to see him. And there he spoke about meditation in many ways. He meditated, and made a habit of meditating. And he praised all kinds of meditation.”

²⁶ “No, brahmin, the Buddha did not praise all kinds of meditation, nor did he dispraise all kinds of meditation. And what kind of meditation did he not praise? It’s when someone’s heart is overcome and mired in sensual desire, and they don’t truly understand the escape from sensual desire that has arisen. Hiding sensual desire within, they meditate and concentrate and contemplate and ruminate. Their heart is overcome and mired in ill will ... dullness and drowsiness ... restlessness and remorse ... doubt, and they don’t truly know and see the escape from doubt that has arisen. Hiding doubt within, they meditate and concentrate and contemplate and ruminate. The Buddha didn’t praise this kind of meditation.

²⁷ And what kind of meditation did he praise? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ With the giving up of pleasure and pain and the disappearance of former

happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. The Buddha praised this kind of meditation.”

²⁸ “Well, worthy Ānanda, it seems that worthy Gotama criticized the kind of meditation that deserves criticism and praised that deserving of praise. Well, now, worthy Ānanda, I must go. I have many duties, and much to do.” “Please, brahmin, go at your convenience.” Then Vassakāra the brahmin, having approved and agreed with what Venerable Ānanda said, rose from his seat and left.

²⁹ Soon after he had left, Moggallāna the Guardian said to Ānanda, “Worthy Ānanda, you still haven’t answered my question.” “But brahmin, didn’t I say: ‘There is no single mendicant who has all the same qualities in each and every way as possessed by the worthy Gotama, the perfected one, the fully awakened Buddha. For the Blessed One gave rise to the unarisen path, gave birth to the unborn path, and explained the unexplained path. He is the knower of the path, the discoverer of the path, the expert on the path. And now the disciples live following the path; they acquire it later.’”

MN 109: The Longer Discourse on the Full-Moon Night

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattṥī in the stilt longhouse of Migāra’s mother in the Eastern Monastery.

² Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.

³ Then one of the monks rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and said, “Sir, I’d like to ask the Buddha about a certain point, if you’d take the time to answer.” “Well then, monk, take your own seat and ask what you wish.” That monk took his seat and said to the Buddha:

⁴ “Sir, are these the five grasping aggregates: form, feeling, perception, choices, and consciousness?” “Yes, they are,” replied the Buddha. Saying “Good, sir”, that monk approved and agreed with what the Buddha said. Then he asked another question:

⁵ “But sir, what is the root of these five grasping aggregates?” “These five grasping aggregates are rooted in desire.”

⁶ “But sir, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?” “Neither. The desire and greed for the five grasping aggregates is the grasping there.”

⁷ “But sir, can there be disparity in desire and greed for the five grasping aggregates?” “There can,” said the Buddha. “It’s when someone thinks: ‘In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!’ That’s how there can be disparity in desire and greed for the five grasping aggregates.”

⁸ “Sir, what is the scope of the term ‘aggregates’ as applied to the aggregates?” “Any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: this is called the aggregate of form. Any kind of feeling at all ... Any kind of perception at all ... Any kind of choices at all ... Any kind of consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: this is called the aggregate of consciousness. That’s the scope of the term ‘aggregates’ as applied to the aggregates.”

⁹ “What is the cause, sir, what is the reason why the aggregate of form is found? What is the cause, what is the reason why the aggregate of feeling ... perception ... choices ... consciousness is found?” “The four principal states are the reason why the aggregate of form is found. Contact is the reason why the aggregates of feeling, perception, and choices are found. Name and form are the reasons why the aggregate of consciousness is found.”

¹⁰ “But sir, how does substantialist view come about?” “It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling as self, self as having feeling, feeling in self, or self in feeling. They regard perception as self, self as having perception, perception in self, or self in perception. They regard choices as self, self as having choices, choices in self, or self in choices. They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s how substantialist view comes about.”

¹¹ “But sir, how does substantialist view not come about?” “It’s when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons. They don’t regard form as self, self as having form, form in self, or self in form. They don’t regard feeling as self, self as having feeling, feeling in self, or self in feeling. They don’t regard perception as self, self as having perception, perception in self, or self in perception. They don’t regard choices as self, self as having choices, choices in self, or self in choices. They don’t regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s how substantialist view does not come about.”

¹² “Sir, what’s the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness?” “The pleasure and happiness that arise from form: this is its gratification. That form is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for form: this is its escape. The pleasure and happiness that arise from feeling ... perception ... choices ... consciousness: this is its gratification. That consciousness is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for consciousness: this is its escape.”

¹³ “Sir, how does one know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and externally for all signs?” “One truly sees any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ One truly sees any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’ That’s how to know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and externally for all signs.”

¹⁴ Now at that time one of the monks had the thought, “So it seems, worthy sir, that form, feeling, perception, choices, and consciousness are not-self. Then how will the deeds done by not-self affect the self?” But the Buddha, knowing that monk’s train of thought, addressed the monks: “It’s possible that some futile person here—unknowing and ignorant, his mind dominated by craving—thinks he can overstep the Teacher’s instructions. He thinks: ‘So it seems, worthy sir, that form, feeling, perception, choices, and consciousness are not-self. Then how will the deeds done by not-self affect the self?’ Now, monks, you have been educated by me in questioning with regard to all these things in all such cases.

¹⁵ What do you think, monks? Is form permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir."

¹⁶ "What do you think, monks? Is feeling ... perception ... choices ... consciousness permanent or impermanent?" "Impermanent, sir." "But if it's impermanent, is it suffering or happiness?" "Suffering, sir." "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?" "No, sir." "So you should truly see any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: *all* form—with right understanding: 'This is not mine, I am not this, this is not my self.'

¹⁷ You should truly see any kind of feeling ... perception ... choices ... consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

¹⁸ Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.' That is what the Buddha said. Satisfied, the monks approved what the Buddha said. And while this discourse was being spoken, the minds of sixty monks were freed from defilements by not grasping.

MN 110: The Shorter Discourse on the Full-Moon Night

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in the stilt longhouse of Migāra’s mother in the Eastern Monastery.

² Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them,

³ “Monks, could an untrue person know of an untrue person: ‘This worthy one is an untrue person’?” “No, sir.” “Good, monks! It’s impossible, it can’t happen, that an untrue person could know of an untrue person: ‘This worthy one is an untrue person.’ But could an untrue person know of a true person: ‘This worthy one is a true person’?” “No, sir.” “Good, monks! That too is impossible.

⁴ An untrue person has bad qualities, is devoted to untrue persons, and has the intentions, counsel, speech, actions, views, and giving of an untrue person.

⁵ And how does an untrue person have bad qualities? It’s when an untrue person is faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless. That’s how an untrue person has bad qualities.

⁶ And how is an untrue person devoted to untrue persons? It’s when an untrue person is a friend and companion of ascetics and brahmins who are faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless. That’s how an untrue person is devoted to untrue persons.

⁷ And how does an untrue person have the intentions of an untrue person? It’s when an untrue person intends to hurt themselves, hurt others, and hurt both. That’s how an untrue person has the intentions of an untrue person.

⁸ And how does an untrue person offer the counsel of an untrue person? It’s when an untrue person offers counsel that hurts themselves, hurts others, and hurts both. That’s how an untrue person offers the counsel of an untrue person.

⁹ And how does an untrue person have the speech of an untrue person? It’s when an untrue person uses speech that’s false, backbiting, harsh, and nonsensical. That’s how an untrue person has the speech of an untrue person.

¹⁰ And how does an untrue person have the action of an untrue person? It’s when an untrue person kills living creatures, steals, and commits sexual misconduct. That’s how an untrue person has the actions of an untrue person.

¹¹ And how does an untrue person have the view of an untrue person? It’s when an untrue person has such a view: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good

and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.' That's how an untrue person has the view of an untrue person.

¹² And how does an untrue person give the gifts of an untrue person? It's when an untrue person gives a gift carelessly, not with their own hand, and thoughtlessly. They give the dregs, and they give without consideration for consequences. That's how an untrue person gives the gifts of an untrue person.

¹³ That untrue person—who has such bad qualities, is devoted to untrue persons, and has the intentions, counsel, speech, actions, views, and giving of an untrue person— when their body breaks up, after death, is reborn in the place where untrue persons are reborn. And what is the place where untrue persons are reborn? Hell or the animal realm.

¹⁴ Monks, could a true person know of a true person: 'This worthy one is a true person'?" "Yes, sir." "Good, monks! It is possible that a true person could know of a true person: 'This worthy one is a true person.' But could a true person know of an untrue person: 'This worthy one is an untrue person'?" "Yes, sir."

¹⁵ "Good, monks! That too is possible. A true person has good qualities, is devoted to true persons, and has the intentions, counsel, speech, actions, views, and giving of a true person.

¹⁶ And how does a true person have good qualities? It's when a true person is faithful, conscientious, prudent, learned, energetic, mindful, and wise. That's how a true person has good qualities.

¹⁷ And how is a true person devoted to true persons? It's when a true person is a friend and companion of ascetics and brahmins who are faithful, conscientious, prudent, learned, energetic, mindful, and wise. That's how a true person is devoted to true persons.

¹⁸ And how does a true person have the intentions of a true person? It's when a true person doesn't intend to hurt themselves, hurt others, and hurt both. That's how a true person has the intentions of a true person.

¹⁹ And how does a true person offer the counsel of a true person? It's when a true person offers counsel that doesn't hurt themselves, hurt others, and hurt both. That's how a true person offers the counsel of a true person.

²⁰ And how does a true person have the speech of a true person? It's when a true person refrains from speech that's false, backbiting, harsh, or nonsensical. That's how a true person has the speech of a true person.

²¹ And how does a true person have the action of a true person? It's when a true person refrains from killing living creatures, stealing, and sexual misconduct. That's how a true person has the action of a true person.

²² And how does a true person have the view of a true person? It's when a true person has such a view: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.' That's how a true person has the view of a true person.

²³ And how does a true person give the gifts of a true person? It's when a true person gives a gift carefully, with their own hand, and thoughtfully. They don't give the dregs, and they give with consideration for consequences. That's how a true person gives the gifts of a true person.

²⁴ That true person—who has such good qualities, is devoted to true persons, and has the intentions, counsel, speech, actions, views, and giving of a true person— when their body breaks up, after death, is reborn in the place where true persons are reborn. And what is the place where true persons are reborn? A state of greatness among gods or humans.”

²⁵ That is what the Buddha said. Satisfied, the monks approved what the Buddha said.

MN 111: One by One

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!" "Venerable sir," they replied. The Buddha said this:

² "Sāriputta is astute, mendicants. He has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. For a fortnight he practiced discernment of phenomena one by one. And this is how he did it.

³ Quite secluded from sensual pleasures, secluded from unskillful qualities, he entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

⁴ And he distinguished the phenomena of the first absorption one by one: placing and keeping and rapture and bliss and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away. He understood: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' Regarding those phenomena, he meditated without getting involved or shying away, independent, untied, liberated, detached, with mind free of boundaries. He understood: 'There is an escape beyond.' Repeated practice of that confirmed this for him.

⁵ Furthermore, as the placing of the mind and keeping it connected were stilled, he entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

⁶ And he distinguished the phenomena of the second absorption one by one: internal confidence and rapture and bliss and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away. He understood: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' Regarding those phenomena, he meditated without getting involved or shying away, independent, untied, liberated, detached, with mind free of boundaries. He understood: 'There is an escape beyond.' Repeated practice of that confirmed this for him.

⁷ Furthermore, with the fading away of rapture, he entered and remained in the third absorption, where he meditated with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

⁸ And he distinguished the phenomena of the third absorption one by one: bliss and mindfulness and awareness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as

they arose, as they remained, and as they went away. He understood: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' Regarding those phenomena, he meditated without getting involved or shying away, independent, untied, liberated, detached, with mind free of boundaries. He understood: 'There is an escape beyond.' Repeated practice of that confirmed this for him.

⁹ Furthermore, with the giving up of pleasure and pain, and the disappearance of former happiness and sadness, he entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

¹⁰ And he distinguished the phenomena of the fourth absorption one by one: equanimity and neutral feeling and mental unconcern due to tranquility and pure mindfulness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away. He understood: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' Regarding those phenomena, he meditated without getting involved or shying away, independent, untied, liberated, detached, his mind without boundaries. He understood: 'There is an escape beyond.' Repeated practice of that confirmed this for him.

¹¹ Furthermore, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', he entered and remained in the dimension of infinite space.

¹² And he distinguished the phenomena of the dimension of infinite space one by one: the perception of the dimension of infinite space and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away. He understood: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' Regarding those phenomena, he meditated without getting involved or shying away, independent, untied, liberated, detached, with mind free of boundaries. He understood: 'There is an escape beyond.' Repeated practice of that confirmed this for him.

¹³ Furthermore, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', he entered and remained in the dimension of infinite consciousness.

¹⁴ And he distinguished the phenomena of the dimension of infinite consciousness one by one: the perception of the dimension of infinite consciousness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away. He understood: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' Regarding those phenomena, he meditated without getting involved or shying away, independent, untied, liberated, detached, his mind free of limits. He understood: 'There is an escape beyond.' Repeated practice of that confirmed this for him.

¹⁵ Furthermore, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', he entered and remained in the dimension of nothingness.

¹⁶ And he distinguished the phenomena of the dimension of nothingness one by one: the perception of the dimension of nothingness and unification of mind; contact, feeling, perception, intention,

mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away. He understood: ‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’ Regarding those phenomena, he meditated without getting involved or shying away, independent, untied, liberated, detached, with mind free of boundaries. He understood: ‘There is an escape beyond.’ Repeated practice of that confirmed this for him.

¹⁷ Furthermore, going totally beyond the dimension of nothingness, he entered and remained in the dimension of neither perception nor non-perception.

¹⁸ And he emerged from that attainment with mindfulness. Then he contemplated the phenomena of that attainment that had passed, ceased, and perished: ‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’ Regarding those phenomena, he meditated without getting involved or shying away, independent, untied, liberated, detached, his mind without boundaries. He understood: ‘There is an escape beyond.’ Repeated practice of that confirmed this for him.

¹⁹ Furthermore, going totally beyond the dimension of neither perception nor non-perception, he entered and remained in the cessation of perception and feeling. And, having seen with wisdom, his defilements came to an end.

²⁰ And he emerged from that attainment with mindfulness. Then he contemplated the phenomena of that attainment that had passed, ceased, and perished: ‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’ Regarding those phenomena, he meditated without getting involved or shying away, independent, untied, liberated, detached, with mind free of boundaries. He understood: ‘There is no escape beyond.’ By cultivating that he confirmed that there is not.

²¹ And if there’s anyone of whom it may be rightly said that they have attained mastery and perfection in noble ethics, immersion, wisdom, and freedom, it’s Sāriputta.

²² And if there’s anyone of whom it may be rightly said that they’re the Buddha’s bosom son, born from his mouth, born of the teaching, created by the teaching, heir in the teaching, not in things of the flesh, it’s Sāriputta.

²³ Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 112: The Sixfold Purification

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Take a mendicant who declares enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.”’

³ You should neither approve nor reject that mendicant’s statement. Rather, you should question them: ‘Reverend, these four kinds of expression have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. What four? Saying you’ve seen, heard, thought, or known something, and you have. These are the four kinds of expression rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. How does the venerable know and see regarding these four kinds of expression so that your mind is freed from defilements by not grasping?’

⁴ For a mendicant with defilements ended—who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—it is in line with the teaching to answer: ‘Regarding what is seen, reverends, I live without getting involved or shying away, independent, untied, liberated, detached, with mind free of boundaries. Regarding what is heard ... thought ... or known, I live without getting involved or shying away, independent, untied, liberated, detached, with mind free of boundaries. That is how I know and see regarding these four kinds of expression so that my mind is freed from defilements by not grasping.’

⁵ Saying ‘Good!’ you should applaud and cheer that mendicant’s statement, then ask a further question: ‘Reverend, these five grasping aggregates have been rightly explained by the Buddha. What five? That is: the grasping aggregates of form, feeling, perception, choices, and consciousness. These are the five grasping aggregates that have been rightly explained by the Buddha. How does the venerable know and see regarding these five grasping aggregates so that your mind is freed from defilements by not grasping?’

⁶ For a mendicant with defilements ended it is in line with the teaching to answer: ‘Reverends, knowing that form is powerless, faded, and unreliable, I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of attraction, grasping, mental fixation, insistence, and underlying tendency for form. Knowing that feeling ... perception ... choices ... consciousness is powerless, faded, and unreliable, I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of attraction, grasping, mental fixation,

insistence, and underlying tendency for consciousness. That is how I know and see regarding these five grasping aggregates so that my mind is freed from defilements by not grasping.’

⁷ Saying ‘Good!’ you should applaud and cheer that mendicant’s statement, then ask a further question: ‘Reverend, these six elements have been rightly explained by the Buddha. What six? The elements of earth, water, fire, air, space, and consciousness. These are the six elements that have been rightly explained by the Buddha. How does the venerable know and see regarding these six elements so that your mind is freed from defilements by not grasping?’

⁸ For a mendicant with defilements ended it is in line with the teaching to answer: ‘Reverends, I’ve not taken the earth element as self, nor is there a self based on the earth element. And I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of attraction, grasping, mental fixation, insistence, and underlying tendency based on the earth element. I’ve not taken the water element ... fire element ... air element ... space element ... consciousness element as self, nor is there a self based on the consciousness element. And I understand that my mind is freed through the ending of attraction based on the consciousness element. That is how I know and see regarding these six elements so that my mind is freed from defilements by not grasping.’

⁹ Saying ‘Good!’ you should applaud and cheer that mendicant’s statement, then ask a further question: ‘Reverend, these six interior and exterior sense fields have been rightly explained by the Buddha. What six? The eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and ideas. These are the six interior and exterior sense fields that have been rightly explained by the Buddha. How does the venerable know and see regarding these six interior and exterior sense fields so that your mind is freed from defilements by not grasping?’

¹⁰ For a mendicant with defilements ended it is in line with the teaching to answer: ‘I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of desire and greed and relishing and craving; attraction, grasping, mental fixation, insistence, and underlying tendency for the eye, sights, eye consciousness, and things knowable by eye consciousness. I understand that my mind is freed through the ending of desire for the ear ... nose ... tongue ... body ... mind, ideas, mind consciousness, and things knowable by mind consciousness. That is how I know and see regarding these six interior and exterior sense fields so that my mind is freed from defilements by not grasping.’

¹¹ Saying ‘Good!’ you should applaud and cheer that mendicant’s statement, then ask a further question: ‘Sir, how does the venerable know and see so that he has eradicated I-making, mine-making, and the underlying tendency to conceit for this conscious body and externally for all signs?’

¹² For a mendicant with defilements ended it is in line with the teaching to answer: ‘Formerly, reverends, when I was still a layperson, I was ignorant. Then the Realized One or one of his disciples taught me the Dhamma. I gained faith in the Realized One, and reflected: “Life at home is cramped and dirty, life gone forth is wide open. It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?”

¹³ After some time I gave up a large or small fortune, and a large or small family circle. I shaved off hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. Once I had gone forth, I took up the training and livelihood of the mendicants. I gave up killing living creatures,

renouncing the rod and the sword. I was scrupulous and kind, living full of sympathy for all living beings. I gave up stealing. I took only what's given, and expected only what's given. I kept myself clean by not thieving. I gave up unchastity. I became chaste, set apart, refraining from the vulgar act of sex. I gave up lying. I spoke the truth and stuck to the truth. I was honest and dependable, not tricking the world with my words. I gave up backbiting. I didn't repeat in one place what I heard in another so as to divide people against each other. Instead, I reconciled those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony. I gave up harsh speech. I spoke in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people. I gave up talking nonsense. My words were timely, true, and meaningful, in line with the teaching and training. I said things at the right time which are valuable, reasonable, succinct, and beneficial.

¹⁴ I refrained from injuring plants and seeds. I ate in one part of the day, abstaining from eating at night and food at the wrong time. I refrained from seeing shows of dancing, singing, and music. I refrained from attiring and adorning myself with garlands, fragrance, and makeup. I refrained from high and luxurious beds. I refrained from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chicken and pigs, elephants, cows, horses, and mares, and fields and land. I refrained from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence. I became content with robes to look after the body and almsfood to look after the belly. Wherever I went, I set out taking only these things. Like a bird: wherever it flies, wings are its only burden. In the same way, I became content with robes to look after the body and almsfood to look after the belly. Wherever I went, I set out taking only these things. When I had this spectrum of noble ethics, I experienced a blameless happiness inside myself.

¹⁵ When I saw a sight with my eyes, I didn't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, I practiced restraint, protecting the faculty of sight, and achieving its restraint. When I heard a sound with my ears ... When I smelled an odor with my nose ... When I tasted a flavor with my tongue ... When I felt a touch with my body ... When I knew an idea with my mind, I didn't get caught up in the features and details. If the faculty of the mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, I practiced restraint, protecting the faculty of the mind, and achieving its restraint. When I had this noble sense restraint, I experienced an unsullied bliss inside myself.

¹⁶ I acted with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. When I had this spectrum of noble ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, I frequented a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, I returned from almsround, sat down cross-legged, set my body straight, and brought mindfulness to the present.

¹⁷ Giving up covetousness for the world, I meditated with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, I meditated with a mind rid of ill will, full

of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, I meditated with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, I meditated without restlessness, my mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, I meditated having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

¹⁸ I gave up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption ... third absorption ... fourth absorption.

¹⁹ When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: “This is suffering” ... “This is the origin of suffering” ... “This is the cessation of suffering” ... “This is the practice that leads to the cessation of suffering”. I truly understood: “These are defilements” ... “This is the origin of defilements” ... “This is the cessation of defilements” ... “This is the practice that leads to the cessation of defilements”.

²⁰ Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed. I understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” That is how I know and see so that I have eradicated I-making, mine-making, and the underlying tendency to conceit for this conscious body and externally for all signs.’

²¹ Saying ‘Good!’ you should applaud and cheer that mendicant’s statement, and then say to them: ‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions!’” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 113: A True Person

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, I will teach you the qualities of a true person and the qualities of an untrue person. Listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

³ “And what is a quality of an untrue person? Take an untrue person who has gone forth from an eminent family. They reflect: ‘I have gone forth from an eminent family, unlike these other mendicants.’ And they glorify themselves and put others down on account of that. This is a quality of an untrue person. A true person reflects: ‘It’s not because of one’s eminent family that thoughts of greed, hate, or delusion come to an end. Even if someone has not gone forth from an eminent family, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.’ Keeping the practice to themselves, they don’t glorify themselves and put others down on account of their eminent family. This is a quality of a true person.

⁴ Furthermore, take an untrue person who has gone forth from a great family ... from a wealthy family ... from an exceptionally wealthy family. They reflect: ‘I have gone forth from an exceptionally wealthy family, unlike these other mendicants.’ And they glorify themselves and put others down on account of that. This too is a quality of an untrue person. A true person reflects: ‘It’s not because of one’s exceptionally wealthy family that thoughts of greed, hate, or delusion come to an end. Even if someone has not gone forth from an exceptionally wealthy family, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.’ Keeping the practice to themselves, they don’t glorify themselves and put others down on account of their exceptionally wealthy family. This too is a quality of a true person.

⁵ Furthermore, take an untrue person who is well-known and famous. They reflect: ‘I’m well-known and famous. These other mendicants are obscure and insignificant.’ And they glorify themselves and put others down on account of that. This too is a quality of an untrue person. A true person reflects: ‘It’s not because of one’s fame that thoughts of greed, hate, or delusion come to an end. Even if someone is not well-known and famous, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.’ Keeping the practice to themselves, they don’t glorify themselves and put others down on account of their fame. This too is a quality of a true person.

⁶ Furthermore, take an untrue person who receives robes, almsfood, lodgings, and medicines and supplies for the sick. They reflect: ‘I receive robes, almsfood, lodgings, and medicines and supplies for the sick, unlike these other mendicants.’ And they glorify themselves and put others down on account of that. This too is a quality of an untrue person. A true person reflects: ‘It’s not because of

one's material things that thoughts of greed, hate, or delusion come to an end. Even if someone doesn't receive robes, almsfood, lodgings, and medicines and supplies for the sick, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.' Keeping the practice to themselves, they don't glorify themselves and put others down on account of their material things. This too is a quality of a true person.

⁷ Furthermore, take an untrue person who is very learned ...

⁸ who is an expert in the monastic law ...

⁹ who is a Dhamma teacher ...

¹⁰ who dwells in the wilderness ...

¹¹ who is a rag robe wearer ...

¹² who eats only almsfood ...

¹³ who stays at the root of a tree ...

¹⁴ who stays in a charnel ground ... who stays in the open air ... who never lies down ... who sleeps wherever they lay their mat ... who eats in one sitting per day. They reflect: 'I eat in one sitting per day, unlike these other mendicants.' And they glorify themselves and put others down on account of that. This too is a quality of an untrue person. A true person reflects: 'It's not because of eating in one sitting per day that thoughts of greed, hate, or delusion come to an end. Even if someone eats in more than one sitting per day, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.' Keeping the practice to themselves, they don't glorify themselves and put others down on account of their eating in one sitting per day. This too is a quality of a true person.

¹⁵ Furthermore, take an untrue person who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They reflect: 'I have attained the first absorption, unlike these other mendicants.' And they glorify themselves and put others down on account of that. This too is a quality of an untrue person. A true person reflects: 'The Buddha has spoken of not being determined even by the attainment of the first absorption. For however they imagine it, it turns out to be something else.' Keeping to themselves the fact that they are not determined by that, they don't glorify themselves and put others down on account of their attainment of the first absorption. This too is a quality of a true person.

¹⁶ Furthermore, take an untrue person who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption ... third absorption ... fourth absorption. They reflect: 'I have attained the fourth absorption, unlike these other mendicants.' And they glorify themselves and put others down on account of that. This too is a quality of an untrue person. A true person reflects: 'The Buddha has spoken of not being determined even by the attainment of the fourth absorption. For however they imagine it, it turns out to be something else.' Keeping to themselves the fact that they are not determined by that, they don't glorify themselves and put others down on account of their attainment of the fourth absorption. This too is a quality of a true person.

¹⁷ Furthermore, take an untrue person who, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space ...

¹⁸ the dimension of infinite consciousness ...

¹⁹ the dimension of nothingness ...

²⁰ the dimension of neither perception nor non-perception. They reflect: 'I have attained the dimension of neither perception nor non-perception, unlike these other mendicants.' And they glorify themselves and put others down on account of that. This too is a quality of an untrue person. A true person reflects: 'The Buddha has spoken of not being determined even by the attainment of the dimension of neither perception nor non-perception. For however they imagine it, it turns out to be something else.' Keeping to themselves the fact that they are not determined by that, they don't glorify themselves and put others down on account of their attainment of the dimension of neither perception nor non-perception. This too is a quality of a true person.

²¹ Furthermore, take a true person who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is a mendicant who does not conceive with anything, does not conceive regarding anything, does not conceive through anything." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 114: What Should and Should Not Be Cultivated

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, I will teach you an exposition of the teaching on what should and should not be cultivated. Listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

³ “I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of bodily behavior. I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of verbal behavior. I say that there are two kinds of mental behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of mental behavior. I say that there are two arisings of thought: that which you should cultivate, and that which you should not cultivate. And each of these is an arising of thought. I say that there are two acquisitions of perception: that which you should cultivate, and that which you should not cultivate. And each of these is an acquisition of perception. I say that there are two acquisitions of views: that which you should cultivate, and that which you should not cultivate. And each of these is an acquisition of views. I say that there are two kinds of incarnation: that which you should cultivate, and that which you should not cultivate. And these are equally incarnation.”

⁴ When he said this, Venerable Sāriputta said to the Buddha, “Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.

⁵ ‘I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of bodily behavior.’ That’s what the Buddha said, but why did he say it? You should not cultivate the kind of bodily behavior which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of bodily behavior which causes unskillful qualities to decline while skillful qualities grow. And what kind of bodily behavior causes unskillful qualities to grow while skillful qualities decline? It’s when someone kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to living beings. They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness. They commit sexual misconduct. They have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal. That kind of bodily

behavior causes unskillful qualities to grow while skillful qualities decline. And what kind of bodily behavior causes unskillful qualities to decline while skillful qualities grow? It's when someone gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness. They give up sexual misconduct. They don't have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal. That kind of bodily behavior causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of bodily behavior.' That's what the Buddha said, and this is why he said it.

⁶ 'I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of verbal behavior.' That's what the Buddha said, but why did he say it? You should not cultivate the kind of verbal behavior which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of verbal behavior which causes unskillful qualities to decline while skillful qualities grow. And what kind of verbal behavior causes unskillful qualities to grow while skillful qualities decline? It's when someone lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my man, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.' Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason. They backbite. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division. They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion. They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless. That kind of verbal behavior causes unskillful qualities to grow while skillful qualities decline. And what kind of verbal behavior causes unskillful qualities to decline while skillful qualities grow? It's when someone gives up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my friend, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason. They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people. They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. That kind of verbal behavior causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you

should not cultivate. And each of these is a kind of verbal behavior.’ That’s what the Buddha said, and this is why he said it.

⁷ ‘I say that there are two kinds of mental behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of mental behavior.’ That’s what the Buddha said, but why did he say it? You should not cultivate the kind of mental behavior which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of mental behavior which causes unskillful qualities to decline while skillful qualities grow. And what kind of mental behavior causes unskillful qualities to grow while skillful qualities decline? It’s when someone is covetous. They covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’ They have ill will and malicious intentions: ‘May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!’ That kind of mental behavior causes unskillful qualities to grow while skillful qualities decline. And what kind of mental behavior causes unskillful qualities to decline while skillful qualities grow? It’s when someone is content. They don’t covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’ They have a kind heart and loving intentions: ‘May these sentient beings live free of enmity and ill will, untroubled and happy!’ That kind of mental behavior causes unskillful qualities to decline while skillful qualities grow. ‘I say that there are two kinds of mental behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of mental behavior.’ That’s what the Buddha said, and this is why he said it.

⁸ ‘I say that there are two arisings of thought: that which you should cultivate, and that which you should not cultivate. And each of these is an arising of thought.’ That’s what the Buddha said, but why did he say it? You should not cultivate the arising of thought which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the arising of thought which causes unskillful qualities to decline while skillful qualities grow. And what arising of thought causes unskillful qualities to grow while skillful qualities decline? It’s when someone is covetous, and lives with their heart full of covetousness. They are malicious, and live with their heart full of ill will. They’re hurtful, and live with their heart intent on harm. That arising of thought causes unskillful qualities to grow while skillful qualities decline. And what arising of thought causes unskillful qualities to decline while skillful qualities grow? It’s when someone is content, and lives with their heart full of contentment. They have good will, and live with their heart full of good will. They’re kind, and live with their heart full of kindness. That arising of thought causes unskillful qualities to decline while skillful qualities grow. ‘I say that there are two arisings of thought: that which you should cultivate, and that which you should not cultivate. And each of these is an arising of thought.’ That’s what the Buddha said, and this is why he said it.

⁹ ‘I say that there are two acquisitions of perception: that which you should cultivate, and that which you should not cultivate. And each of these is an acquisition of perception.’ That’s what the Buddha said, but why did he say it? You should not cultivate the acquisition of perception which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the acquisition of perception which causes unskillful qualities to decline while skillful qualities grow. And what acquisition of perception causes unskillful qualities to grow while skillful qualities decline? It’s when someone is covetous, and lives with their perception full of covetousness. They are malicious, and live with their perception full of ill will. They’re hurtful, and live with their perception intent on

harm. That acquisition of perception causes unskillful qualities to grow while skillful qualities decline. And what acquisition of perception causes unskillful qualities to decline while skillful qualities grow? It's when someone is content, and lives with their perception full of contentment. They have good will, and live with their perception full of good will. They're kind, and live with their perception full of kindness. That acquisition of perception causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two acquisitions of perception: that which you should cultivate, and that which you should not cultivate. And each of these is an acquisition of perception.' That's what the Buddha said, and this is why he said it.

¹⁰ 'I say that there are two acquisitions of views: that which you should cultivate, and that which you should not cultivate. And each of these is an acquisition of views.' That's what the Buddha said, but why did he say it? You should not cultivate the acquisition of views which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the acquisition of views which causes unskillful qualities to decline while skillful qualities grow. And what acquisition of views causes unskillful qualities to grow while skillful qualities decline? It's when someone has such a view: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.' That acquisition of views causes unskillful qualities to grow while skillful qualities decline. And what acquisition of views causes unskillful qualities to decline while skillful qualities grow? It's when someone has such a view: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.' That acquisition of views causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two acquisitions of views: that which you should cultivate, and that which you should not cultivate. And each of these is an acquisition of views.' That's what the Buddha said, and this is why he said it.

¹¹ 'I say that there are two kinds of incarnation: that which you should cultivate, and that which you should not cultivate. And these are equally incarnation.' That's what the Buddha said, but why did he say it? You should not cultivate the kind of incarnation that causes unskillful qualities to grow while skillful qualities decline. You should cultivate the kind of incarnation that causes unskillful qualities to decline while skillful qualities grow. And what kind of incarnation causes unskillful qualities to grow while skillful qualities decline? For one who generates a hurtful incarnation not for the sake of the state of perfection, unskillful qualities grow while skillful qualities decline. And what kind of incarnation causes unskillful qualities to decline while skillful qualities grow? For one who generates a pleasing incarnation for the sake of the state of perfection, unskillful qualities decline while skillful qualities grow. 'I say that there are two kinds of incarnation: that which you should cultivate, and that which you should not cultivate. And these are equally incarnation.' That's what the Buddha said, and this is why he said it.

¹² Sir, that's how I understand the detailed meaning of the Buddha's brief statement."

¹³ "Good, good, Sāriputta! It's good that you understand the detailed meaning of my brief statement in this way."

¹⁴ And the Buddha went on to repeat and endorse Venerable Sāriputta's explanation in full. Then he went on to explain further:

¹⁵ "I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate. I say that there are two kinds of sound known by the ear ... two kinds of smell known by the nose ... two kinds of taste known by the tongue ... two kinds of touch known by the body ... two kinds of idea known by the mind: that which you should cultivate, and that which you should not cultivate."

¹⁶ When he said this, Venerable Sāriputta said to the Buddha: "Sir, this is how I understand the detailed meaning of the Buddha's brief statement."

¹⁷ 'I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate.' That's what the Buddha said, but why did he say it? You should not cultivate the kind of sight known by the eye which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of sight known by the eye which causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate.' That's what the Buddha said, and this is why he said it.

¹⁸ 'I say that there are two kinds of sound known by the ear ...

¹⁹ two kinds of smell known by the nose ...

²⁰ two kinds of taste known by the tongue ... two kinds of touch known by the body ...

²¹ two kinds of idea known by the mind: that which you should cultivate, and that which you should not cultivate.' That's what the Buddha said, but why did he say it?

²² You should not cultivate the kind of idea known by the mind which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of idea known by the mind which causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two kinds of idea known by the mind: that which you should cultivate, and that which you should not cultivate.' That's what the Buddha said, and this is why he said it. Sir, that's how I understand the detailed meaning of the Buddha's brief statement."

²³ "Good, good, Sāriputta! It's good that you understand the detailed meaning of my brief statement in this way."

²⁴ And the Buddha went on to repeat and endorse Venerable Sāriputta's explanation in full. Then he went on to explain further:

²⁵ "I say that there are two kinds of robes: that which you should cultivate, and that which you should not cultivate. I say that there are two kinds of almsfood ... lodging ... village ... town ... city ... country ... individual: that which you should cultivate, and that which you should not cultivate."

²⁶ When he said this, Venerable Sāriputta said to the Buddha: "Sir, this is how I understand the detailed meaning of the Buddha's brief statement."

²⁷ 'I say that there are two kinds of robes ...

²⁸ almsfood ...

²⁹ lodging ...

³⁰ village ...

³¹ town ...

³² city ...

³³ country ...

³⁴ individual: that which you should cultivate, and that which you should not cultivate.’ That’s what the Buddha said, but why did he say it? You should not cultivate the kind of individual who causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of individual who causes unskillful qualities to decline while skillful qualities grow. ‘I say that there are two kinds of individual: those who you should cultivate, and those who you should not cultivate.’ That’s what the Buddha said, and this is why he said it.

³⁵ Sir, that’s how I understand the detailed meaning of the Buddha’s brief statement.”

³⁶ “Good, good, Sāriputta! It’s good that you understand the detailed meaning of my brief statement in this way.”

³⁷ And the Buddha went on to repeat and endorse Venerable Sāriputta’s explanation in full. Then he added:

³⁸ “If all the aristocrats, brahmins, peasants, and menials were to understand the detailed meaning of my brief statement in this way, it would be for their lasting welfare and happiness. If the whole world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—was to understand the detailed meaning of my brief statement in this way, it would be for the whole world’s lasting welfare and happiness.”

³⁹ That is what the Buddha said. Satisfied, Venerable Sāriputta approved what the Buddha said.

MN 115: Many Elements

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Whatever dangers there are, all come from the foolish, not from the astute. Whatever perils there are, all come from the foolish, not from the astute. Whatever hazards there are, all come from the foolish, not from the astute. It’s like a fire that spreads from a hut made of reeds or grass, and burns down even a bungalow, plastered inside and out, draft-free, with doors fastened and windows shuttered. In the same way, whatever dangers there are, all come from the foolish, not from the astute. Whatever perils there are, all come from the foolish, not from the astute. Whatever hazards there are, all come from the foolish, not from the astute. So, the fool is dangerous, but the astute person is safe. The fool is perilous, but the astute person is not. The fool is hazardous, but the astute person is not. There’s no danger, peril, or hazard that comes from the astute. So you should train like this: ‘We shall be astute, we shall be inquirers.’”

³ When he said this, Venerable Ānanda said to the Buddha, “Sir, how is a mendicant qualified to be called ‘astute, an inquirer’?” “Ānanda, it’s when a mendicant is skilled in the elements, in the sense fields, in dependent origination, and in the possible and the impossible. That’s how a mendicant is qualified to be called ‘astute, an inquirer’.”

⁴ “But sir, how is a mendicant qualified to be called ‘skilled in the elements’?” “There are, Ānanda, these eighteen elements. The eye element, sight element, and eye consciousness element. The ear element, sound element, and ear consciousness element. The nose element, smell element, and nose consciousness element. The tongue element, taste element, and tongue consciousness element. The body element, touch element, and body consciousness element. The mind element, ideas element, and mind consciousness element. When a mendicant knows and sees these eighteen elements, they’re qualified to be called ‘skilled in the elements’.”

⁵ “But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?” “There could, Ānanda. There are these six elements: the elements of earth, water, fire, air, space, and consciousness. When a mendicant knows and sees these six elements, they’re qualified to be called ‘skilled in the elements’.”

⁶ “But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?” “There could, Ānanda. There are these six elements: the elements of pleasure, pain, happiness, sadness, equanimity, and ignorance. When a mendicant knows and sees these six elements, they’re qualified to be called ‘skilled in the elements’.”

⁷ “But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?” “There could, Ānanda. There are these six elements: the elements of sensuality and

renunciation, malice and good will, and cruelty and harmlessness. When a mendicant knows and sees these six elements, they're qualified to be called 'skilled in the elements'."

⁸ "But sir, could there be another way in which a mendicant is qualified to be called 'skilled in the elements'?" "There could, Ānanda. There are these three elements: the sensual realm, the realm of luminous form, and the formless realm. When a mendicant knows and sees these three elements, they're qualified to be called 'skilled in the elements'."

⁹ "But sir, could there be another way in which a mendicant is qualified to be called 'skilled in the elements'?" "There could, Ānanda. There are these two elements: the conditioned element and the unconditioned element. When a mendicant knows and sees these two elements, they're qualified to be called 'skilled in the elements'."

¹⁰ "But sir, how is a mendicant qualified to be called 'skilled in the sense fields'?" "There are these six interior and exterior sense fields: the eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and ideas. When a mendicant knows and sees these six interior and exterior sense fields, they're qualified to be called 'skilled in the sense fields'."

¹¹ "But sir, how is a mendicant qualified to be called 'skilled in dependent origination'?" "It's when a mendicant understands: 'When this exists, this comes to be; due to the arising of this, this arises. When this doesn't exist, this doesn't come to be; due to the cessation of this, this ceases. That is: ignorance is a requirement for choices. Choices are a condition for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for the six sense fields. The six sense fields are requirements for contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. Grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. When ignorance fades away and ceases no residue left behind, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.' That's how a mendicant is qualified to be called 'skilled in dependent origination'."

¹² "But sir, how is a mendicant qualified to be called 'skilled in the possible and impossible'?" "It's when a mendicant understands: 'It's impossible for an individual accomplished in view to take any condition as permanent. That is not possible. But it's possible for an ordinary person to take some condition as permanent. That is possible.' They understand: 'It's impossible for an individual accomplished in view to take any condition as pleasant. But it's possible for an ordinary person to take some condition as pleasant.' They understand: 'It's impossible for an individual accomplished in view to take anything as self. But it's possible for an ordinary person to take something as self.'"

¹³ They understand: 'It's impossible for an individual accomplished in view to murder their mother. But it's possible for an ordinary person to murder their mother.' They understand: 'It's impossible for an individual accomplished in view to murder their father ... or murder a perfected one. But it's possible for an ordinary person to murder their father ... or murder a perfected one.' They

understand: ‘It’s impossible for an individual accomplished in view to injure a Realized One with malicious intent. But it’s possible for an ordinary person to injure a Realized One with malicious intent.’ They understand: ‘It’s impossible for an individual accomplished in view to cause a schism in the Saṅgha. But it’s possible for an ordinary person to cause a schism in the Saṅgha.’ They understand: ‘It’s impossible for an individual accomplished in view to dedicate themselves to another teacher. But it’s possible for an ordinary person to dedicate themselves to another teacher.’

¹⁴ They understand: ‘It’s impossible for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time. But it is possible for just one perfected one, a fully awakened Buddha, to arise in one solar system.’ They understand: ‘It’s impossible for two wheel-turning monarchs to arise in the same solar system at the same time. But it is possible for just one wheel-turning monarch to arise in one solar system.’

¹⁵ They understand: ‘It’s impossible for a woman to be a perfected one, a fully awakened Buddha. But it is possible for a man to be a perfected one, a fully awakened Buddha.’ They understand: ‘It’s impossible for a woman to be a wheel-turning monarch. But it is possible for a man to be a wheel-turning monarch.’ They understand: ‘It’s impossible for a woman to perform the role of Sakka, Māra, or the Divinity. But it is possible for a man to perform the role of Sakka, Māra, or the Divinity.’

¹⁶ They understand: ‘It’s impossible for a likable, desirable, agreeable result to come from bad conduct of body, speech, and mind. But it is possible for an unlikable, undesirable, disagreeable result to come from bad conduct of body, speech, and mind.’

¹⁷ They understand: ‘It’s impossible for an unlikable, undesirable, disagreeable result to come from good conduct of body, speech, and mind. But it is possible for a likable, desirable, agreeable result to come from good conduct of body, speech, and mind.’

¹⁸ They understand: ‘It’s impossible that someone who has engaged in bad conduct of body, speech, and mind, could for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm. But it is possible that someone who has engaged in bad conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.’

¹⁹ They understand: ‘It’s impossible that someone who has engaged in good conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell. But it is possible that someone who has engaged in good conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.’ That’s how a mendicant is qualified to be called ‘skilled in the possible and impossible’.”

²⁰ When he said this, Venerable Ānanda said to the Buddha, “It’s incredible, sir, it’s amazing! What is the name of this exposition of the teaching?” “Well then, Ānanda, you may remember this exposition of the teaching as ‘The Many Elements’, or else ‘The Four Rounds’, or else ‘The Mirror of the Teaching’, or else ‘The Drum of Freedom From Death’, or else ‘The Supreme Victory in Battle’.” That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

MN 116: At Isigili

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha, on the Isigili Mountain. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, do you see that Mount Vebhāra?” “Yes, sir.” “It used to have a different label and description. Do you see that Mount Paṇḍava?” “Yes, sir.” “It too used to have a different label and description. Do you see that Mount Vepulla?” “Yes, sir.” “It too used to have a different label and description. Do you see that Mount Vulture’s Peak?” “Yes, sir.” “It too used to have a different label and description. Do you see that Mount Isigili?” “Yes, sir.”

³ “It used to have exactly the same label and description. Once upon a time, five hundred independent Buddhas dwelt for a long time on this Isigili. They were seen entering the mountain, but after entering were seen no more. When people noticed this they said: ‘That mountain swallows these seers!’ That’s how it came to be known as Isigili, the “seer-swallower”. I shall declare the names of the independent Buddhas; I shall extol the names of the independent Buddhas; I shall teach the names of the independent Buddhas. Listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

⁴ “The independent Buddhas who dwelt for a long time on this Isigili were named Ariṭṭha, Upariṭṭha, Tagarasikhī, Yasassin, Sudassana, Piyadassin, Gandhāra, Piṇḍola, Upāsabha, Nīta, Tatha, Sutavā, and Bhāvitatta.

⁵ Those saintly beings, untroubled, <j>with no need for hope, who each achieved awakening independently; hear me extol their names, the supreme men, free of thorns. Ariṭṭha, Upariṭṭha, Tagarasikhī, Yasassin, Sudassana, and Piyadassin the awakened; Gandhāra, Piṇḍola, and Upāsabha, Nīta, Tatha, Sutavā, and Bhāvitatta.

⁶ Sumbha, Subha, Methula, and Aṭṭhama, then Assumegha, Anīgha, and Sudāṭṭha, Independent Buddhas, enders of the leash to existence; and Hiṅgū and Hiṅga the mighty. Two sages named Jāli, and Aṭṭhaka; then the awakened one Kosala, then Subāhu; Upanemi, Nemi, and Santacitta, right and true, stainless and astute. Kāḷa and Upakāḷa, Vijita and Jita, Aṅga and Paṅga, and Guttijita too; Passin gave up attachment, suffering’s root, while Aparājita defeated Māra’s power. Sathar, Pavattar, Sarabhaṅga, Lomahaṁsa, Uccaṅgamāya, Asita, Anāsava, Manomaya, and Bandhumā the cutter of conceit, then Adhimutta, and Ketumā the immaculate. Ketumbharāga, Mātaṅga, and Ariya, then Accuta, Accutagāma, and Byāmaka, Sumaṅgala, Dabbila, Supatiṭṭhita, Asayha, Khemābhirata, and Sorata. Durannaya, Saṅgha, and also Ujjaya, another sage, Sayha of peerless effort. There are twelve Ānandas, Nandas, and Upanandas, and Bhāradvāja, bearing his final body. Bodhi, Mahānāma, and also Uttara, Kesī, Sikhī, Sundara, and Bhāradvāja, Tissa and Upatissa, <j>who’ve both cut the bonds to rebirth, Upasīdarī and Sīdarī, who’ve both cut off craving. Maṅgala was awakened, free of greed,

Usabha cut the net, the root of suffering, Upanīta who attained the state of peace, Uposatha, Sundara, and Saccanāma. Jeta, Jayanta, Paduma, and Uppala; Padumuttara, Rakkhita, and Pabbata, Mānatthaddha, beautiful and free of greed, and the Buddha Kaṇha, his mind well freed.

⁷ These and other mighty ones <j>awakened independently, enders of the leash to existence— honor these great seers <j>who have slipped all chains, fully quenched, limitless.”

MN 117: The Great Forty

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, I will teach you noble right immersion with its vital conditions and its prerequisites. Listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

³ “And what is noble right immersion with its vital conditions and its prerequisites? They are: right view, right purpose, right speech, right action, right livelihood, right effort, and right mindfulness. Unification of mind with these seven factors as prerequisites is called noble right immersion ‘with its vital conditions’ and also ‘with its prerequisites’.

⁴ In this context, right view comes first. And how does right view come first? When you understand wrong view as wrong view and right view as right view, that’s your right view.

⁵ And what is wrong view? ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’ This is wrong view.

⁶ And what is right view? Right view is twofold, I say. There is right view that is accompanied by defilements, partakes of good deeds, and ripens in attachments. And there is right view that is noble, undefiled, transcendent, a factor of the path.

⁷ And what is right view that is accompanied by defilements, partakes of good deeds, and ripens in attachments? ‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.’ This is right view that is accompanied by defilements, partakes of good deeds, and ripens in attachments.

⁸ And what is right view that is noble, undefiled, transcendent, a factor of the path? It’s the wisdom—the faculty of wisdom, the power of wisdom, the awakening factor of investigation of principles, and right view as a factor of the path—in one intent on the noble, intent on the undefiled, who possesses the noble path and develops the noble path. This is called right view that is noble, undefiled, transcendent, a factor of the path.

⁹ They make an effort to give up wrong view and embrace right view: that’s their right effort. Mindfully they give up wrong view and embrace right view: that’s their right mindfulness. So these

three things keep running and circling around right view, namely: right view, right effort, and right mindfulness.

¹⁰ In this context, right view comes first. And how does right view come first? When you understand wrong purpose as wrong purpose and right purpose as right purpose, that's your right view.

¹¹ And what is wrong purpose? Purposes of sensuality, of malice, and of cruelty. This is wrong purpose.

¹² And what is right purpose? Right purpose is twofold, I say. There is right purpose that is accompanied by defilements, partakes of good deeds, and ripens in attachments. And there is right purpose that is noble, undefiled, transcendent, a factor of the path.

¹³ And what is right purpose that is accompanied by defilements, partakes of good deeds, and ripens in attachments? Purposes of renunciation, good will, and harmlessness. This is right purpose that is accompanied by defilements.

¹⁴ And what is right purpose that is noble, undefiled, transcendent, a factor of the path? It's the thinking—the placing of the mind, thought, planting, implanting, embedding of the mind, verbal process—in one intent on the noble, intent on the undefiled, who possesses the noble path and develops the noble path. This is right purpose that is noble.

¹⁵ They make an effort to give up wrong purpose and embrace right purpose: that's their right effort. Mindfully they give up wrong purpose and take up right purpose: that's their right mindfulness. So these three things keep running and circling around right purpose, namely: right view, right effort, and right mindfulness.

¹⁶ In this context, right view comes first. And how does right view come first? When you understand wrong speech as wrong speech and right speech as right speech, that's your right view.

¹⁷ And what is wrong speech? Speech that's false, backbiting, harsh, or nonsensical. This is wrong speech.

¹⁸ And what is right speech? Right speech is twofold, I say. There is right speech that is accompanied by defilements, partakes of good deeds, and ripens in attachments. And there is right speech that is noble, undefiled, transcendent, a factor of the path.

¹⁹ And what is right speech that is accompanied by defilements, partakes of good deeds, and ripens in attachments? Refraining from lying, divisive speech, harsh speech, and talking nonsense. This is right speech that is accompanied by defilements.

²⁰ And what is right speech that is noble, undefiled, transcendent, a factor of the path? It's the desisting, abstaining, abstinence, and refraining from the four kinds of bad verbal conduct in one intent on the noble, intent on the undefiled, who possesses the noble path and develops the noble path. This is right speech that is noble.

²¹ They make an effort to give up wrong speech and embrace right speech: that's their right effort. Mindfully they give up wrong speech and take up right speech: that's their right mindfulness. So these three things keep running and circling around right speech, namely: right view, right effort, and right mindfulness.

²² In this context, right view comes first. And how does right view come first? When you understand wrong action as wrong action and right action as right action, that's your right view.

²³ And what is wrong action? Killing living creatures, stealing, and sexual misconduct. This is wrong action.

²⁴ And what is right action? Right action is twofold, I say. There is right action that is accompanied by defilements, partakes of good deeds, and ripens in attachments. And there is right action that is noble, undefiled, transcendent, a factor of the path.

²⁵ And what is right action that is accompanied by defilements, partakes of good deeds, and ripens in attachments? Refraining from killing living creatures, stealing, and sexual misconduct. This is right action that is accompanied by defilements.

²⁶ And what is right action that is noble, undefiled, transcendent, a factor of the path? It's the desisting, abstaining, abstinence, and refraining from the three kinds of bad bodily conduct in one intent on the noble, intent on the undefiled, who possesses the noble path and develops the noble path. This is right action that is noble.

²⁷ They make an effort to give up wrong action and embrace right action: that's their right effort. Mindfully they give up wrong action and take up right action: that's their right mindfulness. So these three things keep running and circling around right action, namely: right view, right effort, and right mindfulness.

²⁸ In this context, right view comes first. And how does right view come first? When you understand wrong livelihood as wrong livelihood and right livelihood as right livelihood, that's your right view.

²⁹ And what is wrong livelihood? Fawning, flattery, hinting, and belittling, and using material things to chase after other material things. This is wrong livelihood.

³⁰ And what is right livelihood? Right livelihood is twofold, I say. There is right livelihood that is accompanied by defilements, partakes of good deeds, and ripens in attachments. And there is right livelihood that is noble, undefiled, transcendent, a factor of the path.

³¹ And what is right livelihood that is accompanied by defilements, partakes of good deeds, and ripens in attachments? It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is right livelihood that is accompanied by defilements.

³² And what is right livelihood that is noble, undefiled, transcendent, a factor of the path? It's the desisting, abstaining, abstinence, and refraining from wrong livelihood in one intent on the noble, intent on the undefiled, who possesses the noble path and develops the noble path. This is right livelihood that is noble.

³³ They make an effort to give up wrong livelihood and embrace right livelihood: that's their right effort. Mindfully they give up wrong livelihood and take up right livelihood: that's their right mindfulness. So these three things keep running and circling around right livelihood, namely: right view, right effort, and right mindfulness.

³⁴ In this context, right view comes first. And how does right view come first? Right view produces right purpose. Right purpose produces right speech. Right speech produces right action. Right action produces right livelihood. Right livelihood produces right effort. Right effort produces right mindfulness. Right mindfulness produces right immersion. Right immersion produces right knowledge. Right knowledge produces right freedom. So the trainee has eight factors, while the perfected one has ten factors. And here too, the eradication of many bad, unskillful qualities is fully developed due to right knowledge.

³⁵ In this context, right view comes first. And how does right view come first? For one of right view, wrong view is worn away. And the many bad, unskillful qualities that arise because of wrong view are worn away. And because of right view, many skillful qualities are fully developed. For one of right purpose, wrong purpose is worn away. ... For one of right speech, wrong speech is worn away. ... For one of right action, wrong action is worn away. ... For one of right livelihood, wrong livelihood is worn away. ... For one of right effort, wrong effort is worn away. ... For one of right mindfulness, wrong mindfulness is worn away. ... For one of right immersion, wrong immersion is worn away. ... For one of right knowledge, wrong knowledge is worn away. ... For one of right freedom, wrong freedom is worn away. And the many bad, unskillful qualities that arise because of wrong freedom are worn away. And because of right freedom, many skillful qualities are fully developed.

³⁶ So there are twenty on the side of the skillful, and twenty on the side of the unskillful. This exposition of the teaching on the Great Forty has been rolled forth. And it cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.

³⁷ If any ascetic or brahmin imagines they can criticize and reject the exposition of the teaching on the Great Forty, they deserve rebuttal and criticism on ten legitimate grounds in this very life. If such a gentleman criticizes right view, they praise and honor the ascetics and brahmins who have wrong view. If they criticize right purpose ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right immersion ... right knowledge ... right freedom, they praise and honor the ascetics and brahmins who have wrong freedom. If any ascetic or brahmin imagines they can criticize and reject the exposition of the teaching on the Great Forty, they deserve rebuttal and criticism on these ten legitimate grounds in this very life.

³⁸ Even those who were loud and bold advocates of the doctrines of no-cause, inaction, and nihilism, didn't imagine that the Great Forty should be criticized or rejected. Why is that? For fear of being blamed, provoked, and faulted." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 118: Mindfulness of Breathing

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvathī in the stilt longhouse of Migāra’s mother in the Eastern Monastery, together with several well-known senior disciples, such as the venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahākappina, Mahācunda, Anuruddha, Revata, Ānanda, and others.

² Now at that time the senior monks were advising and instructing the junior monks. Some senior monks instructed ten monks, while some instructed twenty, thirty, or forty. Being instructed by the senior monks, the junior monks realized a higher distinction than they had before.

³ Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting surrounded by the Saṅgha of monks for the invitation to admonish. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

⁴ “I am satisfied, monks, with this practice. My heart is satisfied with this practice. So you should rouse up even more energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. I will wait here in Sāvathī for the Komudī full moon of the fourth month.”

⁵ Mendicants from around the country heard about this, and came down to Sāvathī to see the Buddha.

⁶ And those senior monks instructed the junior monks even more. Some senior monks instructed ten monks, while some instructed twenty, thirty, or forty. Being instructed by the senior monks, the junior monks realized a higher distinction than they had before.

⁷ Now, at that time it was the sabbath—the Komudī full moon on the fifteenth day of the fourth month—and the Buddha was sitting in the open surrounded by the Saṅgha of monks. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

⁸ “This assembly has no chaff, monks, it is free of chaff, pure, and consolidated in the core. Such is this Saṅgha of monks, such is this assembly! An assembly such as this is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world. Such is this Saṅgha of monks, such is this assembly! For an assembly such as this, giving little becomes much, while giving much becomes even more. Such is this Saṅgha of monks, such is this assembly! An assembly such as this is rarely seen in the world. Such is this Saṅgha of monks, such is this assembly! An assembly such as this is worth traveling many leagues to see, even if you have to carry your own provisions in a knapsack.

⁹ For in this Saṅgha there are perfected mendicants who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment. There are such mendicants in this Saṅgha.

¹⁰ In this Saṅgha there are mendicants who, with the ending of the five lower fetters are reborn spontaneously. They are extinguished there, and are not liable to return from that world. There are such mendicants in this Saṅgha.

¹¹ In this Saṅgha there are mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering. There are such mendicants in this Saṅgha.

¹² In this Saṅgha there are mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening. There are such mendicants in this Saṅgha.

¹³ In this Saṅgha there are mendicants who are committed to developing the four kinds of mindfulness meditation ...

¹⁴ the four right efforts ... the four bases of psychic power ... the five faculties ... the five powers ... the seven awakening factors ... the noble eightfold path. There are such mendicants in this Saṅgha. In this Saṅgha there are mendicants who are committed to developing the meditation on love ... compassion ... rejoicing ... equanimity ... ugliness ... impermanence. There are such mendicants in this Saṅgha. In this Saṅgha there are mendicants who are committed to developing the meditation on mindfulness of breathing.

¹⁵ Mendicants, when mindfulness of breathing is developed and cultivated it is very fruitful and beneficial. Mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation. The four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

¹⁶ And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

¹⁷ It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and brings mindfulness to the present. Just mindful, they breathe in. Mindful, they breathe out.

¹⁸ Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.' Breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.' They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.' They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.'

¹⁹ They practice like this: 'I'll breathe in experiencing rapture.' They practice like this: 'I'll breathe out experiencing rapture.' They practice like this: 'I'll breathe in experiencing bliss.' They practice like this: 'I'll breathe out experiencing bliss.' They practice like this: 'I'll breathe in experiencing the mental process.' They practice like this: 'I'll breathe out experiencing the mental process.' They practice like this: 'I'll breathe in stilling the mental process.' They practice like this: 'I'll breathe out stilling the mental process.'

²⁰ They practice like this: 'I'll breathe in experiencing the mind.' They practice like this: 'I'll breathe out experiencing the mind.' They practice like this: 'I'll breathe in gladdening the mind.' They practice like this: 'I'll breathe out gladdening the mind.' They practice like this: 'I'll breathe in

immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’

²¹ They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’ They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’ They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing cessation.’ They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

²² Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

²³ And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation?

²⁴ Whenever a mendicant knows that they breathe heavily, or lightly, or experiencing the whole body, or stilling the physical process— at that time they’re meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. For I say that the in-breaths and out-breaths are an aspect of the body. That’s why at that time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

²⁵ Whenever a mendicant practices breathing while experiencing rapture, or experiencing bliss, or experiencing the mental process, or stilling the mental process— at that time they meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. For I say that careful application of mind to the in-breaths and out-breaths is an aspect of feelings. That’s why at that time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

²⁶ Whenever a mendicant practices breathing while experiencing the mind, or gladdening the mind, or immersing the mind in samādhi, or freeing the mind— at that time they meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. There is no development of mindfulness of breathing for someone who is unmindful and lacks awareness, I say. That’s why at that time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

²⁷ Whenever a mendicant practices breathing while observing impermanence, or observing fading away, or observing cessation, or observing letting go— at that time they meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. Having seen with wisdom the giving up of covetousness and displeasure, they watch over closely with equanimity. That’s why at that time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

²⁸ That’s how mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.

²⁹ And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors?

³⁰ Whenever a mendicant meditates by observing an aspect of the body, at that time their mindfulness is established and lucid. At such a time, a mendicant has initiated the awakening factor of mindfulness; they develop it and perfect it.

³¹ As they live mindfully in this way they investigate, explore, and inquire into that principle with wisdom. At such a time, a mendicant has initiated the awakening factor of investigation of principles; they develop it and perfect it.

³² As they investigate principles with wisdom in this way their energy is roused up and unflagging. At such a time, a mendicant has initiated the awakening factor of energy; they develop it and perfect it.

³³ When they're energetic, rapture not of the flesh arises. At such a time, a mendicant has initiated the awakening factor of rapture; they develop it and perfect it.

³⁴ When the mind is full of rapture, the body and mind become tranquil. At such a time, a mendicant has initiated the awakening factor of tranquility; they develop it and perfect it.

³⁵ When the body is tranquil and they feel bliss, the mind becomes immersed in samādhi. At such a time, a mendicant has initiated the awakening factor of immersion; they develop it and perfect it.

³⁶ They closely watch over that mind immersed in samādhi. At such a time, a mendicant has initiated the awakening factor of equanimity; they develop it and perfect it.

³⁷ Whenever a mendicant meditates by observing an aspect of feelings ...

³⁸ mind ... principles, at that time their mindfulness is established and lucid. At such a time, a mendicant has initiated the awakening factor of mindfulness ... investigation of principles ... energy ... rapture ... tranquility ... immersion ...

³⁹ equanimity.

⁴⁰ That's how the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors.

⁴¹ And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom?

⁴² It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

⁴³ That's how the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom." That is what the Buddha said. Satisfied, the monks approved what the Buddha said.

MN 119: Mindfulness of the Body

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Then after the meal, on return from almsround, several mendicants sat together in the assembly hall and this discussion came up among them. “It’s incredible, reverends, it’s amazing, how the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha has said that mindfulness of the body, when developed and cultivated, is very fruitful and beneficial.” But their conversation was left unfinished. Then the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out and addressed the mendicants: “Mendicants, what were you sitting talking about just now? What conversation was left unfinished?” So the mendicants told him what they had been talking about. The Buddha said:

³ “And how, mendicants, is mindfulness of the body developed and cultivated to be very fruitful and beneficial?

⁴ It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and brings mindfulness to the present. Just mindful, they breathe in. Mindful, they breathe out. Breathing in heavily they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ Breathing in lightly they know: ‘I’m breathing in lightly.’ Breathing out lightly they know: ‘I’m breathing out lightly.’ They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out experiencing the whole body.’ They practice like this: ‘I’ll breathe in stilling the physical process.’ They practice like this: ‘I’ll breathe out stilling the physical process.’ As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That’s how a mendicant develops mindfulness of the body.

⁵ Furthermore, when a mendicant is walking they know: ‘I am walking.’ When standing they know: ‘I am standing.’ When sitting they know: ‘I am sitting.’ And when lying down they know: ‘I am lying down.’ Whatever posture their body is in, they know it. As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

⁶ Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind

becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

⁷ Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. ‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’ It’s as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And a person with clear eyes were to open it and examine the contents: ‘These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.’ In the same way, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. ... As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

⁸ Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements: ‘In this body there is the earth element, the water element, the fire element, and the air element.’ It’s as if a deft butcher or butcher’s apprentice were to kill a cow and sit down at the crossroads with the meat cut into chops. In the same way, a mendicant examines their own body, whatever its placement or posture, according to the elements: ‘In this body there is the earth element, the water element, the fire element, and the air element.’ As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

⁹ Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They’d compare it with their own body: ‘This body is also of that same nature, that same kind, and cannot go beyond that.’ As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

¹⁰ Or suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, hounds, tigers, leopards, jackals, and many kinds of little creatures. They’d compare it with their own body: ‘This body is also of that same nature, that same kind, and cannot go beyond that.’ That too is how a mendicant develops mindfulness of the body.

¹¹ Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews ... A skeleton without flesh but smeared with blood, and held together by sinews ... A skeleton rid of flesh and blood, held together by sinews ... Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here an ankle bone, there a shin-bone, here a thigh-bone, there a hip-bone, here a rib-bone, there a back-bone, here an arm-bone, there a neck-bone, here a jaw-bone, there a tooth, here the skull. ...

¹² White bones, the color of shells ... Decrepit bones, heaped in a pile ... Bones rotted and crumbled to powder. They’d compare it with their own body: ‘This body is also of that same nature, that same

kind, and cannot go beyond that.’ As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

¹³ Furthermore, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of seclusion. There’s no part of the body that’s not spread with rapture and bliss born of seclusion. It’s like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out. In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There’s no part of the body that’s not spread with rapture and bliss born of seclusion. As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

¹⁴ Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of immersion. There’s no part of the body that’s not spread with rapture and bliss born of immersion. It’s like a deep lake fed by spring water. There’s no inlet to the east, west, north, or south, and the heavens would not properly bestow showers from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There’s no part of the lake that’s not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of immersion. There’s no part of the body that’s not spread with rapture and bliss born of immersion. That too is how a mendicant develops mindfulness of the body.

¹⁵ Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ They drench, steep, fill, and spread themselves with bliss free of rapture. There’s no part of the body that’s not spread with bliss free of rapture. It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they’re drenched, steeped, filled, and soaked with cool water. There’s no part of them that’s not soaked with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with bliss free of rapture. There’s no part of the body that’s not spread with bliss free of rapture. That too is how a mendicant develops mindfulness of the body.

¹⁶ Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There’s no part of the body that’s not spread with pure bright mind. It’s like someone sitting wrapped from head to foot with white cloth. There’s no part of the body that’s not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There’s no part of the body that’s not

spread with pure bright mind. As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

¹⁷ Anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization. Anyone who brings into their mind the great ocean includes all of the streams that run down into it. In the same way, anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization.

¹⁸ When a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets an opportunity. Suppose a person were to throw a heavy stone ball at a mound of wet clay. What do you think, mendicants? Would that heavy stone ball find an entry into that mound of wet clay?" "Yes, sir." "In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets an opportunity.

¹⁹ Suppose there was a dried up, withered log. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, mendicants? By drilling the stick against that dried up, withered log, could they light a fire and produce heat?" "Yes, sir." "In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets an opportunity.

²⁰ Suppose a water jar was placed on a stand, empty and hollow. Then a person comes along with a load of water. What do you think, mendicants? Could that person pour water into the jar?" "Yes, sir." "In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets an opportunity.

²¹ When a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn't get an opportunity. Suppose a person were to throw a light ball of string at a door-panel made entirely of hardwood. What do you think, mendicants? Would that light ball of string find an entry into that door-panel made entirely of hardwood?" "No, sir." "In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn't get an opportunity.

²² Suppose there was a green, sappy log. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, mendicants? By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?" "No, sir." "In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn't get an opportunity.

²³ Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it. Then a person comes along with a load of water. What do you think, mendicants? Could that person pour water into the jar?" "No, sir." "In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn't get an opportunity.

²⁴ When a mendicant has developed and cultivated mindfulness of the body, they extend the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range. Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it. If a strong man was to pour it on any side,

would water pour out?” “Yes, sir.” “In the same way, when a mendicant has developed and cultivated mindfulness of the body, they extend the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.

²⁵ Suppose there was a square, walled lotus pond on level ground, full to the brim so a crow could drink from it. If a strong man was to open the wall on any side, would water pour out?” “Yes, sir.” “In the same way, when a mendicant has developed and cultivated mindfulness of the body, they extend the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.

²⁶ Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready. A deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He’d drive out and back wherever he wishes, whenever he wishes. In the same way, when a mendicant has developed and cultivated mindfulness of the body, they extend the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.

²⁷ You can expect ten benefits when mindfulness of the body has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

²⁸ They prevail over desire and discontent, and live having mastered desire and discontent whenever they arose.

²⁹ They prevail over fear and dread, and live having mastered fear and dread whenever they arose.

³⁰ They endure cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

³¹ They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

³² They wield the many kinds of psychic power: multiplying themselves and becoming one again ... They control the body as far as the realm of divinity.

³³ With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far. ...

³⁴ They understand the minds of other beings and individuals, having encompassed them with their own mind. ...

³⁵ They recollect many kinds of past lives, with features and details.

³⁶ With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

³⁷ They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

³⁸ You can expect these ten benefits when mindfulness of the body has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 120: Rebirth by Choice

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “I shall teach you rebirth by choice. Listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

³ “Take a mendicant who has faith, ethics, learning, generosity, and wisdom. They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats!’ They settle on that thought, stabilize it, and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

⁴ Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do brahmins ... well-to-do householders!’ They settle on that thought, stabilize it, and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

⁵ Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they’ve heard: ‘The gods of the four great kings are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of the four great kings!’ They settle on that thought, stabilize it, and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

⁶ Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they’ve heard: ‘The gods of the thirty-three ... the gods of Yama ... the joyful gods ... the gods who love to create ... the gods who control what is created by others are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods who control what is created by others!’ They settle on that thought, stabilize it, and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

⁷ Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they’ve heard: ‘The Divinity of a thousand is long-lived, beautiful, and very happy.’ Now the Divinity of a thousand meditates focused on pervading a thousandfold galaxy, as well as the sentient beings reborn there. As a person with clear eyes might pick up a gallnut in their hand and examine it, so too the Divinity of a thousand meditates focused on pervading a thousandfold galaxy, as well as the sentient beings reborn there. They think: ‘If only, when my body breaks up, after death, I would

be reborn in the company of the Divinity of a thousand!’ They settle on that thought, stabilize it, and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

⁸ Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they’ve heard: ‘The Divinity of two thousand ... the Divinity of three thousand ... the Divinity of four thousand ... the Divinity of five thousand is long-lived, beautiful, and very happy.’ Now the Divinity of five thousand meditates focused on pervading a five-thousandfold galaxy, as well as the sentient beings reborn there. As a person with clear eyes might pick up five gallnuts in their hand and examine them, so too the Divinity of five thousand meditates focused on pervading a five-thousandfold galaxy, as well as the sentient beings reborn there. They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the Divinity of five thousand!’ They settle on that thought, stabilize it, and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

⁹ Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they’ve heard: ‘The Divinity of ten thousand is long-lived, beautiful, and very happy.’ Now the Divinity of ten thousand meditates focused on pervading a ten-thousandfold galaxy, as well as the sentient beings reborn there. Suppose there was a beryl gem that was naturally lustrous, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and dazzle. In the same way the Divinity of ten thousand meditates focused on pervading a ten-thousandfold galaxy, as well as the sentient beings reborn there. They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the Divinity of ten thousand!’ They settle on that thought, stabilize it, and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

¹⁰ Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they’ve heard: ‘The Divinity of a hundred thousand is long-lived, beautiful, and very happy.’ Now the Divinity of a hundred thousand meditates focused on pervading a hundred-thousandfold galaxy, as well as the sentient beings reborn there. Suppose there was a pendant of Black Plum River gold, fashioned by a deft smith, well wrought in the forge. When placed on a cream rug it would shine and glow and dazzle. In the same way the Divinity of a hundred thousand meditates focused on pervading a hundred-thousandfold galaxy, as well as the sentient beings reborn there. They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the Divinity of a hundred thousand!’ They settle on that thought, stabilize it, and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

¹¹ Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they’ve heard: ‘The radiant gods ... the gods of limited luminosity ... the gods of limitless luminosity ... the gods of sublime luminosity ...

¹² the gods of limited beauty ... the gods of limitless beauty ... the gods of universal beauty ...

¹³ the gods of abundant fruit ... the gods of Aviha ... the gods of Atappa ... the gods fair to see ... the fair seeing gods ... the gods of Akaniṭṭha ...

¹⁴ the gods of the dimension of infinite space ...

¹⁵ the gods of the dimension of infinite consciousness ...

¹⁶ the gods of the dimension of nothingness ... the gods of the dimension of neither perception nor non-perception are long-lived, long-lasting, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods of the dimension of neither perception nor non-perception!' They settle on that thought, stabilize it, and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

¹⁷ Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. They think: 'If only I might realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements!' They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. And, mendicants, that mendicant is not reborn anywhere." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 121: The Shorter Discourse on Emptiness

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in the stilt longhouse of Migāra’s mother in the Eastern Monastery.

² Then in the late afternoon, Venerable Ānanda came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him:

³ “Sir, this one time the Buddha was staying in the land of the Sakyans where they have a town named Townsville. There I heard and learned this in the presence of the Buddha: ‘Ānanda, these days I usually practice the meditation on emptiness.’ I trust I properly heard, learned, applied the mind, and remembered that from the Buddha?” “Indeed, Ānanda, you properly heard, learned, applied the mind, and remembered that. Now, as before, I usually practice the meditation on emptiness.

⁴ Consider this stilt longhouse of Migāra’s mother. It’s empty of elephants, cows, horses, and mares; of gold and silver; and of gatherings of men and women. There is only this that is not emptiness, namely, the oneness dependent on the mendicant Saṅgha. In the same way, a mendicant—ignoring the perception of the village and the perception of people—focuses on the oneness dependent on the perception of wilderness. Their mind leaps forth, gains confidence, settles down, and becomes decided in that perception of wilderness. They understand: ‘Here there is no stress due to the perception of village or the perception of people. There is only this modicum of stress, namely the oneness dependent on the perception of wilderness.’ They understand: ‘This field of perception is empty of the perception of the village. It is empty of the perception of people. There is only this that is not emptiness, namely the oneness dependent on the perception of wilderness.’ And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That’s how emptiness manifests in them—genuine, undistorted, and pure.

⁵ Furthermore, a mendicant—ignoring the perception of people and the perception of wilderness—focuses on the oneness dependent on the perception of earth. Their mind leaps forth, gains confidence, settles down, and becomes decided in that perception of earth. As a bull’s hide is rid of folds when fully stretched out by a hundred pegs, so too, ignoring the hilly terrain, inaccessible riverlands, stumps and thorns, and rugged mountains, they focus on the oneness dependent on the perception of earth. Their mind leaps forth, gains confidence, settles down, and becomes decided in that perception of earth. They understand: ‘Here there is no stress due to the perception of people or the perception of wilderness. There is only this modicum of stress, namely the oneness dependent on the perception of earth.’ They understand: ‘This field of perception is empty of the perception of people. It is empty of the perception of wilderness. There is only this that is not emptiness, namely the oneness dependent on the perception of earth.’ And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That’s how emptiness manifests in them—genuine, undistorted, and pure.

⁶ Furthermore, a mendicant—ignoring the perception of wilderness and the perception of earth—focuses on the oneness dependent on the perception of the dimension of infinite space. Their mind leaps forth, gains confidence, settles down, and becomes decided in that perception of the dimension of infinite space. They understand: ‘Here there is no stress due to the perception of wilderness or the perception of earth. There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite space.’ They understand: ‘This field of perception is empty of the perception of wilderness. It is empty of the perception of earth. There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of infinite space.’ And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That’s how emptiness manifests in them—genuine, undistorted, and pure.

⁷ Furthermore, a mendicant—ignoring the perception of earth and the perception of the dimension of infinite space—focuses on the oneness dependent on the perception of the dimension of infinite consciousness. Their mind leaps forth, gains confidence, settles down, and becomes decided in that perception of the dimension of infinite consciousness. They understand: ‘Here there is no stress due to the perception of earth or the perception of the dimension of infinite space. There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite consciousness.’ They understand: ‘This field of perception is empty of the perception of earth. It is empty of the perception of the dimension of infinite space. There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite consciousness.’ And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That’s how emptiness manifests in them—genuine, undistorted, and pure.

⁸ Furthermore, a mendicant—ignoring the perception of the dimension of infinite space and the perception of the dimension of infinite consciousness—focuses on the oneness dependent on the perception of the dimension of nothingness. Their mind leaps forth, gains confidence, settles down, and becomes decided in that perception of the dimension of nothingness. They understand: ‘Here there is no stress due to the perception of the dimension of infinite space or the perception of the dimension of infinite consciousness. There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of nothingness.’ They understand: ‘This field of perception is empty of the perception of the dimension of infinite space. It is empty of the perception of the dimension of infinite consciousness. There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of nothingness.’ And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That’s how emptiness manifests in them—genuine, undistorted, and pure.

⁹ Furthermore, a mendicant—ignoring the perception of the dimension of infinite consciousness and the perception of the dimension of nothingness—focuses on the oneness dependent on the perception of the dimension of neither perception nor non-perception. Their mind leaps forth, gains confidence, settles down, and becomes decided in that perception of the dimension of neither perception nor non-perception. They understand: ‘Here there is no stress due to the perception of the dimension of infinite consciousness or the perception of the dimension of nothingness. There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of neither perception nor non-perception.’ They understand: ‘This field of perception is empty of the perception of the dimension of infinite consciousness. It is empty of the perception of the dimension of nothingness.

There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of neither perception nor non-perception.’ And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That’s how emptiness manifests in them—genuine, undistorted, and pure.

¹⁰ Furthermore, a mendicant—ignoring the perception of the dimension of nothingness and the perception of the dimension of neither perception nor non-perception—focuses on the oneness dependent on the signless immersion of the heart. Their mind leaps forth, gains confidence, settles down, and becomes decided in that signless immersion of the heart. They understand: ‘Here there is no stress due to the perception of the dimension of nothingness or the perception of the dimension of neither perception nor non-perception. There is only this modicum of stress, namely that related to the six sense fields dependent on this body and conditioned by life.’ They understand: ‘This field of perception is empty of the perception of the dimension of nothingness. It is empty of the perception of the dimension of neither perception nor non-perception. There is only this that is not emptiness, namely that related to the six sense fields dependent on this body and conditioned by life.’ And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That’s how emptiness manifests in them—genuine, undistorted, and pure.

¹¹ Furthermore, a mendicant—ignoring the perception of the dimension of nothingness and the perception of the dimension of neither perception nor non-perception—focuses on the oneness dependent on the signless immersion of the heart. Their mind leaps forth, gains confidence, settles down, and becomes decided in that signless immersion of the heart. They understand: ‘Even this signless immersion of the heart is produced by choices and intentions.’ They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’

¹² They understand: ‘Here there is no stress due to the defilements of sensuality, desire to be reborn, or ignorance. There is only this modicum of stress, namely that related to the six sense fields dependent on this body and conditioned by life.’ They understand: ‘This field of perception is empty of the perception of the defilements of sensuality, desire to be reborn, and ignorance. There is only this that is not emptiness, namely that related to the six sense fields dependent on this body and conditioned by life.’ And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That’s how emptiness manifests in them—genuine, undistorted, pure, and supreme.

¹³ Whatever ascetics and brahmins enter and remain in the pure, ultimate, supreme emptiness—whether in the past, future, or present—all of them enter and remain in this same pure, ultimate, supreme emptiness. So, Ānanda, you should train like this: ‘We will enter and remain in the pure, ultimate, supreme emptiness.’ That’s how you should train.” That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

MN 122: The Longer Discourse on Emptiness

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

² Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms. He wandered for alms in Kapilavatthu. After the meal, on his return from almsround, he went to the lodge of the Sakyan Khemaka the Dark for the day's meditation. Now at that time many resting places had been spread out at the lodge of Khemaka the Dark. The Buddha saw this, and wondered, "Many resting places have been spread out; are there many mendicants living here?" Now at that time Venerable Ānanda, together with many other mendicants, was making robes at the lodge of the Sakyan Ghaṭā. Then in the late afternoon, the Buddha came out of retreat and went to Ghaṭā's lodge, where he sat down on the seat spread out and said to Venerable Ānanda, "Many resting places have been spread out at the lodge of Khemaka the Dark; are many mendicants living there?" "Indeed there are, sir. It's currently the time for making robes."

³ "Ānanda, a mendicant doesn't shine who enjoys company and groups, who loves them and likes to enjoy them. It is quite impossible that such a mendicant will get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty. But you should expect that a mendicant who lives alone, withdrawn from the group, will get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty. That is possible.

⁴ Indeed, Ānanda, it is quite impossible that a mendicant who enjoys company will enter and remain in the freedom of heart—either that which is temporary and pleasant, or that which is irreversible and unshakable. But it is possible that a mendicant who lives alone, withdrawn from the group will enter and remain in the freedom of heart—either that which is temporary and pleasant, or that which is irreversible and unshakable.

⁵ Ānanda, I do not see even a single sight which, with its decay and perishing, would not give rise to sorrow, lamentation, pain, sadness, and distress in someone who has desire and lust for it.

⁶ But this meditation has been understood by the Realized One, namely to enter and remain in emptiness internally by not focusing on any signs. Now, suppose that while the Realized One is practicing this meditation, monks, nuns, laymen, laywomen, rulers and their chief ministers, monastics of other religions and their disciples go to visit him. In that case, with a mind slanting, sloping, and inclining to seclusion, withdrawn, and loving renunciation, having totally eliminated defiling influences, he invariably gives a talk concerned only with sending them away.

⁷ Therefore, if a mendicant should wish, 'May I enter and remain in emptiness internally!' then they should still, settle, unify, and immerse their mind in samādhi internally. And how does a mendicant still, settle, unify, and immerse their mind in samādhi internally?

⁸ It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. That's how a mendicant stills, settles, unifies, and immerses their mind in samādhi internally.

⁹ They focus on emptiness internally, but their mind does not leap forth, gain confidence, settle down, and become decided. In that case, they understand: 'I am focusing on emptiness internally, but my mind does not leap forth, gain confidence, settle down, and become decided.' In this way they are aware of the situation. They focus on emptiness externally ... They focus on emptiness internally and externally ... They focus on the imperturbable, but their mind does not leap forth, gain confidence, settle down, and become decided. In that case, they understand: 'I am focusing on the imperturbable internally, but my mind does not leap forth, gain confidence, settle down, and become decided.' In this way they are aware of the situation.

¹⁰ Then that mendicant should still, settle, unify, and immerse their mind in samādhi internally in the same meditation subject as a basis of immersion as before. They focus on emptiness internally, and their mind leaps forth, gains confidence, settles down, and becomes decided. In that case, they understand: 'I am focusing on emptiness internally, and my mind leaps forth, gains confidence, settles down, and becomes decided.' In this way they are aware of the situation. They focus on emptiness externally ... They focus on emptiness internally and externally ... They focus on the imperturbable, and their mind leaps forth, gains confidence, settles down, and becomes decided. In that case, they understand: 'I am focusing on the imperturbable, and my mind leaps forth, gains confidence, settles down, and becomes decided.' In this way they are aware of the situation.

¹¹ While a mendicant is practicing such a meditation, if their mind inclines to walking, they walk, thinking: 'While I'm walking, bad, unskillful qualities of covetousness and displeasure will not overwhelm me.' In this way they are aware of the situation. While a mendicant is practicing such a meditation, if their mind inclines to standing, they stand, thinking: 'While I'm standing, bad, unskillful qualities of covetousness and displeasure will not overwhelm me.' In this way they are aware of the situation. While a mendicant is practicing such a meditation, if their mind inclines to sitting, they sit, thinking: 'While I'm sitting, bad, unskillful qualities of covetousness and displeasure will not overwhelm me.' In this way they are aware of the situation. While a mendicant is practicing such a meditation, if their mind inclines to lying down, they lie down, thinking: 'While I'm lying down, bad, unskillful qualities of covetousness and displeasure will not overwhelm me.' In this way they are aware of the situation.

¹² While a mendicant is practicing such a meditation, if their mind inclines to talking, they think: 'I will not engage in the kind of speech that is low, crude, ordinary, ignoble, and pointless. Such speech doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Namely: talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.' In this way they are aware of the situation. 'But I will take part in talk about self-effacement that helps open the heart and leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, talk about fewness of

wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.’ In this way they are aware of the situation.

¹³ While a mendicant is practicing such a meditation, if their mind inclines to thinking, they think: ‘I will not think the kind of thought that is low, crude, ordinary, ignoble, and pointless. Such thoughts don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, sensual, malicious, or cruel thoughts.’ In this way they are aware of the situation. ‘But I will think the kind of thought that is noble and emancipating, and brings one who practices it to the complete ending of suffering. That is, thoughts of renunciation, good will, and harmlessness.’ In this way they are aware of the situation.

¹⁴ There are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

¹⁵ So a mendicant should regularly check their own mind: ‘Does my mind take an interest in any of these five kinds of sensual stimulation?’ Suppose that, upon checking, a mendicant knows this: ‘My mind does take an interest.’ In that case, they understand: ‘I have not given up desire and greed for the five kinds of sensual stimulation.’ In this way they are aware of the situation. But suppose that, upon checking, a mendicant knows this: ‘My mind does not take an interest.’ In that case, they understand: ‘I have given up desire and greed for the five kinds of sensual stimulation.’ In this way they are aware of the situation.

¹⁶ A mendicant should meditate observing rise and fall in these five grasping aggregates: ‘Such is form, such is the origin of form, such is the disappearance of form. Such is feeling ... Such is perception ... Such are choices ... Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.’

¹⁷ As they do so, they give up the conceit ‘I am’ regarding the five grasping aggregates. In that case, they understand: ‘I have given up the conceit “I am” regarding the five grasping aggregates.’ In this way they are aware of the situation.

¹⁸ These principles are entirely skillful, with skillful outcomes; they are noble, transcendent, and inaccessible to the Wicked One.

¹⁹ What do you think, Ānanda? For what reason would a disciple deem it worthwhile to follow the Teacher, even if driven away?” “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

²⁰ “A disciple would not deem it worthwhile to follow the Teacher for the sake of this, namely statements, mixed prose & verse, or discussions. Why is that? Because for a long time you have learned the teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. But a disciple would deem it worthwhile to follow the Teacher, even if driven away, for the sake of talk about self-effacement that helps open the heart and leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

²¹ This being so, Ānanda, there is a peril for the tutor, a peril for the pupil, and a peril for a spiritual practitioner.

²² And how is there a peril for the tutor? It's when some teacher frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While meditating withdrawn, they're visited by a stream of brahmins and householders, and people of town and country. When this happens, they enjoy infatuation, fall into greed, and return to indulgence. This is said to be the tutor's peril. They're ruined by bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's how there is a peril for the tutor.

²³ And how is there a peril for the pupil? It's when the disciple of a teacher, emulating their teacher's fostering of seclusion, frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While meditating withdrawn, they're visited by a stream of brahmins and householders, and people of town and country. When this happens, they enjoy infatuation, fall into greed, and return to indulgence. This is said to be the pupil's peril. They're ruined by bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's how there is a peril for the pupil.

²⁴ And how is there a peril for a spiritual practitioner? It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed. He frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While meditating withdrawn, he's visited by a stream of brahmins and householders, and people of town and country. When this happens, he doesn't enjoy infatuation, fall into greed, and return to indulgence. But a disciple of this teacher, emulating their teacher's fostering of seclusion, frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While meditating withdrawn, they're visited by a stream of brahmins and householders, and people of town and country. When this happens, they enjoy infatuation, fall into greed, and return to indulgence. This is said to be the spiritual practitioner's peril. They're ruined by bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's how there is a peril for the spiritual practitioner. And in this context, Ānanda, as compared to the peril of the tutor or the pupil, the peril of the spiritual practitioner has more painful, bitter results, and even leads to the underworld.

²⁵ So, Ānanda, treat me as a friend, not as an enemy. That will be for your lasting welfare and happiness. And how do disciples treat their Teacher as an enemy, not a friend? It's when the Teacher teaches Dhamma to his disciples out of kindness and sympathy: 'This is for your welfare. This is for your happiness.' But their disciples don't want to listen. They don't actively listen or try to understand. They proceed having turned away from the Teacher's instruction. That's how the disciples treat their Teacher as an enemy, not a friend.

²⁶ And how do disciples treat their Teacher as a friend, not an enemy? It's when the Teacher teaches Dhamma to his disciples out of kindness and sympathy: 'This is for your welfare. This is for your happiness.' And their disciples want to listen. They actively listen and try to understand. They don't

proceed having turned away from the Teacher's instruction. That's how the disciples treat their Teacher as a friend, not an enemy. So, Ānanda, treat me as a friend, not as an enemy. That will be for your lasting welfare and happiness.

²⁷ I shall not molycoddle you like a potter with their damp, unfired pots. I shall speak, curbing you again and again, pressing you again and again. The core will stand the test." That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

MN 123: Incredible and Amazing

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Then after the meal, on return from almsround, several mendicants sat together in the assembly hall and this discussion came up among them: “It’s incredible, reverends, it’s amazing! The Realized One has such psychic power and might! For he is able to know the Buddhas of the past who have become completely quenched, cut off proliferation, cut off the course, finished off the cycle, and passed beyond all suffering: ‘Such is the birth, names, clans, conduct, teachings, wisdom, meditation, and freedom of those Blessed Ones.’ When they said this, Venerable Ānanda said, “The Realized Ones are incredible, reverends, and they have incredible qualities. They’re amazing, and they have amazing qualities.” But this conversation among those mendicants was left unfinished. Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, sat down on the seat spread out, and addressed the mendicants: “Mendicants, what were you sitting talking about just now? What conversation was left unfinished?” So the mendicants told him what they had been talking about. The Buddha said, “Well then, Ānanda, say some more about the incredible and amazing qualities of the Realized One.”

³ “Sir, I have heard and learned this in the presence of the Buddha: ‘Mindful and aware, the being intent on awakening was reborn in the host of joyful gods.’ This I remember as an incredible quality of the Buddha.

⁴ I have learned this in the presence of the Buddha: ‘Mindful and aware, the being intent on awakening remained in the host of joyful gods.’ This too I remember as an incredible quality of the Buddha.

⁵ I have learned this in the presence of the Buddha: ‘For the whole of that life, the being intent on awakening remained in the host of joyful gods.’ This too I remember as an incredible quality of the Buddha.

⁶ I have learned this in the presence of the Buddha: ‘Mindful and aware, the being intent on awakening passed away from the host of joyful gods and was conceived in his mother’s womb.’ This too I remember as an incredible quality of the Buddha.

⁷ I have learned this in the presence of the Buddha: ‘When the being intent on awakening passes away from the host of joyful gods, he is conceived in his mother’s womb. And then—in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless gloom of interstellar space—so utterly dark that even the luminosity of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And even the sentient beings reborn there recognize each other by

that light: “So, it seems other sentient beings have been reborn here!” And this ten-thousandfold galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.’ This too I remember as an incredible quality of the Buddha.

⁸ I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s womb, four godlings approach to guard the four quarters, so that no human or non-human or anyone at all shall harm the being intent on awakening or his mother.’ This too I remember as an incredible quality of the Buddha.

⁹ I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s womb, she becomes naturally ethical. She refrains from killing living creatures, stealing, sexual misconduct, lying, and beer, wine, and liquor intoxicants.’ This too I remember as an incredible quality of the Buddha.

¹⁰ I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s womb, she no longer thinks of men in a sexual way, and she cannot be violated by a man of lustful intent.’ This too I remember as an incredible quality of the Buddha.

¹¹ I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s womb, she obtains the five kinds of sensual stimulation and amuses herself, supplied and provided with them.’ This too I remember as an incredible quality of the Buddha.

¹² I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s womb, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, whole in his major and minor limbs, not deficient in any faculty. Suppose there was a beryl gem that was naturally lustrous, eight-faceted, well-worked. And it was strung with a thread of blue, yellow, red, white, or golden brown. And a person with clear eyes were to take it in their hand and examine it: “This beryl gem is naturally lustrous, eight-faceted, well-worked. And it’s strung with a thread of blue, yellow, red, white, or golden brown.” In the same way, when the being intent on awakening is conceived in his mother’s womb, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, whole in his major and minor limbs, not deficient in any faculty.’ This too I remember as an incredible quality of the Buddha.

¹³ I have learned this in the presence of the Buddha: ‘Seven days after the being intent on awakening is born, his mother passes away and is reborn in the host of joyful gods.’ This too I remember as an incredible quality of the Buddha.

¹⁴ I have learned this in the presence of the Buddha: ‘Other women carry the infant in the womb for nine or ten months before giving birth. Not so the mother of the being intent on awakening. She gives birth after exactly ten months.’ This too I remember as an incredible quality of the Buddha.

¹⁵ I have learned this in the presence of the Buddha: ‘Other women give birth while sitting or lying down. Not so the mother of the being intent on awakening. She only gives birth standing up.’ This too I remember as an incredible quality of the Buddha.

¹⁶ I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, gods receive him first, then humans.’ This too I remember as an incredible quality of the Buddha.

¹⁷ I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, before he reaches the ground, four godlings receive him and place him before his mother, saying: “Rejoice, O Queen! An illustrious son is born to you.”’ This too I remember as an incredible quality of the Buddha.

¹⁸ I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean. Suppose a jewel-treasure was placed on a cloth from Kāsi. The jewel would not soil the cloth, nor would the cloth soil the jewel. Why is that? Because of the cleanliness of them both. In the same way, when the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.’ This too I remember as an incredible quality of the Buddha.

¹⁹ I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, two showers of water appear from the sky, one cool, one warm, for bathing the being intent on awakening and his mother.’ This too I remember as an incredible quality of the Buddha.

²⁰ I have learned this in the presence of the Buddha: ‘As soon as he’s born, the being intent on awakening stands firm with his own feet on the ground. Facing north, he takes seven strides with a white parasol held above him, surveys all quarters, and makes this dramatic proclamation: “I am the foremost in the world! I am the eldest in the world! I am the first in the world! This is my last rebirth; now there’ll be no more future lives.”’ This too I remember as an incredible quality of the Buddha.

²¹ I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, then—in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless gloom of interstellar space—so utterly dark that even the luminosity of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: “So, it seems other sentient beings have been reborn here!” And this ten-thousandfold galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.’ This too I remember as an incredible and amazing quality of the Buddha.”

²² “Well then, Ānanda, you should also remember this as an incredible and amazing quality of the Realized One. It’s that the Realized One knows feelings as they arise, as they remain, and as they go away. He knows perceptions as they arise, as they remain, and as they go away. He knows thoughts as they arise, as they remain, and as they go away. This too you should remember as an incredible and amazing quality of the Realized One.”

²³ “Sir, the Buddha knows feelings as they arise, as they remain, and as they go away. He knows perceptions as they arise, as they remain, and as they go away. He knows thoughts as they arise, as they remain, and as they go away. This too I remember as an incredible and amazing quality of the Buddha.” That is what Venerable Ānanda said, and the Teacher concurred. Satisfied, those mendicants approved what Venerable Ānanda said.

MN 124: With Bakkula

Chapter 1

¹ So I have heard. At one time Venerable Bakkula was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

² Then the naked ascetic Kassapa, an old friend of Bakkula in the lay life, approached him, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Venerable Bakkula,

³ "Reverend Bakkula, how long has it been since you went forth?" "It has been eighty years, reverend." "But in these eighty years, how many times have you had sex?" "You shouldn't ask me such a question. Rather, you should ask me this: 'But in these eighty years, how many times have sensual perceptions ever arisen in you?'" "But in these eighty years, how many times have sensual perceptions ever arisen in you?" "In these eighty years, I don't recall that any sensual perception has ever arisen in me." This we remember as an incredible and amazing quality of Venerable Bakkula.

⁴ "In these eighty years, I don't recall that any perception of ill will ... or cruelty has ever arisen in me." This too we remember as an incredible and amazing quality of Venerable Bakkula.

⁵ "In these eighty years, I don't recall that any thought of sensuality ...

⁶ ill will ... or cruelty has ever arisen in me." This too we remember as an incredible and amazing quality of Venerable Bakkula.

⁷ "In these eighty years, I don't recall accepting a robe from a householder ...

⁸ cutting a robe with a knife ...

⁹ sewing a robe with a needle ... dying a robe ... sewing a robe during the robe-making ceremony ... wandering to look for robe material for my companions in the spiritual life when they are making robes ...

¹⁰ accepting an invitation ... having such a thought: 'If only someone would invite me!' ... sitting down inside a house ... eating inside a house ...

¹¹ getting caught up in the features by way of the details of a lady's appearance ... teaching a lady, even so much as a four line verse ... going to the nuns' quarters ... teaching the nuns ... teaching the trainee nuns ... teaching the novice nuns ...

¹² giving the going forth ... giving the ordination ... giving dependence ... being attended by a novice ...

¹³ bathing in the sauna ... bathing with bath powder ... looking for a massage from my spiritual companions ... being ill, even for as long as it takes to pull a cow's udder ... being presented with medicine, even as much as a bit of yellow myrobalan ... leaning on a leaning-board ... preparing a cot ..." This too we remember as an incredible and amazing quality of Venerable Bakkula.

¹⁴ “In these eighty years, I don’t recall commencing the rainy season residence within a village.” This too we remember as an incredible and amazing quality of Venerable Bakkula.

¹⁵ “Reverend, for seven days I ate the nation’s almsfood as a debtor. Then on the eighth day I became enlightened.” This too we remember as an incredible and amazing quality of Venerable Bakkula.

¹⁶ “Reverend Bakkula, may I receive the going forth, the ordination in this teaching and training?” And the naked ascetic Kassapa received the going forth, the ordination in this teaching and training. Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Kassapa became one of the perfected.

¹⁷ Then some time later Venerable Bakkula, taking a latchkey, went from dwelling to dwelling, saying, “Come forth, venerables, come forth! Today will be my full extinguishment.” This too we remember as an incredible and amazing quality of Venerable Bakkula.

¹⁸ And Venerable Bakkula became fully extinguished while seated right in the middle of the Saṅgha. This too we remember as an incredible and amazing quality of Venerable Bakkula.

MN 125: The Level of the Tamed

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

² Now at that time the novice Aciravata was staying in a wilderness hut. Then as Prince Jayasena was going for a walk he approached Aciravata, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Aciravata, "Worthy Aggivessana, I have heard that a mendicant who meditates diligently, keenly, and resolutely can experience unification of mind." "That's so true, Prince! That's so true! A mendicant who meditates diligently, keenly, and resolutely can experience unification of mind."

³ "Worthy Aggivessana, please teach me the Dhamma as you have learned and memorized it." "I'm not competent to do so, Prince. For if I were to teach you the Dhamma as I have learned and memorized it, you might not understand the meaning, which would be wearying and troublesome for me."

⁴ "Worthy Aggivessana, please teach me the Dhamma as you have learned and memorized it. Hopefully I will understand the meaning of what you say." "I shall teach you. If you understand the meaning of what I say, that's good. If not, then leave each to his own, and do not question me about it further." "Worthy Aggivessana, please teach me the Dhamma as you have learned and memorized it. If I understand the meaning of what you say, that's good. If not, then I will leave each to his own, and not question you about it further."

⁵ Then the novice Aciravata taught Prince Jayasena the Dhamma as he had learned and memorized it. When he had spoken, Jayasena said to him, "It is impossible, worthy Aggivessana, it cannot happen that a mendicant who meditates diligently, keenly, and resolutely can experience unification of mind." Having declared that this was impossible, Jayasena rose from his seat and left.

⁶ Not long after he had left, Aciravata went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

⁷ When he had spoken, the Buddha said to him, "How could it possibly be otherwise, Aggivessana? Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more. It's simply impossible for him to know or see or realize what can only be known, seen, and realized by renunciation.

⁸ Suppose there was a pair of elephants or horse or oxen in training who were well tamed and well trained. And there was a pair who were not tamed or trained. What do you think, Aggivessana? Wouldn't the pair that was well tamed and well trained perform the tasks of the tamed and reach the level of the tamed?" "Yes, sir." "But would the pair that was not tamed and trained perform the tasks of the tamed and reach the level of the tamed, just like the tamed pair?" "No, sir." "In the same way, Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of

them, burning with fever for them, and eagerly seeking more. It's simply impossible for him to know or see or realize what can only be known, seen, and realized by renunciation.

⁹ Suppose there was a big mountain not far from a town or village. And two friends set out from that village or town, lending each other a hand up to the mountain. Once there, one friend would remain at the foot of the mountain, while the other would climb to the peak. The one standing at the foot would say to the one at the peak, 'My dear, what do you see, standing there at the peak?' They'd reply, 'Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!' But the other would say, 'It's impossible, it cannot happen that, standing at the peak, you can see delightful parks, woods, meadows, and lotus ponds.' So their friend would come down from the peak, take their friend by the arm, and make them climb to the peak. After giving them a while to catch their breath, they'd say, 'My dear, what do you see, standing here at the peak?' They'd reply, 'Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!' They'd say, 'Just now I understood you to say: "It's impossible, it cannot happen that, standing at the peak, you can see delightful parks, woods, meadows, and lotus ponds." But now you say: "Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!"' They'd say, 'But my dear, it was because I was obstructed by this big mountain that I didn't see what could be seen.'

¹⁰ But bigger than that is the mass of ignorance by which Prince Jayasena is obstructed, hindered, engulfed, and enveloped. Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more. It is quite impossible for him to know or see or realize what can only be known, seen, and realized by renunciation.

¹¹ It would be no wonder if, had these two similes occurred to you, Prince Jayasena would have gained confidence in you and shown his confidence." "But sir, how could these two similes have occurred to me as they did to the Buddha, since they were neither supernaturally inspired, nor learned before in the past?"

¹² "Suppose, Aggivessana, an anointed aristocratic king was to address his elephant tracker, 'Please, my good elephant tracker, mount the royal bull elephant and enter the elephant wood. When you see a wild bull elephant, tether it by the neck to the royal elephant.' 'Yes, Your Majesty,' replied the elephant tracker, and did as he was asked. The royal elephant leads the wild elephant out into the open; and it's only then that it comes out into the open, for a wild bull elephant clings to the elephant wood. The elephant tracker informs the king, 'Your Majesty, the wild elephant has come out into the open.' Then the king addresses his elephant trainer, 'Please, dear elephant trainer, tame the wild bull elephant. Subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever. Make it happy to be within a village, and instill behaviors congenial to humans.' 'Yes, Your Majesty,' replied the elephant trainer. He dug a large post into the earth and tethered the elephant to it by the neck, so as to subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever, and to make it happy to be within a village, and instill behaviors congenial to humans. He spoke in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people. Spoken to in such a way by the elephant trainer, the wild elephant wanted to listen. It actively listened and tried to understand. So the elephant trainer rewards it with grass, fodder, and water. When the wild elephant accepts the grass, fodder, and water, the trainer knows, 'Now the wild elephant will survive!' He sets it a further task: 'Pick it up, worthy

sir! Put it down, worthy sir!’ When the wild elephant picks up and puts down when the trainer says, following instructions, the trainer sets it a further task: ‘Forward, worthy sir! Back, worthy sir!’ When the wild elephant goes forward and back when the trainer says, following instructions, the trainer sets it a further task: ‘Stand, worthy sir! Sit, worthy sir!’ When the wild elephant stands and sits when the trainer says, following instructions, the trainer sets the task called imperturbability. He fastens a large plank to its trunk; a lancer sits on its neck; other lancers surround it on all sides; and the trainer himself stands in front with a long lance. While practicing this task, it doesn’t budge its fore-feet or hind-feet, its fore-quarters or hind-quarters, its head, ears, tusks, tail, or trunk. The wild bull elephant endures being struck by spears, swords, arrows, and axes; it endures the thunder of the drums, kettledrums, pipes, horns, and tom-toms. Rid of all crooks and flaws, and purged of defects, it is worthy of a king, fit to serve a king, and reckoned a factor of kingship.

¹³ In the same way, Aggivessana, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed. He realizes with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

¹⁴ A householder hears that teaching, or a householder’s child, or someone reborn in a good family. They gain faith in the Realized One and reflect: ‘Life at home is cramped and dirty, life gone forth is wide open. It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’ After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. And it’s only then that a noble disciple comes out into the open, for gods and humans cling to the five kinds of sensual stimulation.

¹⁵ The Realized One guides them further: ‘Come, mendicant, be ethical and restrained in the monastic code, conducting yourself well and resorting for alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.’

¹⁶ When they have ethical conduct, the Realized One guides them further: ‘Come, mendicant, guard your sense doors. When you see a sight with your eyes, don’t get caught up in the features and details. ...

¹⁷ (Tell in full as in MN 107, the Discourse with Moggallāna the Accountant.)

¹⁸ They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

¹⁹ They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. It’s like when the elephant trainer dug a large post into the earth and tethered the elephant to it by the neck, so as to subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever, and to make it happy to be within a village, and instill behaviors congenial to humans. In the same way, a noble disciple has these four kinds of mindfulness meditation as tethers for the mind so as to subdue behaviors tied to domestic

life, memories and thoughts tied to domestic life, stress, weariness, and fever tied to domestic life, to discover the system, and to realize extinguishment.

²⁰ The Realized One guides them further: ‘Come, mendicant, meditate observing an aspect of the body, but don’t think thoughts connected with sensual pleasures. Meditate observing an aspect of feelings ... mind ... principles, but don’t think thoughts connected with sensual pleasures.’

²¹ As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption.

²² When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. And so they recollect their many kinds of past lives, with features and details.

²³ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

²⁴ When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’

²⁵ Such a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and puts up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. Rid of all greed, hate, and delusion, and purged of defects, they are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world.

²⁶ If a royal bull elephant—whether elderly, middle aged, or youthful—passes away untamed and untrained, they’re reckoned a royal bull elephant who passed away untamed. In the same way, if a mendicant—whether senior, middle, or junior—passes away without having ended the defilements, they’re reckoned a mendicant who passed away untamed.

²⁷ If a royal bull elephant—whether elderly, middle aged, or youthful—passes away tamed and trained, they’re reckoned a royal bull elephant who passed away tamed. In the same way, if a mendicant—whether senior, middle, or junior—passes away having ended the defilements, they’re

reckoned a mendicant who passed away tamed.” That is what the Buddha said. Satisfied, the novice Aciravata approved what the Buddha said.

MN 126: With Bhūmija

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

² Then Venerable Bhūmija robed up in the morning and, taking his bowl and robe, went to the home of Prince Jayasena, where he sat down on the seat spread out.

³ Then Jayasena approached and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Bhūmija: "Worthy Bhūmija, there are some ascetics and brahmins who have this doctrine and view: 'If you make a wish and lead the spiritual life, you can't win the fruit. If you don't make a wish and lead the spiritual life, you can't win the fruit. If you both make a wish and don't make a wish and lead the spiritual life, you can't win the fruit. If you neither make a wish nor don't make a wish and lead the spiritual life, you can't win the fruit.' What does the worthy Bhūmija's Teacher say about this? How does he explain it?"

⁴ "Prince, I haven't heard and learned this in the presence of the Buddha. But it's possible that he might explain it like this: 'If you lead the spiritual life irrationally, you can't win the fruit, regardless of whether you make a wish, you don't make a wish, you both do and do not make a wish, or you neither do nor don't make a wish. But if you lead the spiritual life rationally, you can win the fruit, regardless of whether you make a wish, you don't make a wish, you both do and do not make a wish, or you neither do nor don't make a wish.' I haven't heard and learned this in the presence of the Buddha. But it's possible that he might explain it like that."

⁵ "If that's what your teacher says, worthy Bhūmija, he clearly stands head and shoulders above all the various other ascetics and brahmins."

⁶ Then Prince Jayasena served Venerable Bhūmija from his own dish.

⁷ Then after the meal, on his return from almsround, Bhūmija went to the Buddha, bowed, sat down to one side, and told him all that had happened, adding: "Answering this way, I trust that I repeated what the Buddha has said, and didn't misrepresent him with an untruth. I trust my explanation was in line with the teaching, and that there are no legitimate grounds for rebuttal or criticism."

⁸ "Indeed, Bhūmija, in answering this way you repeated what I've said, and didn't misrepresent me with an untruth. Your explanation was in line with the teaching, and there are no legitimate grounds for rebuttal or criticism."

⁹ There are some ascetics and brahmins who have wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. If they lead the spiritual life, they can't win the fruit, regardless of whether they make a wish, they don't make a wish, they both do and do not make a wish, or they neither do nor don't make a wish. Why is that? Because that's an irrational way to win the fruit.

¹⁰ Suppose there was a person in need of oil. While wandering in search of oil, they tried heaping sand in a bucket, sprinkling it little by little with water, and pressing it out. But by doing this, they couldn't extract any oil, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's an irrational way to extract oil. And so it is for any ascetics and brahmins who have wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. If they lead the spiritual life, they can't win the fruit, regardless of whether or not they make a wish. Why is that? Because that's an irrational way to win the fruit.

¹¹ Suppose there was a person in need of milk. While wandering in search of milk, they tried pulling the horn of a newly-calved cow. But by doing this, they couldn't get any milk, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's an irrational way to get milk. And so it is for any ascetics and brahmins who have wrong view ... Because that's an irrational way to win the fruit.

¹² Suppose there was a person in need of butter. While wandering in search of butter, they tried pouring water into a pot and churning it with a stick. But by doing this, they couldn't produce any butter, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's an irrational way to produce butter. And so it is for any ascetics and brahmins who have wrong view ... Because that's an irrational way to win the fruit.

¹³ Suppose there was a person in need of fire. While wandering in search of fire, they tried drilling a green, sappy log with a drill-stick. But by doing this, they couldn't start a fire, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's an irrational way to start a fire. And so it is for any ascetics and brahmins who have wrong view ... Because that's an irrational way to win the fruit.

¹⁴ There are some ascetics and brahmins who have right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. If they lead the spiritual life, they can win the fruit, regardless of whether they make a wish, they don't make a wish, they both do and do not make a wish, or they neither do nor do not make a wish. Why is that? Because that's a rational way to win the fruit.

¹⁵ Suppose there was a person in need of oil. While wandering in search of oil, they tried heaping sesame flour in a bucket, sprinkling it little by little with water, and pressing it out. By doing this, they could extract oil, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's a rational way to extract oil. And so it is for any ascetics and brahmins who have right view ... Because that's a rational way to win the fruit.

¹⁶ Suppose there was a person in need of milk. While wandering in search of milk, they tried pulling the udder of a newly-calved cow. By doing this, they could get milk, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's a rational way to get milk. And so it is for any ascetics and brahmins who have right view ... Because that's a rational way to win the fruit.

¹⁷ Suppose there was a person in need of butter. While wandering in search of butter, they tried pouring curds into a pot and churning them with a stick. By doing this, they could produce butter,

regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's a rational way to produce butter. And so it is for any ascetics and brahmins who have right view ... Because that's a rational way to win the fruit.

¹⁸ Suppose there was a person in need of fire. While wandering in search of fire, they tried drilling a dried up, withered log with a drill-stick. By doing this, they could start a fire, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's a rational way to start a fire. And so it is for any ascetics and brahmins who have right view ... Because that's a rational way to win the fruit.

¹⁹ Bhūmija, it would be no wonder if, had these four similes occurred to you, Prince Jayasena would have gained confidence in you and shown his confidence." "But sir, how could these four similes have occurred to me as they did to the Buddha, since they were neither supernaturally inspired, nor learned before in the past?" That is what the Buddha said. Satisfied, Venerable Bhūmija approved what the Buddha said.

MN 127: With Anuruddha

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² And then the chamberlain Pañcakaṅga addressed a man, “Please, my man, go to Venerable Anuruddha, and in my name bow with your head to his feet. Say to him, ‘Sir, the chamberlain Pañcakaṅga bows with his head to your feet.’ And then ask him whether he would please accept tomorrow’s meal from Pañcakaṅga together with the mendicant Saṅgha. And ask whether he might please come earlier than usual, for Pañcakaṅga has many duties, and much work to do for the king.” “Yes, sir,” that man replied. He did as Pañcakaṅga asked, and Venerable Anuruddha consented with silence.

³ Then when the night had passed, Anuruddha robed up in the morning and, taking his bowl and robe, went to Pañcakaṅga’s home, where he sat down on the seat spread out. Then Pañcakaṅga served and satisfied Anuruddha with his own hands with delicious fresh and cooked foods. When Anuruddha had eaten and washed his hands and bowl, Pañcakaṅga took a low seat, sat to one side, and said to him:

⁴ “Sir, some senior mendicants have come to me and said, ‘Householder, develop the limitless release of the heart.’ Others have said, ‘Householder, develop the expansive release of the heart.’ Now, the limitless release of the heart and the expansive release of the heart: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

⁵ “Well then, householder, let me know what you think about this. Afterwards, it’s a sure bet that you’ll get it.” “Sir, this is what I think. The limitless release of the heart and the expansive release of the heart mean the same thing, and differ only in the phrasing.”

⁶ “The limitless release of the heart and the expansive release of the heart differ in both meaning and phrasing. This is a way to understand how these things differ in both meaning and phrasing.

⁷ And what is the limitless release of the heart? It’s when a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is called the limitless release of the heart.

⁸ And what is the expansive release of the heart? It’s when a mendicant meditates focused on pervading the extent of a single tree root as expansive. This is called the expansive release of the

heart. Also, a mendicant meditates focused on pervading the extent of two or three tree roots ... a single village district ... two or three village districts ... a single kingdom ... two or three kingdoms ... this land surrounded by ocean. This too is called the expansive release of the heart. This is a way to understand how these things differ in both meaning and phrasing.

⁹ Householder, there are these four kinds of rebirth in a future life. What four? Take someone who meditates focused on pervading ‘limited luminosity’. When their body breaks up, after death, they’re reborn in the company of the gods of limited luminosity. Next, take someone who meditates focused on pervading ‘limitless luminosity’. When their body breaks up, after death, they’re reborn in the company of the gods of limitless luminosity. Next, take someone who meditates focused on pervading ‘corrupted radiance’. When their body breaks up, after death, they’re reborn in the company of the gods of corrupted luminosity. Next, take someone who meditates focused on pervading ‘pure radiance’. When their body breaks up, after death, they’re reborn in the company of the gods of pure luminosity. These are the four kinds of rebirth in a future life.

¹⁰ There comes a time, householder, when the deities gather together as one. When they do so, a difference in their color is evident, but not in their luminosity. It’s like when a person brings several oil lamps into one house. You can detect a difference in their flames, but not in their radiance. In the same way, when the deities gather together as one, a difference in their color is evident, but not in their luminosity.

¹¹ There comes a time when those deities go their separate ways. When they do so, a difference both in their color and also in their luminosity is evident. It’s like when a person takes those several oil lamps out of that house. You can detect a difference both in their flames and also in their radiance. In the same way, when the deities go their separate ways, a difference both in their color and also in their luminosity is evident.

¹² It’s not that those deities think, ‘What we have is permanent, lasting, and eternal.’ Rather, wherever those deities cling, that’s where they take pleasure. It’s like when flies are being carried along on a carrying-pole or basket. It’s not that they think, ‘What we have is permanent, lasting, and eternal.’ Rather, wherever those flies cling, that’s where they take pleasure. In the same way, it’s not that those deities think, ‘What we have is permanent, lasting, and eternal.’ Rather, wherever those deities cling, that’s where they take pleasure.”

¹³ When he had spoken, Venerable Sabhiya Kaccāna said to Venerable Anuruddha: “Good, Honorable Anuruddha! I have a further question about this. Do all the radiant deities have limited luminosity, or do some there have limitless luminosity?” “In that respect, Reverend Kaccāna, some deities there have limited luminosity, while some have limitless luminosity.”

¹⁴ “What is the cause, Honorable Anuruddha, what is the reason why, when those deities have been reborn in a single order of gods, some deities there have limited luminosity, while some have limitless luminosity?” “Well then, Reverend Kaccāna, I’ll ask you about this in return, and you can answer as you like. What do you think, Reverend Kaccāna? Which of these two kinds of mental development is more expansive: when a mendicant meditates focused on pervading as expansive the extent of a single tree root, or two or three tree roots?” “When a mendicant meditates on two or three tree roots.” “What do you think, Reverend Kaccāna? Which of these two kinds of mental development is more expansive: when a mendicant meditates focused on pervading as expansive the extent of two or three tree roots, or a single village district ... two or three village districts ... a single

kingdom ... two or three kingdoms ... this land surrounded by ocean?” “When a mendicant meditates on this land surrounded by ocean.” “This is the cause, Reverend Kaccāna, this is the reason why, when those deities have been reborn in a single order of gods, some deities there have limited luminosity, while some have limitless luminosity.”

¹⁵ “Good, Honorable Anuruddha! I have a further question about this. Do all the radiant deities have corrupted radiance, or do some there have pure radiance?” “In that respect, Reverend Kaccāna, some deities there have corrupted radiance, while some have pure radiance.”

¹⁶ “What is the cause, Honorable Anuruddha, what is the reason why, when those deities have been reborn in a single order of gods, some deities there have corrupted radiance, while some have pure radiance?” “Well then, Reverend Kaccāna, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose an oil lamp was burning with impure oil and impure wick. Because of the impurity of the oil and the wick it burns dimly, as it were. In the same way, take some mendicant who meditates focused on pervading ‘corrupted radiance’. Their physical discomfort is not completely settled, their dullness and drowsiness is not completely eradicated, and their restlessness and remorse are not completely eliminated. Because of this they practice absorption dimly, as it were. When their body breaks up, after death, they’re reborn in the company of the gods of corrupted luminosity. Suppose an oil lamp was burning with pure oil and pure wick. Because of the purity of the oil and the wick it doesn’t burn dimly, as it were. In the same way, take some mendicant who meditates focused on pervading ‘pure radiance’. Their physical discomfort is completely settled, their dullness and drowsiness is completely eradicated, and their restlessness and remorse is completely eliminated. Because of this they don’t practice absorption dimly, as it were. When their body breaks up, after death, they’re reborn in the company of the gods of pure luminosity. This is the cause, Reverend Kaccāna, this is the reason why, when those deities have been reborn in a single order of gods, some deities there have corrupted radiance, while some have pure radiance.”

¹⁷ When he had spoken, Venerable Sabhiya Kaccāna said to Venerable Anuruddha, “Good, Honorable Anuruddha! Venerable Anuruddha, you don’t say, ‘So I have heard’ or ‘It ought to be like this.’ Rather, you say: ‘These deities are like this, those deities are like that.’ Sir, it occurs to me, ‘Clearly, Venerable Anuruddha has previously lived together with those deities, conversed, and engaged in discussion.’” “Your words are clearly invasive and intrusive, Reverend Kaccāna. Nevertheless, I will answer you. For a long time I have previously lived together with those deities, conversed, and engaged in discussion.”

¹⁸ When he had spoken, Venerable Sabhiya Kaccāna said to Pañcakaṅga the chamberlain, “You’re fortunate, householder, so very fortunate, to have given up your state of uncertainty, and to have got the chance to listen to this exposition of the teaching.”

MN 128: Corruptions

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Kosambī in Ghosita’s monastery.

² Now at that time the mendicants of Kosambī were fighting, quarreling, and disputing, continually wounding each other with barbed words.

³ Then a mendicant went up to the Buddha, bowed, stood to one side, and told him what was happening, adding: “Please, sir go to those mendicants out of sympathy.” The Buddha consented with silence.

⁴ Then the Buddha went up to those mendicants and said, “Enough, mendicants! Stop fighting, quarreling, and disputing.” When he said this, one of the mendicants said to the Buddha, “Wait, sir! Let the Buddha, the Lord of the Dhamma, remain passive, dwelling in blissful meditation in this life. We will be known for this fighting, quarreling, arguing, and disputing.” For a second time ... and a third time the Buddha said to those mendicants, “Enough, mendicants! Stop fighting, quarreling, and disputing.” For a third time, that mendicant said to the Buddha, “Wait, sir! Let the Buddha, the Lord of the Dhamma, remain passive, dwelling in blissful meditation in this life. We will be known for this fighting, quarreling, arguing, and disputing.”

⁵ Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kosambī for alms. After the meal, on his return from almsround, he set his lodgings in order. Taking his bowl and robe, he recited these verses while standing right there:

⁶ “Many voices shout at once, yet no one thinks that they’re the fool. Even as the Saṅgha splits, they think no better of the other. Dolts pretending to be astute, they talk, their words out of bounds. They blab at will, their mouths agape, and not one knows what leads them on. ‘They abused me, they hit me! They beat me, they robbed me!’ For those bearing such a grudge, hatred is never laid to rest. ‘They abused me, they hit me! They beat me, they robbed me!’ For those who bear no such grudge, hatred is laid to rest. For never is hatred laid to rest by hate, it’s laid to rest by love: this is an ancient teaching. When others do not understand, let us, who do understand this, restrain ourselves in this regard; for that is how conflicts are laid to rest. Breakers of bones and takers of life, thieves of cattle, horses, wealth, those who plunder the nation: even they can come together, so why can’t you? If you find an alert companion, an attentive friend to live happily together, then, overcoming all adversities, wander with them, joyful and mindful. If you find no alert companion, no attentive friend to live happily together, then, like a king who flees his conquered realm, wander alone like a tusker in the wilds. It’s better to wander alone, there’s no fellowship with fools. Wander alone and do no wrong, at ease like a tusker in the wilds.”

⁷ After speaking these verses while standing, the Buddha went to the village of the child salt-miners, where Venerable Bhagu was staying at the time. Bhagu saw the Buddha coming off in the distance, so he spread out a seat and placed water for washing the feet. The Buddha sat down on the seat

spread out, and washed his feet. Bhagu bowed to the Buddha and sat down to one side. The Buddha said to him, “I hope you’re keeping well, mendicant, I hope you’re all right. And I hope you’re having no trouble getting almsfood.” “I’m keeping well, Blessed One, I’m all right. And I’m having no trouble getting almsfood.” Then the Buddha educated, encouraged, fired up, and inspired Bhagu with a Dhamma talk, after which he rose from his seat and set out for the Park of the East-Raftered Hall.

⁸ Now at that time the venerables Anuruddha, Nandiya, and Kimbila were staying in the Park of the East-Raftered Hall. The park keeper saw the Buddha coming off in the distance and said to the Buddha, “Don’t come into this park, ascetic. There are three gentlemen staying here whose nature is to desire self-knowledge. Do not disturb them.”

⁹ Anuruddha heard the park keeper conversing with the Buddha, and said to him, “Don’t keep the Buddha out, good park keeper! Our Teacher, the Blessed One, has arrived.”

¹⁰ Then Anuruddha went to Nandiya and Kimbila, and said to them, “Come forth, venerables, come forth! Our Teacher, the Blessed One, has arrived!” Then Anuruddha, Nandiya, and Kimbila came out to greet the Buddha. One received his bowl and robe, one spread out a seat, and one set out water for washing his feet. The Buddha sat down on the seat spread out, and washed his feet. Those venerables bowed and sat down to one side. The Buddha said to Anuruddha, “I hope you’re keeping well, Anuruddha and friends, I hope you’re all right. And I hope you’re having no trouble getting almsfood.” “We’re keeping well, Blessed One, we’re getting by. And we have no trouble getting almsfood.”

¹¹ “I hope you’re living in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes?” “Indeed, sir, we live in harmony as you say.” “But how do you live this way?”

¹² “In this case, sir, I think: ‘I’m fortunate, so very fortunate, to live together with spiritual companions such as these.’ I consistently treat these venerables with kindness by way of body, speech, and mind, both in public and in private. I think: ‘Why don’t I set aside my own ideas and just go along with these venerables’ ideas?’ And that’s what I do. Though we’re different in body, sir, we’re one in mind, it seems to me.” And the venerables Nandiya and Kimbila spoke likewise, and they added: “That’s how we live in harmony, appreciating each other, without dispute, blending like milk and water, and regarding each other with kindly eyes.”

¹³ “Good, good, Anuruddha and friends! But I hope you’re living diligently, keen, and resolute?”

¹⁴ “Indeed, sir, we live diligently.” “But how do you live this way?” “In this case, sir, whoever returns first from almsround prepares the seats, and puts out the drinking water and the rubbish bin. If there’s remainder, whoever returns last eats it if they like. Otherwise they throw it out where there is little that grows, or drop it into water that has no living creatures. Then they put away the seats, drinking water, and rubbish bin, and sweep the refectory. If someone sees that the pot of water for washing, drinking, or the toilet is empty they set it up. If he can’t do it, he summons another with a wave of the hand, and they set it up by lending each other a hand to lift. But we don’t break into speech for that reason. And every five days we sit together for the whole night and discuss the teachings. That’s how we live diligently, keen, and resolute.”

¹⁵ “Good, good, Anuruddha and friends! But as you live diligently like this, have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a comfortable meditation?” “Well, sir, while meditating diligent, keen, and resolute, we perceive both light and vision of forms. But before long the light and the vision of forms vanish. We haven’t worked out the basis of that.”

¹⁶ “Well, you should work out the basis of that. Before my awakening—when I was still unawakened but intent on awakening—I too perceived light and vision of forms. But before long my light and vision of forms vanished. It occurred to me: ‘What’s the cause, what’s the reason why my light and vision of forms vanish?’ It occurred to me: ‘Doubt arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. I’ll make sure that doubt will not arise in me again.’

¹⁷ While meditating diligent, keen, and resolute, I perceived light and vision of forms. But before long my light and vision of forms vanished. It occurred to me: ‘What’s the cause, what’s the reason why my light and vision of forms vanish?’ It occurred to me: ‘Loss of focus arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. I’ll make sure that neither doubt nor loss of focus will arise in me again.’

¹⁸ While meditating ... ‘Dullness and drowsiness arose in me ... I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness will arise in me again.’

¹⁹ While meditating ... ‘Terror arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. Suppose a person was traveling along a road, and killers were to spring out at them from both sides. They’d feel terrified because of that. In the same way, terror arose in me ... I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror will arise in me again.’

²⁰ While meditating ... ‘Elation arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. Suppose a person was looking for the entrance to a treasure trove. And all at once they’d come across five entrances! They’d feel excited because of that. In the same way, elation arose in me ... I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor elation will arise in me again.’

²¹ While meditating ... ‘Discomfort arose in me ... I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor elation nor discomfort will arise in me again.’

²² While meditating ... ‘Excessive energy arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. Suppose a person was to grip a quail too tightly in their hands—it would die right there. I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor elation nor discomfort nor excessive energy will arise in me again.’

²³ While meditating ... ‘Overly lax energy arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. Suppose a person was to grip a quail too loosely—it would fly out of their hands. I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor elation nor discomfort nor excessive energy nor overly lax energy will arise in me again.’

²⁴ While meditating ... ‘Longing arose in me ... I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor elation nor discomfort nor excessive energy nor overly lax energy nor longing will arise in me again.’

²⁵ While meditating ... ‘Perceptions of diversity arose in me ... I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor elation nor discomfort nor excessive energy nor overly lax energy nor longing nor perception of diversity will arise in me again.’

²⁶ While meditating diligent, keen, and resolute, I perceived light and vision of forms. But before long my light and vision of forms vanished. It occurred to me: ‘What’s the cause, what’s the reason why my light and vision of forms vanish?’ It occurred to me: ‘Excessive concentration on forms arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor elation nor discomfort nor excessive energy nor overly lax energy nor longing nor perception of diversity nor excessive concentration on forms will arise in me again.’

²⁷ When I understood that doubt is a corruption of the mind, I gave it up. When I understood that loss of focus, dullness and drowsiness, terror, elation, discomfort, excessive energy, overly lax energy, longing, perception of diversity, and excessive concentration on forms are corruptions of the mind, I gave them up.

²⁸ While meditating diligent, keen, and resolute, I perceived light but did not see forms, or I saw forms, but did not see light. And this went on for a whole night, a whole day, even a whole night and day. I thought: ‘What is the cause, what is the reason for this?’ It occurred to me: ‘When I don’t focus on the basis of the forms, but focus on the basis of the light, then I perceive light and do not see forms. But when I don’t focus on the basis of the light, but focus on the basis of the forms, then I see forms and do not perceive light. And this goes on for a whole night, a whole day, even a whole night and day.’

²⁹ While meditating diligent, keen, and resolute, I perceived limited light and saw limited forms, or I perceived limitless light and saw limitless forms. And this went on for a whole night, a whole day, even a whole night and day. I thought: ‘What is the cause, what is the reason for this?’ It occurred to me: ‘When my immersion is limited, then my vision is limited, and with limited vision I perceive limited light and see limited forms. But when my immersion is limitless, then my vision is limitless, and with limitless vision I perceive limitless light and see limitless forms. And this goes on for a whole night, a whole day, even a whole night and day.’

³⁰ After understanding that doubt, loss of focus, dullness and drowsiness, terror, excitement, discomfort, excessive energy, overly lax energy, longing, perception of diversity, and excessive concentration on forms are corruptions of the mind, I had given them up.

³¹ I thought: ‘I’ve given up my mental corruptions. Now let me develop immersion in three ways.’ I developed immersion while placing the mind and keeping it connected; without placing the mind, merely keeping it connected; without placing the mind or keeping it connected; with rapture; without rapture; with pleasure; with equanimity.

³² When I had developed immersion in these ways, the knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’” That is what the Buddha said. Satisfied, Venerable Anuruddha approved what the Buddha said.

MN 129: The Foolish and the Astute

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “These are the three characteristics, signs, and manifestations of a fool. What three? A fool thinks poorly, speaks poorly, and acts poorly. If a fool didn’t think poorly, speak poorly, and act poorly, then how would the astute know of them, ‘This worthy one is a fool, an untrue person’? But since a fool does think poorly, speak poorly, and act poorly, then the astute do know of them, ‘This worthy one is a fool, an untrue person’.

³ A fool experiences three kinds of suffering and sadness in this very life. Suppose a fool is sitting in a council hall, a street, or a crossroad, where people are discussing what is proper and fitting. And suppose that fool is someone who kills living creatures, steals, commits sexual misconduct, lies, and consumes intoxicants of beer, wine, and liquor. Then that fool thinks, ‘These people are discussing what is proper and fitting. But those bad things are found in me and I exhibit them!’ This is the first kind of suffering and sadness that a fool experiences in this very life.

⁴ Furthermore, a fool sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments— whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘Rāhu’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘bulrush twist’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘caustic pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the hounds, being impaled alive, and being beheaded. Then that fool thinks, ‘The kinds of deeds for which the kings inflict such punishments— those things are found in me and I exhibit them! If the kings find out about me, they will inflict the same kinds of punishments on me!’ This is the second kind of suffering and sadness that a fool experiences in this very life.

⁵ Furthermore, when a fool is resting on a chair or a bed or on the ground, their past bad deeds— misconduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. It is like the shadow of a great mountain peak in the evening as it settles down, rests down, and lays down upon the earth. In the same way, when a fool is resting on a chair or a bed or on the ground, their past bad deeds—misconduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. Then that fool thinks, ‘Alas, I haven’t done good and skillful things that keep me safe. And I have done bad things, violence and sin. When I depart, I’ll go to the place where people who’ve done such things go.’ They sorrow and wail and lament, beating their breasts and falling into confusion. This is the third kind of suffering and sadness that a fool experiences in this very life.

⁶ Having done bad things by way of body, speech, and mind, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

⁷ And if there's anything of which it may be rightly said that it is utterly unlikable, undesirable, and disagreeable, it is of hell that this should be said. So much so that it's not easy to give a simile for how painful hell is." When he said this, one of the mendicants said to the Buddha, "But sir, is it possible to give a simile?"

⁸ "It's possible," said the Buddha. "Suppose they arrest a bandit, a criminal and present him to the king, saying, 'Your Majesty, this is a bandit, a criminal. Punish him as you will.' The king would say, 'Go, my men, and strike this man in the morning with a hundred spears!' The king's men did as they were told. Then at midday the king would say, 'Look here, how is that man?' 'He's still alive, Your Majesty.' The king would say, 'Go, my men, and strike this man in the midday with a hundred spears!' The king's men did as they were told. Then late in the afternoon the king would say, 'Look here, how is that man?' 'He's still alive, Your Majesty.' The king would say, 'Go, my men, and strike this man in the late afternoon with a hundred spears!' The king's men did as they were told. What do you think, mendicants? Would that man experience pain and distress from being struck with three hundred spears?" "Sir, that man would experience pain and distress from being struck with one spear, let alone three hundred spears!"

⁹ Then the Buddha, picking up a stone the size of his palm, addressed the mendicants, "What do you think, mendicants? Which is bigger: the stone the size of my palm that I've picked up, or the Himalayas, the king of mountains?" "Sir, the stone you've picked up is tiny. Compared to the Himalayas, it doesn't count, it's not worth a fraction, there's no comparison." "In the same way, compared to the suffering in hell, the pain and distress experienced by that man due to being struck with three hundred spears doesn't count, it's not worth a fraction, there's no comparison.

¹⁰ The wardens of hell punish them with the five-fold crucifixion. They drive red-hot stakes through the hands and feet, and another in the middle of the chest. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

¹¹ The wardens of hell throw them down and hack them with axes. ...

¹² They hang them upside-down and hack them with hatchets. ...

¹³ They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. ...

¹⁴ They make them climb up and down a big mountain of burning coals, blazing and glowing. ...

¹⁵ The wardens of hell turn them upside down and throw them into a red-hot copper pot, burning, blazing, and glowing. There they're seared in boiling scum, and they're swept up and down and round and round. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

¹⁶ The wardens of hell toss them in the Great Hell. Now, about that Great Hell: 'Four are its corners, four its doors, neatly divided section by section. Surrounded by an iron wall, of iron is its roof. The ground is even made of iron, it burns with fierce fire. The heat forever radiates a hundred leagues around.'

¹⁷ I could tell you many different things about hell. So much so that it's not easy to completely describe the suffering in hell.

¹⁸ There are, mendicants, animals that feed on grass. They eat by cropping fresh or dried grass with their teeth. And what animals feed on grass? Elephants, horses, cattle, donkeys, goats, deer, and various others. A fool who used to be a glutton here and did bad deeds here, when their body breaks up, after death, is reborn in the company of those sentient beings who feed on grass.

¹⁹ There are animals that feed on dung. When they catch a whiff of dung they run to it, thinking, ‘There we’ll eat! There we’ll eat!’ It’s like when brahmins smell a burnt offering, they run to it, thinking, ‘There we’ll eat! There we’ll eat!’ In the same way, there are animals that feed on dung. When they catch a whiff of dung they run to it, thinking, ‘There we’ll eat! There we’ll eat!’ And what animals feed on dung? Chickens, pigs, hounds, jackals, and various others. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who feed on dung.

²⁰ There are animals who are born, live, and die in darkness. And what animals are born, live, and die in darkness? Moths, maggots, earthworms, and various others. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in darkness.

²¹ There are animals who are born, live, and die in water. And what animals are born, live, and die in water? Fish, turtles, dolphins, and various others. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in water.

²² There are animals who are born, live, and die in filth. And what animals are born, live, and die in filth? Those animals that are born, live, and die in a rotten fish, a rotten carcass, rotten porridge, a cesspool, or a sump. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in filth.

²³ I could tell you many different things about the animal realm. So much so that it’s not easy to completely describe the suffering in the animal realm.

²⁴ Mendicants, suppose a person were to throw a yoke with a single hole into the ocean. The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north. And there was a one-eyed turtle who popped up once every hundred years. What do you think, mendicants? Would that one-eyed turtle still poke its neck through the hole in that yoke?” “No, sir. Only after a very long time, sir, if ever.” “That one-eyed turtle would poke its neck through the hole in that yoke sooner than a fool who has fallen to the underworld would be reborn as a human being, I say. Why is that? Because in that place there’s no principled or moral conduct, and no doing what is good and skillful. There they just prey on each other, preying on the weak.

²⁵ And suppose that fool, after a very long time, returned to the human realm. They’d be reborn in a low class family—a family of corpse-workers, hunters, bamboo-workers, chariot-makers, or scavengers. Such families are poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they’d be ugly, unsightly, deformed, sickly—one-eyed, crippled, lame, or half-paralyzed. They don’t get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; or bed, house, and lighting. And they do bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

²⁶ Suppose a gambler were to lose his wife and child, all his property, and then get thrown in jail with his first losing hand. Such a losing hand is trivial compared to the losing hand whereby a fool, having done bad things by way of body, speech, and mind, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the total fulfillment of the fool's level.

²⁷ There are these three characteristics, signs, and manifestations of an astute person. What three? An astute person thinks well, speaks well, and acts well. If an astute person didn't think well, speak well, and act well, then how would the astute know of them, 'This worthy one is astute, a true person'?

²⁸ But since an astute person does think well, speak well, and act well, then the astute do know of them, 'This worthy one is astute, a true person'. An astute person experiences three kinds of pleasure and happiness in this very life. Suppose an astute person is sitting in a council hall, a street, or a crossroad, where people are discussing about what is proper and fitting. And suppose that astute person is someone who refrains from killing living creatures, stealing, sexual misconduct, lying, and intoxicants of beer, wine, and liquor. Then that astute person thinks, 'These people are discussing what is proper and fitting. And those good things are found in me and I exhibit them.' This is the first kind of pleasure and happiness that an astute person experiences in this very life.

²⁹ Furthermore, an astute person sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments— whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'Rāhu's mouth', the 'garland of fire', the 'burning hand', the 'bulrush twist', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'caustic pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the hounds, being impaled alive, and being beheaded. Then that astute person thinks, 'The kinds of deeds for which the kings inflict such punishments—those things are not found in me and I do not exhibit them!' This is the second kind of pleasure and happiness that an astute person experiences in this very life.

³⁰ Furthermore, when an astute person is resting on a chair or a bed or on the ground, their past good deeds—good conduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. It is like the shadow of a great mountain peak in the evening as it settles down, rests down, and lays down upon the earth. In the same way, when an astute person is resting on a chair or a bed or on the ground, their past good deeds—good conduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. Then that astute person thinks, 'Well, I haven't done bad things, violence and sin. And I have done good and skillful deeds that keep me safe. When I pass away, I'll go to the place where people who've done such things go.' So they don't sorrow and wail and lament, beating their breast and falling into confusion. This is the third kind of pleasure and happiness that an astute person experiences in this very life.

³¹ When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

³² And if there's anything of which it may be rightly said that it is utterly likable, desirable, and agreeable, it is of heaven that this should be said. So much so that it's not easy to give a simile for how pleasurable heaven is." When he said this, one of the mendicants said to the Buddha, "But sir, is it possible to give a simile?"

³³ “It’s possible,” said the Buddha. “Suppose there was a king, a wheel-turning monarch who possessed seven treasures and four blessings, and experienced pleasure and happiness because of them.

³⁴ What seven? It’s when, on the fifteenth day sabbath, an anointed aristocratic king has bathed his head and gone upstairs in the royal longhouse to observe the sabbath. And the heavenly wheel-treasure appears to him, with a thousand spokes, with rim and hub, complete in every detail. Seeing this, the king thinks, ‘I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch. Am I then a wheel-turning monarch?’

³⁵ Then the anointed aristocratic king, taking a ceremonial vase in his left hand, besprinkled the wheel-treasure with his right hand, saying, ‘Roll forth, O wheel-treasure! Triumph, O wheel-treasure!’ Then the wheel-treasure rolls toward the east. And the king follows it together with his army of four divisions. In whatever place the wheel-treasure stands still, there the king comes to stay together with his army. And any opposing rulers of the eastern quarter come to the wheel-turning monarch and say, ‘Come, Great King! Welcome, Great King! We are yours, Great King, instruct us.’ The wheel-turning monarch says, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink liquor. Maintain the current level of taxation.’ And so the opposing rulers of the eastern quarter become his vassals. Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolls toward the south. ... Having plunged into the southern ocean and emerged again, it rolls toward the west. ... Having plunged into the western ocean and emerged again, it rolls toward the north, followed by the king together with his army of four divisions. In whatever place the wheel-treasure stands still, there the king comes to stay together with his army. And any opposing rulers of the northern quarter come to the wheel-turning monarch and say, ‘Come, Great King! Welcome, Great King! We are yours, Great King, instruct us.’ The wheel-turning monarch says, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink liquor. Maintain the current level of taxation.’ And so the opposing rulers of the eastern quarter become his vassals. And then the wheel-treasure, having triumphed over this land surrounded by ocean, returns to the royal capital. There it stands still at the gate to the royal compound as if fixed to an axle, illuminating the royal compound. Such is the wheel-treasure that appears to the wheel-turning monarch.

³⁶ Next, the elephant-treasure appears to the wheel-turning monarch. It was an all-white sky-walker with psychic power, touching the ground in seven places, a king of elephants named Sabbath. Seeing him, the king was impressed, ‘This would truly be a fine elephant vehicle, if he would submit to taming.’ Then the elephant-treasure submitted to taming, as if he were a fine thoroughbred elephant that had been tamed for a long time. Once it so happened that the wheel-turning monarch, testing that same elephant-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast. Such is the elephant-treasure that appears to the wheel-turning monarch.

³⁷ Next, the horse-treasure appears to the wheel-turning monarch. It was an all-white sky-walker with psychic power, with head of black and mane like woven reeds, a royal steed named Thundercloud. Seeing him, the king was impressed, ‘This would truly be a fine horse vehicle, if he would submit to taming.’ Then the horse-treasure submitted to taming, as if he were a fine thoroughbred horse that had been tamed for a long time. Once it so happened that the wheel-turning

monarch, testing that same horse-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast. Such is the horse-treasure that appears to the wheel-turning monarch.

³⁸ Next, the jewel-treasure appears to the wheel-turning monarch. It is a beryl gem that's naturally lustrous, eight-faceted, well-worked. And the radiance of that jewel spreads all-round for a league. Once it so happened that the wheel-turning monarch, testing that same jewel-treasure, mobilized his army of four divisions and, with the jewel hoisted on his banner, set out in the dark of the night. Then the villagers around them set off to work, thinking that it was day. Such is the jewel-treasure that appears to the wheel-turning monarch.

³⁹ Next, the woman-treasure appears to the wheel-turning monarch. She is attractive, good-looking, lovely, of surpassing beauty. She's neither too tall nor too short; neither too thin nor too fat; neither too dark nor too light. She outdoes human beauty without reaching heavenly beauty. And her touch is like a tuft of cotton-wool or kapok. When it's cool her limbs are warm, and when it's warm her limbs are cool. The fragrance of sandal floats from her body, and lotus from her mouth. She gets up before the king and goes to bed after him, and is obliging, behaving nicely and speaking politely. The woman-treasure does not betray the wheel-turning monarch even in thought, still less in deed. Such is the woman-treasure who appears to the wheel-turning monarch.

⁴⁰ Next, the householder-treasure appears to the wheel-turning monarch. The power of clairvoyance manifests in him as a result of past deeds, by which he sees treasure troves, both owned and ownerless. He approaches the wheel-turning monarch and says, 'Relax, Your Majesty. I will take care of the treasury.' Once it so happened that the wheel-turning monarch, testing that same householder-treasure, boarded a boat and sailed to the middle of the Ganges River. Then he said to the householder-treasure, 'Householder, I need gold, both coined and uncoined.' 'Well then, Great King, draw the boat up to one shore.' 'It's right here, householder, that I need gold, both coined and uncoined.' Then that householder-treasure, immersing both hands in the water, pulled up a pot full of gold, both coined and uncoined, and said to the king, 'Is this sufficient, Great King? Has enough been done, Great King, enough offered?' The wheel-turning monarch said, 'That is sufficient, householder. Enough has been done, enough offered.' Such is the householder-treasure that appears to the wheel-turning monarch.

⁴¹ Next, the commander-treasure appears to the wheel-turning monarch. He is astute, competent, intelligent, and capable regarding who should be ushered in to the king's presence, who should be ushered out, and who should be kept by his side. He approaches the wheel-turning monarch and says, 'Relax, Your Majesty. I shall issue instructions.' Such is the commander-treasure that appears to the wheel-turning monarch. These are the seven treasures possessed by a wheel-turning monarch.

⁴² And what are the four blessings? A wheel-turning monarch is attractive, good-looking, lovely, of surpassing beauty, more so than other humans. This is the first blessing.

⁴³ Furthermore, he is long-lived, more so than other humans. This is the second blessing.

⁴⁴ Furthermore, he is rarely ill or unwell, and his stomach digests well, being neither too hot nor too cold, more so than other humans. This is the third blessing.

⁴⁵ Furthermore, a wheel-turning monarch is as dear and beloved to the brahmins and householders as a father is to his children. And the brahmins and householders are as dear to the wheel-turning

monarch as children are to their father. Once it so happened that a wheel-turning monarch went with his army of four divisions to visit a park. Then the brahmins and householders went up to him and said, ‘Slow down, Your Majesty, so we may see you longer!’ And the king addressed his charioteer, ‘Drive slowly, charioteer, so I can see the brahmins and householders longer!’ This is the fourth blessing. These are the four blessings possessed by a wheel-turning monarch.

⁴⁶ What do you think, mendicants? Would a wheel-turning monarch who possessed these seven treasures and these four blessings experience pleasure and happiness because of them?” “Sir, a wheel-turning monarch who possessed even a single one of these treasures would experience pleasure and happiness because of that, let alone all seven treasures and four blessings!”

⁴⁷ Then the Buddha, picking up a stone the size of his palm, addressed the mendicants, “What do you think, mendicants? Which is bigger: the stone the size of my palm that I’ve picked up, or the Himalayas, the king of mountains?” “Sir, the stone you’ve picked up is tiny. Compared to the Himalayas, it doesn’t count, it’s not worth a fraction, there’s no comparison.” “In the same way, compared to the happiness of heaven, the pleasure and happiness experienced by a wheel-turning monarch due to those seven treasures and those four blessings doesn’t even count, it’s not even a fraction, there’s no comparison.

⁴⁸ And suppose that astute person, after a very long time, returned to the human realm. They’d be reborn in a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. And they’d be attractive, good-looking, lovely, of surpassing beauty. They’d get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; and a bed, house, and lighting. And they do good things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

⁴⁹ Suppose a gambler was to win a big pile of money with the first winning hand. Such a winning hand is trivial compared to the winning hand whereby an astute person, when their body breaks up, after death, is reborn in a good place, a heavenly realm. This is the total fulfillment of the astute person’s level.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 130: Messengers of the Gods

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, suppose there were two houses with doors. A person with clear eyes standing in between them would see humans entering and leaving a house and wandering to and fro. In the same way, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings pass on according to their deeds: ‘These dear beings did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm, or among humans. These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in the ghost realm, the animal realm, or in a place of loss, a bad place, the underworld, hell.’

³ The wardens of hell take them by the arms and present them to King Yama, saying, ‘Your Majesty, this person did not pay due respect to their mother and father, ascetics and brahmins, or honor the elders in the family. May Your Majesty punish them!’ King Yama pursues, presses, and grills them about the first messenger of the gods: ‘My man, did you not see the first messenger of the gods that appeared among human beings?’ He says, ‘I saw nothing, sir.’

⁴ King Yama says to them, ‘My man, did you not see among human beings a little baby collapsed in their own urine and feces?’ He says, ‘I saw that, sir.’ King Yama says to them, ‘My man, did it not occur to you—being sensible and mature— “I, too, am liable to be born. I’m not exempt from rebirth. I’d better do good by way of body, speech, and mind”?’ He says, ‘I couldn’t, sir. I was negligent.’ King Yama says to them, ‘My man, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’

⁵ Then King Yama grills them about the second messenger of the gods: ‘My man, did you not see the second messenger of the gods that appeared among human beings?’ He says, ‘I saw nothing, sir.’ King Yama says to them, ‘My man, did you not see among human beings an elderly woman or a man—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy?’ He says, ‘I saw that, sir.’ King Yama says to them, ‘My man, did it not occur to you

—being sensible and mature— “I, too, am liable to grow old. I’m not exempt from old age. I’d better do good by way of body, speech, and mind”?’ He says, ‘I couldn’t, sir. I was negligent.’ King Yama says to them, ‘My man, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’

⁶ Then King Yama grills them about the third messenger of the gods: ‘My man, did you not see the third messenger of the gods that appeared among human beings?’ He says, ‘I saw nothing, sir.’ King Yama says to them, ‘My man, did you not see among human beings a woman or a man, sick, suffering, gravely ill, collapsed in their own urine and feces, being picked up by some and put down by others?’ He says, ‘I saw that, sir.’ King Yama says to them, ‘My man, did it not occur to you—being sensible and mature— “I, too, am liable to become sick. I’m not exempt from sickness. I’d better do good by way of body, speech, and mind”?’ He says, ‘I couldn’t, sir. I was negligent.’ King Yama says to them, ‘My man, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’

⁷ Then King Yama grills them about the fourth messenger of the gods: ‘My man, did you not see the fourth messenger of the gods that appeared among human beings?’ He says, ‘I saw nothing, sir.’ King Yama says to them, ‘My man, did you not see among human beings when the rulers arrested a bandit, a criminal, and subjected them to various punishments— whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘Rāhu’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘bulrush twist’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘caustic pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the hounds, being impaled alive, and being beheaded?’ He says, ‘I saw that, sir.’ King Yama says to them, ‘My man, did it not occur to you—being sensible and mature — “It seems that one who does bad deeds receives such punishment in this very life. What must happen to them in the next? I’d better do good by way of body, speech, and mind”?’ He says, ‘I couldn’t, sir. I was negligent.’ King Yama says to them, ‘My man, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’

⁸ Then King Yama grills them about the fifth messenger of the gods: ‘My man, did you not see the fifth messenger of the gods that appeared among human beings?’ He says, ‘I saw nothing, sir.’ King Yama says to them, ‘My man, did you not see among human beings a woman or a man, dead for one, two, or three days, bloated, livid, and festering?’ He says, ‘I saw that, sir.’ King Yama says to them, ‘My man, did it not occur to you—being sensible and mature— “I, too, am liable to die. I’m not exempt from death. I’d better do good by way of body, speech, and mind”?’ He says, ‘I couldn’t, sir. I was negligent.’ King Yama says to them, ‘My man, because you were negligent, you didn’t do good

by way of body, speech, and mind. Well, they'll definitely punish you to fit your negligence. That bad deed wasn't done by your mother, father, brother, or sister. It wasn't done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.'

⁹ After grilling them about the fifth messenger of the gods, King Yama falls silent.

¹⁰ The wardens of hell punish them with the five-fold crucifixion. They drive red-hot stakes through the hands and feet, and another in the middle of the chest. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

¹¹ The wardens of hell throw them down and hack them with axes. ...

¹² They hang them upside-down and hack them with hatchets. ...

¹³ They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. ...

¹⁴ They make them climb up and down a big mountain of burning coals, blazing and glowing. ...

¹⁵ The wardens of hell turn them upside down and throw them in a red-hot copper pot, burning, blazing, and glowing. There they're seared in boiling scum, and they're swept up and down and round and round. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

¹⁶ The wardens of hell toss them into the Great Hell. Now, about that Great Hell: 'Four are its corners, four its doors, neatly divided section by section. Surrounded by an iron wall, of iron is its roof. The ground is even made of iron, it burns with fierce fire. The heat forever radiates a hundred leagues around.'

¹⁷ Now in the Great Hell, flames surge out of the walls and crash into the opposite wall: from east to west, from west to east, from north to south, from south to north, from bottom to top, from top to bottom. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

¹⁸ There comes a time when, after a very long period has passed, the eastern gate of the Great Hell is opened. So they run there as fast as they can. And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape; but when they've managed to make it most of the way, the gate is slammed shut. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated. There comes a time when, after a very long period has passed, the western gate ... northern gate ... southern gate of the Great Hell is opened. So they run there as fast as they can. And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape; but when they've managed to make it most of the way, the gate is slammed shut. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

¹⁹ There comes a time when, after a very long period has passed, the eastern gate of the Great Hell is opened. So they run there as fast as they can. And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape; and they make it out that door.

²⁰ Immediately adjacent to the Great Hell is the vast Dung Hell. And that's where they fall. In that Dung Hell there are needle-mouthed creatures that bore through the outer skin, the inner skin, the

flesh, sinews, and bones, until they reach the marrow and devour it. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

²¹ Immediately adjacent to the Dung Hell is the vast Hell of Burning Chaff. And that's where they fall. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

²² Immediately adjacent to the Hell of Burning Chaff is the vast Red Silk-Cotton Forest. It's a league high, full of sixteen-inch thorns, burning, blazing, and glowing. And there they make them climb up and down. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

²³ Immediately adjacent to the Red Silk-Cotton Forest is the vast Sword-Leaf Forest. They enter that. There the fallen leaves blown by the wind cut their hands, feet, both hands and feet; they cut their ears, nose, both ears and nose. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

²⁴ Immediately adjacent to the Sword-Leaf Forest is the vast Acid River. And that's where they fall. There they are swept upstream, swept downstream, and swept both up and down stream. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

²⁵ The wardens of hell pull them out with a hook and place them on solid ground, and say, 'My man, what do you want?' They say, 'I'm hungry, sir.' The wardens of hell force open their mouth with a hot iron spike—burning, blazing, and glowing—and shove in a red-hot copper ball, burning, blazing, and glowing. It burns their lips, mouth, tongue, throat, and stomach before coming out below dragging their entrails. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

²⁶ The wardens of hell say, 'My man, what do you want?' They say, 'I'm thirsty, sir.' The wardens of hell force open their mouth with a hot iron spike—burning, blazing, and glowing—and pour in molten copper, burning, blazing, and glowing. It burns their lips, mouth, tongue, throat, and stomach before coming out below dragging their entrails. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

²⁷ The wardens of hell toss them back in the Great Hell.

²⁸ Once upon a time, King Yama thought: 'Those who do such bad deeds in the world receive these many different punishments. Oh, I hope I may be reborn as a human being! And that a Realized One—a perfected one, a fully awakened Buddha—arises in the world! And that I may pay homage to the Buddha! Let that Buddha teach me Dhamma, so that I may understand his teaching!'

²⁹ Now, I don't say this because I've heard it from some other ascetic or brahmin. I only say it because I've known, seen, and realized it for myself."

³⁰ That is what the Buddha said. Then the Holy One, the Teacher, went on to say: "When warned by the gods' messengers, those sons of Manu who are negligent sorrow for a long time when they go to that wretched place. When warned by the gods' messengers, the good and true persons here never neglect the teaching of the Noble One. Seeing the danger in grasping, the origin of birth and death, the unattached are freed with the ending of birth and death. Happy, they've come to a safe place, quenched in this very life. They've gone beyond all enmities and fears, and risen above all suffering."

MN 131: One Fine Night

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “I shall teach you the summary recital and the analysis of the one who has one fine night. Listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

³ “Don’t run back to the past, don’t anticipate the future. What’s past is left behind, the future has not arrived; and any present phenomenon you clearly discern in every case. The unfaltering, the unshakable: having known that, foster it. Today’s the day to keenly work— who knows, tomorrow may bring death! For there is no bargain to be struck with Death and his mighty horde. One who keenly meditates like this, tireless all night and day: that’s who has one fine night— so declares the peaceful sage.

⁴ And how do you run back to the past? You muster delight there, thinking: ‘I had such form in the past.’ ... ‘I had such feeling ... perception ... choice ... consciousness in the past.’ That’s how you run back to the past.

⁵ And how do you not run back to the past? You don’t muster delight there, thinking: ‘I had such form in the past.’ ... ‘I had such feeling ... perception ... choice ... consciousness in the past.’ That’s how you don’t run back to the past.

⁶ And how do you anticipate the future? You muster delight there, thinking: ‘May I have such form in the future.’ ... ‘May I have such feeling ... perception ... choice ... consciousness in the future.’ That’s how you anticipate the future.

⁷ And how do you not anticipate the future? You don’t muster delight there, thinking: ‘May I have such form in the future.’ ... ‘May I have such feeling ... perception ... choice ... consciousness in the future.’ That’s how you don’t anticipate the future.

⁸ And how do you falter amid presently arisen phenomena? It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s how you falter amid presently arisen phenomena.

⁹ And how do you not falter amid presently arisen phenomena? It’s when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons. They don’t regard form as self, self as having form, form in self, or self in form. They don’t regard feeling ... perception ...

choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how you don't falter amid presently arisen phenomena.

¹⁰ 'Don't run back to the past, don't anticipate the future. What's past is left behind, the future has not arrived; and any present phenomenon you clearly discern in every case. The unfaltering, the unshakable: having known that, foster it. Today's the day to keenly work— who knows, tomorrow may bring death! For there is no bargain to be struck with Death and his mighty horde. One who keenly meditates like this, tireless all night and day: that's who has one fine night— so declares the peaceful sage.'

¹¹ And that's what I meant when I said: 'I shall teach you the summary recital and the analysis of the one who has one fine night.'" That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 132: Ānanda and One Fine Night

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Now at that time Venerable Ānanda was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk on the topic of the summary recital and the analysis of the one who has one fine night. Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, where he sat down on the seat spread out, and addressed the mendicants: “Who was inspiring the mendicants with a talk on the summary recital and the analysis of the one who has one fine night?” “It was Venerable Ānanda, sir.” Then the Buddha said to Venerable Ānanda, “But in what way were you inspiring the mendicants with a talk on the summary recital and the analysis of the one who has one fine night?”

³ “I was doing so in this way, sir,” replied Ānanda. “Don’t run back to the past, don’t anticipate the future. What’s past is left behind, the future has not arrived; and any present phenomenon you clearly discern in every case. The unfaltering, the unshakable: having known that, foster it. Today’s the day to keenly work— who knows, tomorrow may bring death! For there is no bargain to be struck with Death and his mighty horde. One who keenly meditates like this, tireless all night and day: that’s who has one fine night— so declares the peaceful sage.

⁴ And how do you run back to the past? ...

⁵ And how do you not run back to the past? ...

⁶ And how do you anticipate the future? ...

⁷ And how do you not anticipate the future? ...

⁸ And how do you falter amid presently arisen phenomena? ...

⁹ And how do you not falter amid presently arisen phenomena? ... That’s how you don’t falter amid presently arisen phenomena.

¹⁰ ‘Don’t run back to the past, don’t anticipate the future. ... that’s who has one fine night— so declares the peaceful sage.’

¹¹ That’s how I was inspiring the mendicants with a talk on the summary recital and the analysis of the one who has one fine night.” “Good, good, Ānanda. It’s good that you were inspiring the mendicants with a talk on the summary recital and the analysis of the one who has one fine night.”

¹² And the Buddha repeated the verses and analysis once more. That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

MN 133: Mahākaccāna and One Fine Night

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha in the Hot Springs Monastery. Then Venerable Samiddhi rose at the crack of dawn and went to the hot springs to bathe. When he had bathed and emerged from the water he stood in one robe drying his limbs. Then, late at night, a glorious deity, lighting up the entire hot springs, went up to Samiddhi, stood to one side, and said to Samiddhi:

² “Mendicant, do you remember the summary recital and the analysis of the one who has one fine night?” “No, reverend, I do not. Do you?” “I also do not. But do you remember just the verses on the one who has one fine night?” “I do not. Do you?” “I also do not. Learn the summary recital and the analysis of the one who has one fine night, mendicant, memorize it, and remember it. It is beneficial and relevant to the fundamentals of the spiritual life.” That is what that deity said, before vanishing right there.

³ Then, when the night had passed, Samiddhi went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

⁴ “Sir, please teach me the summary recital and the analysis of the one who has one fine night.” “Well then, mendicant, listen and apply your mind well, I will speak.” “Yes, sir,” Samiddhi replied. The Buddha said this:

⁵ “Don’t run back to the past, don’t anticipate the future. What’s past is left behind, the future has not arrived; and any present phenomenon you clearly discern in every case. The unfaltering, the unshakable: having known that, foster it. Today’s the day to keenly work— who knows, tomorrow may bring death! For there is no bargain to be struck with Death and his mighty horde. One who keenly meditates like this, tireless all night and day: that’s who has one fine night— so declares the peaceful sage.”

⁶ That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

⁷ Soon after the Buddha left, those mendicants considered, “The Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail. ... Who can explain in detail the meaning of this brief summary given by the Buddha?” Then those mendicants thought: “This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Let’s go to him, and ask him about this matter.” Then those mendicants went to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said:

⁸ “May Venerable Mahākaccāna please explain this.”

⁹ “Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you bypassed him, imagining that you should ask me about this matter. For he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the preacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha’s answer.”

¹⁰ “Certainly he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the preacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha’s answer. Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Please explain this, if it’s no trouble.”

¹¹ “Well then, reverends, listen and apply your mind well, I will speak.” “Yes, reverend,” they replied. Venerable Mahākaccāna said this:

¹² “Reverends, the Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail: ‘Don’t run back to the past ... that’s who has one fine night— so declares the peaceful sage.’ And this is how I understand the detailed meaning of this summary recital.

¹³ And how do you run back to the past? Consciousness gets tied up there with desire and lust, thinking: ‘In the past I had such eyes and such sights.’ So you take pleasure in that, and that’s when you run back to the past. Consciousness gets tied up there with desire and lust, thinking: ‘In the past I had such ears and such sounds ... such a nose and such smells ... such a tongue and such tastes ... such a body and such touches ... such a mind and such ideas.’ So you take pleasure in that, and that’s when you run back to the past. That’s how you run back to the past.

¹⁴ And how do you not run back to the past? Consciousness doesn’t get tied up there with desire and lust, thinking: ‘In the past I had such eyes and such sights.’ So you don’t take pleasure in that, and that’s when you no longer run back to the past. Consciousness doesn’t get tied up there with desire and lust, thinking: ‘In the past I had such ears and such sounds ... such a nose and such smells ... such a tongue and such tastes ... such a body and such touches ... such a mind and such ideas.’ So you don’t take pleasure in that, and that’s when you no longer run back to the past. That’s how you don’t run back to the past.

¹⁵ And how do you anticipate the future? The heart is set on getting what it does not have, thinking: ‘May I have such eyes and such sights in the future.’ So you take pleasure in that, and that’s when you anticipate the future. The heart is set on getting what it does not have, thinking: ‘May I have such ears and such sounds ... such a nose and such smells ... such a tongue and such tastes ... such a body and such touches ... such a mind and such ideas in the future.’ So you take pleasure in that, and that’s when you anticipate the future. That’s how you anticipate the future.

¹⁶ And how do you not anticipate the future? The heart is not set on getting what it does not have, thinking: ‘May I have such eyes and such sights in the future.’ So you don’t take pleasure in that, and that’s when you no longer anticipate the future. The heart is not set on getting what it does not have, thinking: ‘May I have such ears and such sounds ... such a nose and such smells ... such a tongue and such tastes ... such a body and such touches ... such a mind and such ideas in the future.’ So you don’t take pleasure in that, and that’s when you no longer anticipate the future. That’s how you don’t anticipate the future.

¹⁷ And how do you falter amid presently arisen phenomena? Both the eye and sights are presently arisen. If consciousness gets tied up there in the present with desire and lust, you take pleasure in that, and that’s when you falter amid presently arisen phenomena. Both the ear and sounds ... nose and smells ... tongue and tastes ... body and touches ... mind and ideas are presently arisen. If consciousness gets tied up there in the present with desire and lust, you take pleasure in that, and that’s when you falter amid presently arisen phenomena. That’s how you falter amid presently arisen phenomena.

¹⁸ And how do you not falter amid presently arisen phenomena? Both the eye and sights are presently arisen. If consciousness doesn’t get tied up there in the present with desire and lust, you don’t take pleasure in that, and that’s when you no longer falter amid presently arisen phenomena. Both the ear and sounds ... nose and smells ... tongue and tastes ... body and touches ... mind and ideas are presently arisen. If consciousness doesn’t get tied up there in the present with desire and lust, you don’t take pleasure in that, and that’s when you no longer falter amid presently arisen phenomena. That’s how you don’t falter amid presently arisen phenomena.

¹⁹ This is how I understand the detailed meaning of that brief summary recital given by the Buddha. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha’s answer.”

²⁰ Then those mendicants, approving and agreeing with what Mahākaccāna said, rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding: “Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases.”

²¹ “Mahākaccāna is astute, mendicants, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna. That is what it means, and that’s how you should remember it.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 134: Lomasakaṅgiya and One Fine Night

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Now at that time Venerable Lomasakaṅgiya was staying in the Sakyan country at Kapilavatthu in the Banyan Tree Monastery.

² Then, late at night, the glorious godling Candana, lighting up the entire Banyan Tree Monastery, went up to the Venerable Lomasakaṅgiya, and stood to one side. Standing to one side, he said to Lomasakaṅgiya: “Mendicant, do you remember the summary recital and the analysis of the one who has one fine night?” “No, reverend, I do not. Do you?” “I also do not. But do you remember just the verses on the one who has one fine night?” “I do not. Do you?” “I do.” “How do you remember the verses on the one who has one fine night?” “This one time, the Buddha was staying among the gods of the thirty-three at the root of the Orchid Tree on the stone spread with a cream rug. There he taught the summary recital and the analysis of the one who has one fine night to the gods of the thirty-three:

³ ‘Don’t run back to the past, don’t anticipate the future. What’s past is left behind, the future has not arrived; and any present phenomenon you clearly discern in every case. The unfaltering, the unshakable: having known that, foster it. Today’s the day to keenly work— who knows, tomorrow may bring death! For there is no bargain to be struck with Death and his mighty horde. One who keenly meditates like this, tireless all night and day: that’s who has one fine night— so declares the peaceful sage.’

⁴ That’s how I remember the verses of the one who has one fine night. Learn the summary recital and the analysis of the one who has one fine night, mendicant, memorize it, and remember it. It is beneficial and relevant to the fundamentals of the spiritual life.” That is what the godling Candana said before vanishing right there.

⁵ Then Lomasakaṅgiya set his lodgings in order and, taking his bowl and robe, set out for Sāvathī. Eventually he came to Sāvathī and Jeta’s Grove. He went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added: “Sir, please teach me the summary recital and the analysis of the one who has one fine night.”

⁶ “But mendicant, do you know that god?” “I do not, sir.” “That godling was named Candana. Candana pays attention, applies the mind, concentrates wholeheartedly, and actively listens to the teaching. Well then, mendicant, listen and apply your mind well, I will speak.” “Yes, sir,” Lomasakaṅgiya replied. The Buddha said this:

⁷ “Don’t run back to the past, don’t anticipate the future. What’s past is left behind, the future has not arrived; and any present phenomenon you clearly discern in every case. The unfaltering, the unshakable: having known that, foster it. Today’s the day to keenly work— who knows, tomorrow may bring death! For there is no bargain to be struck with Death and his mighty horde. One who

keenly meditates like this, tireless all night and day: that's who has one fine night— so declares the peaceful sage.

⁸ And how do you run back to the past? ...”

⁹ That is what the Buddha said. Satisfied, Venerable Lomasakaṅgiya approved what the Buddha said.

MN 135: The Shorter Analysis of Deeds

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery.

² Then the student Subha, Todeyya's son, approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

³ "What is the cause, worthy Gotama, what is the reason why even among those who are human beings some are seen to be inferior and superior? For people are seen who are short-lived and long-lived, sickly and healthy, ugly and beautiful, insignificant and illustrious, poor and rich, from low and eminent families, witless and wise. What is the reason why even among those who are human beings some are seen to be inferior and superior?"

⁴ "Student, sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. It is deeds that divide beings into inferior and superior." "I don't understand the meaning of what the worthy Gotama has said in brief, without explaining the details. Worthy Gotama, please teach me this matter in detail so I can understand the meaning." "Well then, student, listen and apply your mind well, I will speak." "Yes, worthy sir," replied Subha. The Buddha said this:

⁵ "Take some woman or man who kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings. Because of undertaking such deeds, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. If they're not reborn in a place of loss, but return to the human realm, then wherever they're reborn they're short-lived. For killing living creatures is the path leading to a short lifespan.

⁶ But take some woman or man who gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. Because of undertaking such deeds, when their body breaks up, after death, they're reborn in a good place, a heavenly realm. If they're not reborn in a heavenly realm, but return to the human realm, then wherever they're reborn they're long-lived. For not killing living creatures is the path leading to a long lifespan.

⁷ Take some woman or man who habitually hurts living creatures with a fist, stone, rod, or sword. Because of undertaking such deeds, after death they're reborn in a place of loss ... or if they return to the human realm, they're sickly ...

⁸ But take some woman or man who would never hurt living creatures with a fist, stone, rod, or sword. Because of undertaking such deeds, after death they're reborn in a heavenly realm ... or if they return to the human realm, they're healthy ...

⁹ Take some woman or man who is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. Because of undertaking such deeds, after death they're reborn in a place of loss ... or if they return to the human realm, they're ugly ...

¹⁰ But take some woman or man who isn't irritable and bad-tempered. Even when heavily criticized, they don't lose their temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. Because of undertaking such deeds, after death they're reborn in a heavenly realm ... or if they return to the human realm, they're lovely ...

¹¹ Take some woman or man who is jealous. They envy, resent, and begrudge the possessions, honor, respect, reverence, homage, and veneration given to others. Because of undertaking such deeds, after death they're reborn in a place of loss ... or if they return to the human realm, they're insignificant ...

¹² But take some woman or man who is not jealous ... Because of undertaking such deeds, after death they're reborn in a heavenly realm ... or if they return to the human realm, they're illustrious ...

¹³ Take some woman or man who doesn't give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Because of undertaking such deeds, after death they're reborn in a place of loss ... or if they return to the human realm, they're poor ...

¹⁴ But take some woman or man who does give to ascetics or brahmins ... Because of undertaking such deeds, after death they're reborn in a heavenly realm ... or if they return to the human realm, they're rich ...

¹⁵ Take some woman or man who is obstinate and arrogant. They don't bow to those they should bow to. They don't rise up for them, offer them a seat, make way for them, or honor, respect, esteem, or venerate those who are worthy of such. Because of undertaking such deeds, after death they're reborn in a place of loss ... or if they return to the human realm, they're reborn in a low class family ...

¹⁶ But take some woman or man who is not obstinate and arrogant ... Because of undertaking such deeds, after death they're reborn in a heavenly realm ... or if they return to the human realm, they're reborn in an eminent family ...

¹⁷ Take some woman or man who doesn't approach an ascetic or brahmin to ask: 'Sir, what is skillful and what is unskillful? What is blameworthy and what is blameless? What should be cultivated and what should not be cultivated? What kind of action will lead to my lasting harm and suffering? Or what kind of action will lead to my lasting welfare and happiness?' Because of undertaking such deeds, after death they're reborn in a place of loss ... or if they return to the human realm, they're witless ...

¹⁸ But take some woman or man who does approach an ascetic or brahmin to ask: 'Sir, what is skillful and what is unskillful? What is blameworthy and what is blameless? What should be cultivated and what should not be cultivated? What kind of action will lead to my lasting harm and suffering? Or what kind of action will lead to my lasting welfare and happiness?' Because of undertaking such deeds, when their body breaks up, after death, they're reborn in a good place, a

heavenly realm. If they're not reborn in a heavenly realm, but return to the human realm, then wherever they're reborn they're very wise. For asking questions of ascetics or brahmins is the path leading to wisdom.

¹⁹ So it is the way people live that makes them how they are, whether short-lived or long-lived, sickly or healthy, ugly or lovely, insignificant or illustrious, poor or rich, in a low class or eminent family, or witless or wise.

²⁰ Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. It is deeds that divide beings into inferior and superior."

²¹ When he had spoken, Subha said to him, "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the Teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

MN 136: The Longer Analysis of Deeds

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

² Now at that time Venerable Samiddhi was staying in a wilderness hut. Then as the wanderer Potaliputta was going for a walk he came up to Venerable Samiddhi and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him: "Reverend Samiddhi, I have heard and learned this in the presence of the ascetic Gotama: 'Deeds by way of body and speech are done in vain. Only mental deeds are real.' And: 'There is such an attainment where the one who enters it does not feel anything at all.'" "Don't say that, Reverend Potaliputta, don't say that! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say this: 'Deeds by way of body and speech are done in vain. Only mental deeds are real.' But, reverend, there is such an attainment where the one who enters it does not feel anything at all." "Reverend Samiddhi, how long has it been since you went forth?" "Not long, reverend: three years." "Well now, what are we to say to the senior mendicants, when even such a junior mendicant imagines their Teacher needs defending? After doing an intentional deed by way of body, speech, or mind, reverend, what does one feel?" "After doing an intentional deed by way of body, speech, or mind, reverend, one feels suffering." Then, neither approving nor rejecting Samiddhi's statement, Potaliputta rose from his seat and left.

³ Soon after he had left, Venerable Samiddhi went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and informed Ānanda of all they had discussed. When he had spoken, Ānanda said to him, "Reverend Samiddhi, we should see the Buddha about this matter. Come, let's go to the Buddha and inform him about this. As he answers, so we'll remember it." "Yes, reverend," Samiddhi replied.

⁴ Then Ānanda and Samiddhi went up to the Buddha, bowed, sat down to one side, and told him what had happened.

⁵ When they had spoken, the Buddha said to Ānanda, "I don't recall even seeing the wanderer Potaliputta, Ānanda, so how could we have had such a discussion? The wanderer Potaliputta's question should have been answered after analyzing it, but this futile man answered categorically."

⁶ When he said this, Venerable Udāyī said to him, "But perhaps, sir, Venerable Samiddhi spoke in reference to the statement: 'Suffering includes whatever is felt.'" But the Buddha said to Venerable Ānanda, "See what this futile man Udāyī comes up with? I knew that he was coming up with something irrational. Right from the start Potaliputta asked about the three feelings. Suppose the futile man Samiddhi had answered the wanderer Potaliputta's question like this: 'After doing an intentional deed to be experienced as pleasant by way of body, speech, or mind, one feels pleasure. After doing an intentional deed to be experienced as painful by way of body, speech, or mind, one

feels pain. After doing an intentional deed to be experienced as neutral by way of body, speech, or mind, one feels neutral.’ Answering in this way, Samiddhi would have rightly answered Potaliputta. Still, who are those foolish and incompetent wanderers of other religions to understand the Realized One’s great analysis of deeds? If you would all listen, Ānanda, I will explain the Realized One’s great analysis of deeds.”

⁷ “Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha explain the great analysis of deeds. The mendicants will listen and remember it.” “Well then, Ānanda, listen and apply your mind well, I will speak.” “Yes, sir,” Ānanda replied. The Buddha said this:

⁸ “Ānanda, these four individuals are found in the world. What four? It’s when an individual here kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. And they’re covetous, malicious, and have wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. But some other individual here kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. And they’re covetous, malicious, and have wrong view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm. But some other individual here refrains from killing living creatures, stealing, sexual misconduct, or using speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, with right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm. But some other individual here refrains from killing living creatures, stealing, sexual misconduct, or using speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, with right view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

⁹ Now, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that it gives rise to clairvoyance that is purified and superhuman. With that clairvoyance they see that individual here who killed living creatures, stole, and committed sexual misconduct; who used speech that’s false, backbiting, harsh, or nonsensical; and who was covetous, malicious, and had wrong view. And they see that, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. They say: ‘It seems, worthy sir, that there is such a thing as bad deeds, and the result of bad conduct. For I have seen a individual here who killed living creatures ... and had wrong view. And when their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell.’ They say: ‘It seems that everyone who kills living creatures ... and has wrong view is reborn in hell. Those whose notion is this have the right notion. Those whose notion is otherwise have a wrong notion.’ And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: ‘This is the only truth, anything else is futile.’

¹⁰ But some other ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that it gives rise to clairvoyance that is purified and superhuman. With that clairvoyance they see that individual here who killed living creatures ... and had wrong view. And they see that they are reborn in a heavenly realm. They say: ‘It seems that there is no such thing as bad deeds, and the result of bad conduct. For I have seen an individual here who killed living creatures ... and had wrong view. And I saw that they were reborn in a heavenly realm.’ They say: ‘It seems that everyone who kills living creatures

... and has wrong view is reborn in a heavenly realm. Those whose notion is this have the right notion. Those whose notion is otherwise have a wrong notion.' And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, anything else is futile.'

¹¹ Take some ascetic or brahmin who with clairvoyance sees an individual here who refrained from killing living creatures ... and had right view. And they see that they are reborn in a heavenly realm. They say: 'It seems that there is such a thing as good deeds, and the result of good conduct. For I have seen an individual here who refrained from killing living creatures ... and had right view. And I saw that they were reborn in a heavenly realm.' They say: 'It seems that everyone who refrains from killing living creatures ... and has right view is reborn in a heavenly realm. Those whose notion is this have the right notion. Those whose notion is otherwise have a wrong notion.' And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, anything else is futile.'

¹² Take some ascetic or brahmin who with clairvoyance sees an individual here who refrained from killing living creatures ... and had right view. And they see that they are reborn in hell. They say: 'It seems that there is no such thing as good deeds, and the result of good conduct. For I have seen an individual here who refrained from killing living creatures ... and had right view. And I saw that they were reborn in hell.' They say: 'It seems that everyone who refrains from killing living creatures ... and has right view is reborn in hell. Those whose notion is this have the right notion. Those whose notion is otherwise have a wrong notion.' And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, anything else is futile.'

¹³ In this case, when an ascetic or brahmin says this: 'It seems that there is such a thing as bad deeds, and the result of bad conduct,' I grant them that. And when they say: 'I have seen an individual here who killed living creatures ... and had wrong view. And after death, they were reborn in hell,' I also grant them that. But when they say: 'It seems that everyone who kills living creatures ... and has wrong view is reborn in hell,' I don't grant them that. And when they say: 'Those whose notion is this have the right notion. Those whose notion is otherwise have a wrong notion.' I also don't grant them that. And when they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, anything else is futile,' I also don't grant them that. Why is that? Because the Realized One's knowledge of the great analysis of deeds is otherwise.

¹⁴ In this case, when an ascetic or brahmin says this: 'It seems that there is no such thing as bad deeds, and the result of bad conduct,' I don't grant them that. But when they say: 'I have seen an individual here who killed living creatures ... and had wrong view. And I saw that they were reborn in a heavenly realm,' I grant them that. But when they say: 'It seems that everyone who kills living creatures ... and has wrong view is reborn in a heavenly realm,' I don't grant them that. ... Because the Realized One's knowledge of the great analysis of deeds is otherwise.

¹⁵ In this case, when an ascetic or brahmin says this: 'It seems that there is such a thing as good deeds, and the result of good conduct,' I grant them that. And when they say: 'I have seen an individual here who refrained from killing living creatures ... and had right view. And I saw that they were reborn in a heavenly realm,' I also grant them that. But when they say: 'It seems that everyone who refrains from killing living creatures ... and has right view is reborn in a heavenly realm,' I

don't grant them that. ... Because the Realized One's knowledge of the great analysis of deeds is otherwise.

¹⁶ In this case, when an ascetic or brahmin says this: 'It seems that there is no such thing as good deeds, and the result of good conduct,' I don't grant them that. But when they say: 'I have seen an individual here who refrained from killing living creatures ... and had right view. And after death, they were reborn in hell,' I grant them that. But when they say: 'It seems that everyone who refrains from killing living creatures ... and has right view is reborn in hell,' I don't grant them that. But when they say: 'Those whose notion is this have the right notion. Those whose notion is otherwise have a wrong notion,' I also don't grant them that. And when they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, anything else is futile,' I also don't grant them that. Why is that? Because the Realized One's knowledge of the great analysis of deeds is otherwise.

¹⁷ Now, Ānanda, take the case of the individual here who killed living creatures ... and had wrong view, and who, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. That bad deed of theirs that is to be experienced as painful was either done previously, or later, or else at the time of death they undertook wrong view. And that's why, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. But anyone here who kills living creatures ... and has wrong view experiences the result of that in this very life, or in the next life, or in some subsequent period.

¹⁸ Now, Ānanda, take the case of the individual here who killed living creatures ... and had wrong view, and who is reborn in a heavenly realm. That good deed of theirs that is to be experienced as pleasurable was either done previously, or later, or else at the time of death they undertook right view. And that's why, when their body breaks up, after death, they're reborn in a good place, a heavenly realm. But anyone here who kills living creatures ... and has wrong view experiences the result of that in this very life, or in the next life, or in some subsequent period.

¹⁹ Now, Ānanda, take the case of the individual here who refrained from killing living creatures ... and had right view, and who is reborn in a heavenly realm. That good deed of theirs that is to be experienced as pleasurable was either done previously, or later, or else at the time of death they undertook right view. And that's why, when their body breaks up, after death, they're reborn in a good place, a heavenly realm. But anyone here who refrains from killing living creatures ... and has right view experiences the result of that in this very life, or in the next life, or in some subsequent period.

²⁰ Now, Ānanda, take the case of the individual here who refrained from killing living creatures ... and had right view, and who is reborn in hell. That bad deed of theirs that is to be experienced as painful was either done previously, or later, or else at the time of death they undertook wrong view. And that's why, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. But anyone here who refrains from killing living creatures ... and has right view experiences the result of that in this very life, or in the next life, or in some subsequent period.

²¹ So, Ānanda, there are deeds that are ineffective and appear ineffective. There are deeds that are ineffective but appear effective. There are deeds that are effective and appear effective. And there are deeds that are effective but appear ineffective." That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

MN 137: The Analysis of the Six Sense Fields

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!" "Venerable sir," they replied. The Buddha said this:

² "Mendicants, I shall teach you the analysis of the six sense fields. Listen and apply your mind well, I will speak." "Yes, sir," they replied. The Buddha said this:

³ "'The six interior sense fields should be understood. The six exterior sense fields should be understood. The six classes of consciousness should be understood. The six classes of contact should be understood. The eighteen mental preoccupations should be understood. The thirty-six positions of sentient beings should be understood. Therein, relying on this, give up that. The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group. Of all meditation tutors, it is he that is called the supreme guide for those fit for training.' This is the summary recital for the analysis of the six sense fields.

⁴ 'The six interior sense fields should be understood.' That's what I said, but why did I say it? There are the sense fields of the eye, ear, nose, tongue, body, and mind. 'The six interior sense fields should be understood.' That's what I said, and this is why I said it.

⁵ 'The six exterior sense fields should be understood.' That's what I said, but why did I say it? There are the sense fields of sights, sounds, smells, tastes, touches, and ideas. 'The six exterior sense fields should be understood.' That's what I said, and this is why I said it.

⁶ 'The six classes of consciousness should be understood.' That's what I said, but why did I say it? There are eye, ear, nose, tongue, body, and mind consciousness. 'The six classes of consciousness should be understood.' That's what I said, and this is why I said it.

⁷ 'The six classes of contact should be understood.' That's what I said, but why did I say it? There is contact through the eye, ear, nose, tongue, body, and mind. 'The six classes of contact should be understood.' That's what I said, and this is why I said it.

⁸ 'The eighteen mental preoccupations should be understood.' That's what I said, but why did I say it? Seeing a sight with their eyes, one is preoccupied with a sight that's a basis for happiness or sadness or equanimity. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ... Encountering a touch with their body ... Becoming conscious of an idea with their mind, one is preoccupied with an idea that's a basis for happiness or sadness or equanimity. So there are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity. 'The eighteen mental preoccupations should be understood.' That's what I said, and this is why I said it.

⁹ 'The thirty-six positions of sentient beings should be understood.' That's what I said, but why did I say it? There are six kinds of domestic happiness and six kinds of renunciate happiness. There are six kinds of domestic sadness and six kinds of renunciate sadness. There are six kinds of domestic equanimity and six kinds of renunciate equanimity.

¹⁰ And in this context what are the six kinds of domestic happiness? There are sights known by the eye, which are likable, desirable, agreeable, pleasing, connected with the worldly pleasures of the flesh. Happiness arises when you regard it as a gain to obtain such sights, or when you recollect sights you formerly obtained that have passed, ceased, and perished. Such happiness is called domestic happiness. There are sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body ... Ideas known by the mind, which are likable, desirable, agreeable, pleasing, connected with the worldly pleasures of the flesh. Happiness arises when you regard it as a gain to obtain such ideas, or when you recollect ideas you formerly obtained that have passed, ceased, and perished. Such happiness is called domestic happiness. These are the six kinds of domestic happiness.

¹¹ And in this context what are the six kinds of renunciate happiness? When you've understood the impermanence of sights—their perishing, fading away, and cessation—happiness arises as you truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable. Such happiness is called renunciate happiness. When you've understood the impermanence of sounds ... smells ... tastes ... touches ... ideas—their perishing, fading away, and cessation—happiness arises as you truly understand through right understanding that both formerly and now all those ideas are impermanent, suffering, and perishable. Such happiness is called renunciate happiness. These are the six kinds of renunciate happiness.

¹² And in this context what are the six kinds of domestic sadness? There are sights known by the eye, which are likable, desirable, agreeable, pleasing, connected with the worldly pleasures of the flesh. Sadness arises when you regard it as a loss to lose such sights, or when you recollect sights you formerly lost that have passed, ceased, and perished. Such sadness is called domestic sadness. There are sounds known by the ear ... There are smells known by the nose ... There are tastes known by the tongue ... There are touches known by the body ... There are ideas known by the mind, which are likable, desirable, agreeable, pleasing, connected with the worldly pleasures of the flesh. Sadness arises when you regard it as a loss to lose such ideas, or when you recollect ideas you formerly lost that have passed, ceased, and perished. Such sadness is called domestic sadness. These are the six kinds of domestic sadness.

¹³ And in this context what are the six kinds of renunciate sadness? When you've understood the impermanence of sights—their perishing, fading away, and cessation—you truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable. Upon seeing this, you give rise to longing for the supreme liberations: 'Oh, when will I enter and remain in the same dimension that the noble ones enter and remain in today?' When you give rise to longing for the supreme liberations like this, sadness arises because of the longing. Such sadness is called renunciate sadness. When you've understood the impermanence of sounds ... smells ... tastes ... touches ... ideas—their perishing, fading away, and cessation—you truly understand through right understanding that both formerly and now all those ideas are impermanent, suffering, and perishable. Upon seeing this, you give rise to longing for the supreme liberations: 'Oh,

when will I enter and remain in the same dimension that the noble ones enter and remain in today?’ When you give rise to longing for the supreme liberations like this, sadness arises because of the longing. Such sadness is called renunciate sadness. These are the six kinds of renunciate sadness.

¹⁴ And in this context what are the six kinds of domestic equanimity? When seeing a sight with their eyes, equanimity arises for the unlearned ordinary person—a foolish ordinary person who has not overcome their limitations and the results of deeds, and is blind to the drawbacks. Such equanimity does not transcend the sight. That’s why it’s called domestic equanimity. When hearing a sound with their ears ... When smelling an odor with their nose ... When tasting a flavor with their tongue ... When encountering a touch with their body ... When knowing an idea with their mind, equanimity arises for the unlearned ordinary person—a foolish ordinary person who has not overcome their limitations and the results of deeds, and is blind to the drawbacks. Such equanimity does not transcend the idea. That’s why it’s called domestic equanimity. These are the six kinds of domestic equanimity.

¹⁵ And in this context what are the six kinds of renunciate equanimity? When you’ve understood the impermanence of sights—their perishing, fading away, and cessation—equanimity arises as you truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable. Such equanimity transcends the sight. That’s why it’s called renunciate equanimity. When you’ve understood the impermanence of sounds ... smells ... tastes ... touches ... ideas—their perishing, fading away, and cessation—equanimity arises as you truly understand through right understanding that both formerly and now all those ideas are impermanent, suffering, and perishable. Such equanimity transcends the idea. That’s why it’s called renunciate equanimity. These are the six kinds of renunciate equanimity. ‘The thirty-six positions of sentient beings should be understood.’ That’s what I said, and this is why I said it.

¹⁶ ‘Therein, relying on this, give up that.’ That’s what I said, but why did I say it? Therein, by relying and depending on the six kinds of renunciate happiness, give up and go beyond the six kinds of domestic happiness. That’s how they are given up. Therein, by relying on the six kinds of renunciate sadness, give up the six kinds of domestic sadness. That’s how they are given up. Therein, by relying on the six kinds of renunciate equanimity, give up the six kinds of domestic equanimity. That’s how they are given up. Therein, by relying on the six kinds of renunciate happiness, give up the six kinds of renunciate sadness. That’s how they are given up. Therein, by relying on the six kinds of renunciate equanimity, give up the six kinds of renunciate happiness. That’s how they are given up.

¹⁷ There is equanimity that is diversified, based on diversity, and equanimity that is unified, based on unity.

¹⁸ And what is equanimity based on diversity? There is equanimity toward sights, sounds, smells, tastes, and touches. This is equanimity based on diversity.

¹⁹ And what is equanimity based on unity? There is equanimity based on the dimensions of infinite space, infinite consciousness, nothingness, and neither perception nor non-perception. This is equanimity based on unity.

²⁰ Therein, relying on equanimity based on unity, give up equanimity based on diversity. That’s how it is given up. Relying on not being determined by that, give up equanimity based on unity. That’s how it is given up. ‘Therein, relying on this, give up that.’ That’s what I said, and this is why I said it.

²¹ ‘The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group.’ That’s what I said, but why did I say it?

²² The first case is when the Teacher teaches Dhamma to his disciples out of kindness and sympathy: ‘This is for your welfare. This is for your happiness.’ But their disciples don’t want to listen. They don’t actively listen or try to understand. They proceed having turned away from the Teacher’s instruction. In this case the Realized One is not unhappy, he does not feel unhappiness. He remains unfestering, mindful and aware. This is the first case in which the Noble One cultivates the establishment of mindfulness.

²³ The next case is when the Teacher teaches Dhamma to his disciples out of kindness and sympathy: ‘This is for your welfare. This is for your happiness.’ And some of their disciples don’t want to listen. They don’t actively listen or try to understand. They proceed having turned away from the Teacher’s instruction. But some of their disciples do want to listen. They actively listen and try to understand. They don’t proceed having turned away from the Teacher’s instruction. In this case the Realized One is not unhappy, nor is he happy. Shunning both unhappiness and happiness, he remains equanimous, mindful and aware. This is the second case in which the Noble One cultivates the establishment of mindfulness.

²⁴ The next case is when the Teacher teaches Dhamma to his disciples out of kindness and sympathy: ‘This is for your welfare. This is for your happiness.’ And their disciples want to listen. They actively listen and try to understand. They don’t proceed having turned away from the Teacher’s instruction. In this case the Realized One is happy, he does feel happiness. He remains unfestering, mindful and aware. This is the third case in which the Noble One cultivates the establishment of mindfulness. ‘The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group.’ That’s what I said, and this is why I said it.

²⁵ ‘Of all meditation tutors, it is he that is called the supreme guide for those fit for training.’ That’s what I said, but why did I say it? Driven by an elephant trainer, an elephant in training proceeds in just one direction: east, west, north, or south.

²⁶ Driven by a horse trainer, a horse in training proceeds in just one direction: east, west, north, or south. Driven by an ox trainer, an ox in training proceeds in just one direction: east, west, north, or south. But driven by the Realized One, the perfected one, the fully awakened Buddha, a person in training proceeds in eight directions:

²⁷ Having physical form, they see forms. This is the first direction. Not perceiving physical form internally, they see forms externally. This is the second direction. They’re focused only on beauty. This is the third direction. Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space. This is the fourth direction. Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. This is the fifth direction. Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. This is the sixth direction. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh direction. Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth direction. Driven

by the Realized One, the perfected one, the fully awakened Buddha, a person in training proceeds in these eight directions.

²⁸ ‘Of all meditation tutors, it is he that is called the supreme guide for those fit for training.’ That’s what I said, and this is why I said it.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 138: A Summary Recital and its Analysis

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, I shall teach you a summary recital and its analysis. Listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

³ “A mendicant should examine in whatever way such that, while examining, consciousness would neither be scattered nor diffused externally, nor stuck internally, and they would not be anxious because of grasping. When consciousness is neither scattered nor diffused externally, nor stuck internally, and they are not anxious because of grasping, there is no coming to be of the origin of suffering—of rebirth, old age, and death in the future.”

⁴ That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

⁵ Soon after the Buddha left, those mendicants considered, “The Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail. Who can explain in detail the meaning of this brief summary recital given by the Buddha?” Then those mendicants thought, “This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Let’s go to him, and ask him about this matter.”

⁶ Then those mendicants went to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said, “May Venerable Mahākaccāna please explain this.”

⁷ “Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you bypassed him, imagining that you should ask me about this matter. For he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the preacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha’s answer.”

⁸ “Certainly he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the preacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in

line with the Buddha's answer. Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Please explain this, if it's no trouble."

⁹ "Well then, reverends, listen and apply your mind well, I will speak." "Yes, reverend," they replied. Venerable Mahākaccāna said this: "Reverends, the Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail: 'A mendicant should examine in whatever way such that, while examining, consciousness would neither be scattered nor diffused externally, nor stuck internally, and they would not be anxious because of grasping. When consciousness is neither scattered nor diffused externally, nor stuck internally, and they are not anxious because of grasping, there is no coming to be of the origin of suffering—of rebirth, old age, and death in the future.' This is how I understand the detailed meaning of this summary recital.

¹⁰ How is consciousness said to be scattered and diffused externally? In this case, when a mendicant sees a sight with their eyes, and consciousness follows after the features of that sight—tied, attached, and fettered to gratification in its features—consciousness is said to be scattered and diffused externally. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, and consciousness follows after the features of that idea—tied, attached, and fettered to gratification in its features—consciousness is said to be scattered and diffused externally. That's how consciousness is said to be scattered and diffused externally.

¹¹ And how is consciousness said to be not scattered and diffused externally? In this case, when a mendicant sees a sight with their eyes, but consciousness does not follow after the features of that sight—not tied, attached, and fettered to gratification in its features—consciousness is said to be not scattered and diffused externally. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, but consciousness does not follow after the features of that idea—not tied, attached, and fettered to gratification in its features—consciousness is said to be not scattered and diffused externally. That's how consciousness is said to be not scattered and diffused externally.

¹² And how is it said to be stuck internally? Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. When consciousness follows after that rapture and bliss born of seclusion—tied, attached, and fettered to gratification in that rapture and bliss born of seclusion—the mind is said to be stuck internally.

¹³ Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. When consciousness follows after that rapture and bliss born of immersion—tied, attached, and fettered to gratification in that rapture and bliss born of immersion—the mind is said to be stuck internally.

¹⁴ Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' When

consciousness follows after that equanimity—tied, attached, and fettered to gratification in that bliss with equanimity—the mind is said to be stuck internally.

¹⁵ Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. When consciousness follows after that neutral feeling—tied, attached, and fettered to gratification in that neutral feeling—the mind is said to be stuck internally. That's how it is said to be stuck internally.

¹⁶ And how is it said to be not stuck internally? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. When consciousness does not follow after that rapture and bliss born of seclusion—not tied, attached, and fettered to gratification in that rapture and bliss born of seclusion—the mind is said to be not stuck internally.

¹⁷ Furthermore, they enter the second absorption ... When consciousness does not follow after that rapture and bliss born of immersion—not tied, attached, and fettered to gratification in that rapture and bliss born of immersion—the mind is said to be not stuck internally.

¹⁸ Furthermore, they enter and remain in the third absorption ... When consciousness does not follow after that equanimity—not tied, attached, and fettered to gratification in that bliss with equanimity—the mind is said to be not stuck internally.

¹⁹ Furthermore, they enter and remain in the fourth absorption ... When consciousness does not follow after that neutral feeling—not tied, attached, and fettered to gratification in that neutral feeling—the mind is said to be not stuck internally. That's how it is said to be not stuck internally.

²⁰ And how is it anxious because of grasping? It's when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form. But that form decays and perishes, and consciousness latches on to the perishing of form. Anxieties occupy the mind, born of latching on to the perishing of form, and originating in accordance with natural principles. So it becomes frightened, worried, concerned, and anxious because of grasping. They regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But that consciousness decays and perishes, and consciousness latches on to the perishing of consciousness. Anxieties occupy the mind, born of latching on to the perishing of consciousness, and originating in accordance with natural principles. So it becomes frightened, worried, concerned, and anxious because of grasping. That's how it is anxious because of grasping.

²¹ And how is it not anxious because of grasping? It's when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They don't regard form as self, self as having form, form in self, or self in form. When that form decays and perishes, consciousness doesn't latch on to the perishing of form. Anxieties—born of latching on to the perishing of form and originating in accordance with natural principles—don't occupy the mind. So it does not become frightened, worried, concerned, or anxious because of grasping. They don't regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self,

or self in consciousness. When that consciousness decays and perishes, consciousness doesn't latch on to the perishing of consciousness. Anxieties—born of latching on to the perishing of consciousness and originating in accordance with natural principles—don't occupy the mind. So it does not become frightened, worried, concerned, or anxious because of grasping. That's how it is not anxious because of grasping.

²² The Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail: 'A mendicant should examine in whatever way such that, while examining, consciousness would neither be scattered nor diffused externally, nor stuck internally, and they would not be anxious because of grasping. When consciousness is neither scattered nor diffused externally, nor stuck internally, and they are not anxious because of grasping, there is no coming to be of the origin of suffering—of rebirth, old age, and death in the future.' And this is how I understand the detailed meaning of this summary recital. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

²³ Then those mendicants, approving and agreeing with what Mahākaccāna said, rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding: "Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases."

²⁴ "Mahākaccāna is astute, mendicants, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna. That is what it means, and that's how you should remember it." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 139: The Analysis of No Strife

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, I shall teach you the analysis of no strife. Listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

³ “Don’t indulge in sensual pleasure, which is low, crude, ordinary, ignoble, and pointless. And don’t indulge in self-mortification, which is painful, ignoble, and pointless. Avoiding these two extremes, the Realized One understood the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. Know what it means to flatter and to rebuke. Knowing these, avoid them, and just teach Dhamma. Know how to evaluate different kinds of pleasure. Knowing this, pursue inner pleasure. Don’t talk behind people’s backs, and don’t speak sharply in their presence. Don’t speak hurriedly. Don’t insist on popular definitions and don’t overstep normal labels. This is the summary recital for the analysis of no strife.

⁴ ‘Don’t indulge in sensual pleasure, which is low, crude, ordinary, ignoble, and pointless. And don’t indulge in self-mortification, which is painful, ignoble, and pointless.’ That’s what I said, but why did I say it? Indulging in the happiness of the pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. It is a principle beset by pain, harm, stress, and fever, and it is the wrong way. Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way. Indulging in self-mortification is painful, ignoble, and pointless. It is a principle beset by pain, harm, stress, and fever, and it is the wrong way. Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way. ‘Don’t indulge in sensual pleasure, which is low, crude, ordinary, ignoble, and pointless. And don’t indulge in self-mortification, which is painful, ignoble, and pointless.’ That’s what I said, and this is why I said it.

⁵ ‘Avoiding these two extremes, the Realized One understood the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.’ That’s what I said, but why did I say it? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. ‘Avoiding these two extremes, the Realized One understood the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.’ That’s what I said, and this is why I said it.

⁶ ‘Know what it means to flatter and to rebuke. Knowing these, avoid them, and just teach Dhamma.’ That’s what I said, but why did I say it?

⁷ And how is there flattering and rebuking without teaching Dhamma? ‘All those who indulge in the happiness of the pleasure linked to sensuality—low, crude, ordinary, ignoble, and pointless—are

beset by pain, harm, stress, and fever, and they are practicing the wrong way.’ In speaking like this, one rebukes some here. ‘All those who have broken off indulging in the happiness of the pleasure linked to sensuality are free of pain, harm, stress, and fever, and they are practicing the right way.’ In speaking like this, one flatters some here. ‘All those who indulge in self-mortification—painful, ignoble, and pointless—are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’ In speaking like this, one rebukes some here. ‘All those who have broken off indulging in self-mortification are free of pain, harm, stress, and fever, and they are practicing the right way.’ In speaking like this, one flatters some here. ‘All those who have not given up the fetter of continued existence are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’ In speaking like this, one rebukes some here. ‘All those who have given up the fetter of continued existence are free of pain, harm, stress, and fever, and they are practicing the right way.’ In speaking like this, one flatters some here. That’s how there is flattering and rebuking without teaching Dhamma.

⁸ And how is there neither flattering nor rebuking, and just teaching Dhamma? You don’t say: ‘All those who indulge in the happiness of the pleasure linked to sensuality—low, crude, ordinary, ignoble, and pointless—are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’ Rather, by saying this you just teach Dhamma: ‘The indulgence is a principle beset by pain, harm, stress, and fever, and it is the wrong way.’ You don’t say: ‘All those who have broken off indulging in the happiness of the pleasure linked to sensuality are free of pain, harm, stress, and fever, and they are practicing the right way.’ Rather, by saying this you just teach Dhamma: ‘Breaking off the indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.’ You don’t say: ‘All those who indulge in self-mortification—painful, ignoble, and pointless—are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’ Rather, by saying this you just teach Dhamma: ‘The indulgence is a principle beset by pain, harm, stress, and fever, and it is the wrong way.’ You don’t say: ‘All those who have broken off indulging in self-mortification are free of pain, harm, stress, and fever, and they are practicing the right way.’ Rather, by saying this you just teach Dhamma: ‘Breaking off the indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.’ You don’t say: ‘All those who have not given up the fetter of continued existence are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’ Rather, by saying this you just teach Dhamma: ‘When the fetter of continued existence is not given up, continued existence is also not given up.’ You don’t say: ‘All those who have given up the fetter of continued existence are free of pain, harm, stress, and fever, and they are practicing the right way.’ Rather, by saying this you just teach Dhamma: ‘When the fetter of continued existence is given up, continued existence is also given up.’ That’s how there is neither flattering nor rebuking, and just teaching Dhamma. ‘Know what it means to flatter and to rebuke. Knowing these, avoid them, and just teach Dhamma.’ That’s what I said, and this is why I said it.

⁹ ‘Know how to evaluate different kinds of pleasure. Knowing this, pursue inner pleasure.’ That’s what I said, but why did I say it? There are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure—a filthy, common, ignoble pleasure. Such pleasure should not

be cultivated or developed, but should be feared, I say. Now, take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption. This is called the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening. Such pleasure should be cultivated and developed, and should not be feared, I say. 'Know how to evaluate different kinds of pleasure. Knowing this, pursue inner pleasure.' That's what I said, and this is why I said it.

¹⁰ 'Don't talk behind people's backs, and don't speak sharply in their presence.' That's what I said, but why did I say it? When you know that what you say behind someone's back is untrue, false, and pointless, then to the best of your ability you should not speak. When you know that what you say behind someone's back is true and correct, but pointless, then you should train yourself not to speak. When you know that what you say behind someone's back is true, correct, and beneficial, then you should know the right time to speak. When you know that your sharp words in someone's presence are untrue, false, and pointless, then to the best of your ability you should not speak. When you know that your sharp words in someone's presence are true and correct, but pointless, then you should train yourself not to speak. When you know that your sharp words in someone's presence are true, correct, and beneficial, then you should know the right time to speak. 'Don't talk behind people's backs, and don't speak sharply in their presence.' That's what I said, and this is why I said it.

¹¹ 'Don't speak hurriedly.' That's what I said, but why did I say it? When speaking hurriedly, your body gets tired, your mind gets stressed, your voice gets stressed, your throat gets sore, and your words become unclear and hard to understand. When not speaking hurriedly, your body doesn't get tired, your mind doesn't get stressed, your voice doesn't get stressed, your throat doesn't get sore, and your words are clear and easy to understand. 'Don't speak hurriedly.' That's what I said, and this is why I said it.

¹² 'Don't insist on popular definitions and don't overstep normal labels.' That's what I said, but why did I say it? And how do you insist on popular definitions and overstep normal labels? It's when among different populations they label the same thing as a 'cup', a 'bowl', a 'jar', a 'scoop', a 'vessel', a 'dish', or a 'plate'. And however it is known among those various populations, you speak accordingly, obstinately sticking to that and insisting: 'This is the only truth, anything else is futile.' That's how you insist on popular definitions and overstep normal labels. And how do you not insist on popular definitions and overstep normal labels? It's when among different populations they label the same thing as a 'cup', a 'bowl', a 'jar', a 'scoop', a 'vessel', a 'dish', or a 'plate'. And however it is known among those various populations, you speak accordingly, thinking: 'It seems that the venerables are referring to this.' That's how you don't insist on popular definitions and don't overstep normal labels. 'Don't insist on popular definitions and don't overstep normal labels.' That's what I said, and this is why I said it.

¹³ Now, mendicants, indulging in the happiness of the pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. It is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by strife. Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of strife. Indulging in self-mortification is painful, ignoble, and pointless. It is a principle beset by pain,

harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by strife. Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of strife. The middle way of practice that was understood by the Realized One gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. It is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of strife. Flattering and rebuking without teaching Dhamma is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by strife. Neither flattering nor rebuking, and just teaching Dhamma is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of strife. Sensual pleasure—a filthy, common, ignoble pleasure—is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by strife. The pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of strife. Saying untrue, false, and pointless things behind someone's back is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by strife. Saying true and correct, but pointless things behind someone's back is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by strife. Saying true, correct, and beneficial things behind someone's back is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of strife. Saying untrue, false, and pointless things in someone's presence is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by strife. Saying true and correct, but pointless things in someone's presence is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by strife. Saying true, correct, and beneficial things in someone's presence is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of strife. Speaking hurriedly is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by strife. Speaking unhurriedly is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of strife. Insisting on popular definitions and overriding common usage is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by strife. Not insisting on popular definitions and not overriding common usage is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of strife.

¹⁴ So you should train like this: 'We shall know the principles beset by strife and the principles free of strife. Knowing this, we will practice the way free of strife.' And, mendicants, the gentleman Subhūti practices the way free of strife." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 140: The Analysis of the Elements

Chapter 1

¹ So I have heard. At one time the Buddha was wandering in the Magadhan lands when he arrived at Rājagaha. He went to see Bhaggava the potter, and said,

² “Bhaggava, if it is no trouble, I’d like to spend a single night in your workshop.” “It’s no trouble, sir. But there’s a renunciate already staying there. If he allows it, sir, you may stay as long as you please.”

³ Now at that time a gentleman named Pukkusāti had gone forth out of faith from the lay life to homelessness in the Buddha’s name. And it was he who had first taken up residence in the workshop. Then the Buddha approached Venerable Pukkusāti and said, “Mendicant, if it is no trouble, I’d like to spend a single night in the workshop.” “The potter’s workshop is spacious, reverend. Stay as long as you please.”

⁴ Then the Buddha entered the workshop and spread out a grass mat to one side. He sat down cross-legged, set his body straight, and brought mindfulness to the present. He spent much of the night sitting in meditation, and so did Pukkusāti. Then it occurred to the Buddha, “This gentleman’s behavior is impressive. Why don’t I question him?” So the Buddha said to Pukkusāti,

⁵ “In whose name have you gone forth, mendicant? Who is your Teacher? Whose teaching do you believe in?” “Reverend, there is the ascetic Gotama—a Sakyan, gone forth from a Sakyan family. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ I’ve gone forth in his name. That Blessed One is my Teacher, and I believe in his teaching.” “But mendicant, where is the Blessed One at present, the perfected one, the fully awakened Buddha?” “In the northern lands there is a city named Sāvathī. There the Blessed One is now staying, the perfected one, the fully awakened Buddha.” “But have you ever seen that Buddha? Would you recognize him if you saw him?” “No, I’ve never seen him, and I wouldn’t recognize him if I did.”

⁶ Then it occurred to the Buddha, “This gentleman has gone forth in my name. Why don’t I teach him the Dhamma?” So the Buddha said to Pukkusāti, “Mendicant, I shall teach you the Dhamma. Listen and apply your mind well, I will speak.” “Yes, reverend,” replied Pukkusāti. The Buddha said this:

⁷ ““This person has six elements, six fields of contact, eighteen mental preoccupations, and four foundations. Where they stand, the streams of conceiving do not flow. And where the streams of conceiving do not flow, they are called a sage at peace. Do not neglect wisdom; preserve truth; foster generosity; and train only for peace.’ This is the summary recital for the analysis of the elements.

⁸ ‘This person has six elements.’ That’s what I said, but why did I say it? There are these six elements: the elements of earth, water, fire, air, space, and consciousness. ‘This person has six elements.’ That’s what I said, and this is why I said it.

⁹ ‘This person has six fields of contact.’ That’s what I said, but why did I say it? The fields of contact of the eye, ear, nose, tongue, body, and mind. ‘This person has six fields of contact.’ That’s what I said, and this is why I said it.

¹⁰ ‘This person has eighteen mental preoccupations.’ That’s what I said, but why did I say it? Seeing a sight with their eyes, one is preoccupied with a sight that’s a basis for happiness or sadness or equanimity. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ... Encountering a touch with their body ... Becoming conscious of an idea with their mind, one is preoccupied with an idea that’s a basis for happiness or sadness or equanimity. So there are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity. ‘This person has eighteen mental preoccupations.’ That’s what I said, and this is why I said it.

¹¹ ‘This person has four foundations.’ That’s what I said, but why did I say it? The foundations of wisdom, truth, generosity, and peace. ‘This person has four foundations.’ That’s what I said, and this is why I said it.

¹² ‘Do not neglect wisdom; preserve truth; foster generosity; and train only for peace.’ That’s what I said, but why did I say it?

¹³ And how does one not neglect wisdom? There are these six elements: the elements of earth, water, fire, air, space, and consciousness.

¹⁴ And what is the earth element? The earth element may be interior or exterior. And what is the interior earth element? Anything internal, personal, that’s hard, solid, and appropriated. This includes: head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, or anything else internal, personal, that’s hard, solid, and appropriated. This is called the interior earth element. The interior earth element and the exterior earth element are just the earth element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you grow disillusioned with the earth element, detaching the mind from the earth element.

¹⁵ And what is the water element? The water element may be interior or exterior. And what is the interior water element? Anything internal, personal, that’s water, watery, and appropriated. This includes: bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else internal, personal, that’s water, watery, and appropriated. This is called the interior water element. The interior water element and the exterior water element are just the water element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you grow disillusioned with the water element, detaching the mind from the water element.

¹⁶ And what is the fire element? The fire element may be interior or exterior. And what is the interior fire element? Anything internal, personal, that’s fire, fiery, and appropriated. This includes: that which warms, that which ages, that which heats you up when feverish, that which properly digests

food and drink; or anything else internal, personal, that's fire, fiery, and appropriated. This is called the interior fire element. The interior fire element and the exterior fire element are just the fire element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the fire element, detaching the mind from the fire element.

¹⁷ And what is the air element? The air element may be interior or exterior. And what is the interior air element? Anything internal, personal, that's air, airy, and appropriated. This includes: winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs, in-breaths and out-breaths; or anything else internal, personal, that's air, airy, and appropriated. This is called the interior air element. The interior air element and the exterior air element are just the air element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the air element, detaching the mind from the air element.

¹⁸ And what is the space element? The space element may be interior or exterior. And what is the interior space element? Anything internal, personal, that's space, spacious, and appropriated. This includes: the ear canals, nostrils, and mouth; and the space for swallowing what is eaten and drunk, the space where it stays, and the space for excreting it from the nether regions; or anything else internal, personal, that's space, spacious, and appropriated. This is called the interior space element. The interior space element and the exterior space element are just the space element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the space element, detaching the mind from the space element.

¹⁹ What remains is sheer consciousness, pure and bright. And what does that consciousness know? It cognizes 'pleasure' and 'pain' and 'neutral'. Pleasant feeling arises dependent on a contact to be experienced as pleasant. When they feel a pleasant feeling, they know: 'I feel a pleasant feeling.' They know: 'With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops.' Painful feeling arises dependent on a contact to be experienced as painful. When they feel a painful feeling, they know: 'I feel a painful feeling.' They know: 'With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops.' Neutral feeling arises dependent on a contact to be experienced as neutral. When they feel a neutral feeling, they know: 'I feel a neutral feeling.' They know: 'With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.' When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops. In the same way, pleasant feeling arises dependent on a contact to be experienced as pleasant. ... They know: 'With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.'

²⁰ There remains only equanimity, pure, bright, pliable, workable, and radiant. It's like when a deft goldsmith or a goldsmith's apprentice prepares a forge, fires the crucible, picks up some native gold with tongs and puts it in the crucible. From time to time they fan it, from time to time they sprinkle water on it, and from time to time they just watch over it. That native gold becomes pliable, workable, and radiant, not brittle, and is ready to be worked. Then the goldsmith can successfully

create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland. In the same way, there remains only equanimity, pure, bright, pliable, workable, and radiant.

²¹ They understand: 'If I were to apply this equanimity, so pure and bright, to the dimension of infinite space, and develop my mind accordingly, this equanimity of mine, relying on that and grasping it, would remain for a very long time. If I were to apply this equanimity, so pure and bright, to the dimension of infinite consciousness, and develop my mind accordingly, this equanimity of mine, relying on that and grasping it, would remain for a very long time. If I were to apply this equanimity, so pure and bright, to the dimension of nothingness, and develop my mind accordingly, this equanimity of mine, relying on that and grasping it, would remain for a very long time. If I were to apply this equanimity, so pure and bright, to the dimension of neither perception nor non-perception, and develop my mind accordingly, this equanimity of mine, relying on that and grasping it, would remain for a very long time.'

²² They understand: 'If I were to apply this equanimity, so pure and bright, to the dimension of infinite space, my mind would develop accordingly. But that is conditioned. If I were to apply this equanimity, so pure and bright, to the dimension of infinite consciousness ... nothingness ... neither perception nor non-perception, my mind would develop accordingly. But that is conditioned.' They neither make a choice nor form an intention for existence or nonexistence. Because of this, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'

²³ If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

²⁴ If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached. Feeling the end of the body draw close, they understand: 'I feel the end of the body draw close.' Feeling the end of life draw close, they understand: 'I feel the end of life draw close.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here.' Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to not being fed. In the same way, feeling the end of the body draw close, they understand: 'I feel the end of the body draw close.' Feeling the end of life draw close, they understand: 'I feel the end of life draw close.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here.'

²⁵ Therefore a mendicant thus endowed is endowed with the ultimate foundation of wisdom. For this is the ultimate noble wisdom, namely, the knowledge of the ending of all suffering.

²⁶ Their freedom, being founded on truth, is unshakable. For that which is false has a deceptive nature, while that which is true has an undeceptive nature—extinguishment. Therefore a mendicant thus endowed is endowed with the ultimate foundation of truth. For this is the ultimate noble truth, namely, that which has an undeceptive nature—extinguishment.

²⁷ In their ignorance, they used to acquire attachments. Those have been cut off at the root, made like a palm stump, obliterated so they are unable to arise in the future. Therefore a mendicant thus endowed is endowed with the ultimate foundation of generosity. For this is the ultimate noble generosity, namely, letting go of all attachments.

²⁸ In their ignorance, they used to be covetous, full of desire and lust. That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future. In their ignorance, they used to be contemptuous, full of ill will and malevolence. That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future. In their ignorance, they used to be ignorant, full of delusion. That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future. Therefore a mendicant thus endowed is endowed with the ultimate foundation of peace. For this is the ultimate noble peace, namely, the pacification of greed, hate, and delusion.

²⁹ 'Do not neglect wisdom; preserve truth; foster generosity; and train only for peace.' That's what I said, and this is why I said it.

³⁰ 'Where they stand, the streams of conceiving do not flow. And where the streams of conceiving do not flow, they are called a sage at peace.' That's what I said, but why did I say it?

³¹ These are all forms of conceiving: 'I am', 'I am this', 'I will be', 'I will not be', 'I will have form', 'I will be formless', 'I will be percipient', 'I will be non-percipient', 'I will be neither percipient nor non-percipient.' Conceiving is a disease, a boil, a dart. Having gone beyond all conceiving, one is called a sage at peace. The sage at peace is not reborn, does not grow old, and does not die. They are not shaken, and do not yearn. For they have nothing which would cause them to be reborn. Not being reborn, how could they grow old? Not growing old, how could they die? Not dying, how could they be shaken? Not shaking, for what could they yearn?

³² 'Where they stand, the streams of conceiving do not flow. And where the streams of conceiving do not flow, they are called a sage at peace.' That's what I said, and this is why I said it. Mendicant, you should remember this brief analysis of the six elements."

³³ Then Venerable Pukkusāti thought, "It seems the Teacher has come to me! The Holy One has come to me! The fully awakened Buddha has come to me!" He got up from his seat, arranged his robe over one shoulder, bowed with his head to the Buddha's feet, and said, "I made a mistake, sir. It was foolish, stupid, and unskillful of me to presume to address the Buddha as 'reverend'. Please, sir, accept my mistake for what it is, so I will restrain myself in future." "Indeed, mendicant, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future."

³⁴ "Sir, may I receive the going forth, the ordination in the Buddha's presence?" "But mendicant, do you have a full set of bowl and robes?" "No, sir, I do not." "The Realized Ones do not ordain those without a full set of bowl and robes."

³⁵ And then Venerable Pukkusāti approved and agreed with what the Buddha said. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right, before leaving. But while he was wandering in search of a bowl and robes, a stray cow took his life.

³⁶ Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, the gentleman named Pukkusāti, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?” “Mendicants, Pukkusāti was astute. He practiced in line with the teaching, and did not trouble me about the teachings. With the ending of the five lower fetters, he’s been reborn spontaneously and will become extinguished there, not liable to return from that world.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 141: The Analysis of the Truths

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Varanasi in the deer park at Isipatana. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths. What four?

³ The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

⁴ Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.

⁵ Mendicants, you should cultivate friendship with Sāriputta and Moggallāna. You should associate with Sāriputta and Moggallāna. They’re astute, and they support their spiritual companions. Sāriputta is like one who gives birth, while Moggallāna is like one who raises the child. Sāriputta guides people to the fruit of stream-entry, Moggallāna to the highest goal. Sāriputta is able to explain, teach, assert, establish, clarify, analyze, and reveal the four noble truths in detail.”

⁶ That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

⁷ Then, not long after the Buddha left, Venerable Sāriputta said to the mendicants, “Reverends, mendicants!” “Reverend,” they replied. Sāriputta said this:

⁸ “Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths. What four?

⁹ The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

¹⁰ And what is the noble truth of suffering? Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

¹¹ And what is rebirth? The rebirth, inception, conception, regeneration, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth.

¹² And what is old age? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age.

¹³ And what is death? The passing away, passing on, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings. This is called death.

¹⁴ And what is sorrow? The sorrow, sorrowing, state of sorrow, inner sorrow, inner deep sorrow in someone who has undergone misfortune, who has experienced suffering. This is called sorrow.

¹⁵ And what is lamentation? The wail, lament, wailing, lamenting, state of wailing and lamentation in someone who has undergone misfortune, who has experienced suffering. This is called lamentation.

¹⁶ And what is pain? Physical pain, physical unpleasantness, the painful, unpleasant feeling that's born from physical contact. This is called pain.

¹⁷ And what is sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact. This is called sadness.

¹⁸ And what is distress? The stress, distress, state of stress and distress in someone who has undergone misfortune, who has experienced suffering. This is called distress.

¹⁹ And what is 'not getting what you wish for is suffering'? In sentient beings who are liable to be reborn, such a wish arises: 'Oh, if only we were not liable to be reborn! If only rebirth would not come to us!' But you can't get that by wishing. This is: 'not getting what you wish for is suffering'. In sentient beings who are liable to grow old ... fall ill ... die ... experience sorrow, lamentation, pain, sadness, and distress, such a wish arises: 'Oh, if only we were not liable to experience sorrow, lamentation, pain, sadness, and distress! If only sorrow, lamentation, pain, sadness, and distress would not come to us!' But you can't get that by wishing. This is: 'not getting what you wish for is suffering'.

²⁰ And what is 'in brief, the five grasping aggregates are suffering'? They are the grasping aggregates that consist of form, feeling, perception, choices, and consciousness. This is called 'in brief, the five grasping aggregates are suffering'. This is called the noble truth of suffering.

²¹ And what is the noble truth of the origin of suffering? It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence. This is called the noble truth of the origin of suffering.

²² And what is the noble truth of the cessation of suffering? It's the fading away and cessation of that very same craving no residue left behind; giving it away, letting it go, releasing it, and not clinging to it. This is called the noble truth of the cessation of suffering.

²³ And what is the noble truth of the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

²⁴ And what is right view? Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called right view.

²⁵ And what is right purpose? Purposes of renunciation, good will, and harmlessness. This is called right purpose.

²⁶ And what is right speech? Refraining from lying, backbiting, harsh speech, and talking nonsense. This is called right speech.

²⁷ And what is right action? Refraining from killing living creatures, stealing, and sexual misconduct. This is called right action.

²⁸ And what is right livelihood? It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is called right livelihood.

²⁹ And what is right effort? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. This is called right effort.

³⁰ And what is right mindfulness? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called right mindfulness.

³¹ And what is right immersion? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called right immersion. This is called the noble truth of the practice that leads to the cessation of suffering.

³² Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths." That is what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said.

MN 142: The Analysis of Religious Donations

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

² Then Mahāpajāpati Gotamī approached the Buddha bringing a new pair of garments. She bowed, sat down to one side, and said to the Buddha, “Sir, I have spun and woven this new pair of garments specially for the Buddha. May the Buddha please accept this from me out of sympathy.” When she said this, the Buddha said to her, “Give it to the Saṅgha, Gotamī. When you give to the Saṅgha, both the Saṅgha and I will be honored.” For a second time ... For a third time, Mahāpajāpati Gotamī said to the Buddha, “Sir, I have spun and woven this new pair of garments specially for the Buddha. May the Buddha please accept this from me out of sympathy.” And for a third time, the Buddha said to her, “Give it to the Saṅgha, Gotamī. When you give to the Saṅgha, both the Saṅgha and I will be honored.”

³ When he said this, Venerable Ānanda said to the Buddha, “Sir, please accept the new pair of garments from Mahāpajāpati Gotamī. Sir, Mahāpajāpati was very helpful to the Buddha. As his aunt, she raised him, nurtured him, and gave him her milk. When the Buddha’s birth mother passed away, she nurtured him at her own breast. And the Buddha has been very helpful to Mahāpajāpati. It is owing to the Buddha that Mahāpajāpati has gone for refuge to the Buddha, the teaching, and the Saṅgha. It’s owing to the Buddha that she refrains from killing living creatures, stealing, sexual misconduct, lying, and intoxicants of beer, wine, and liquor. It’s owing to the Buddha that she has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethics loved by the noble ones. It’s owing to the Buddha that she is free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation. The Buddha has been very helpful to Mahāpajāpati.”

⁴ “That’s so true, Ānanda. When someone has enabled you to go for refuge, it’s not easy to repay them by bowing down to them, rising up for them, greeting them with cupped palms, and observing proper etiquette for them; or by providing them with robes, almsfood, lodgings, and medicines and supplies for the sick. When someone has enabled you to refrain from killing, stealing, sexual misconduct, lying, and intoxicants of beer, wine, and liquor, it’s not easy to repay them ... When someone has enabled you to have experiential confidence in the Buddha, the teaching, and the Saṅgha, and the ethics loved by the noble ones, it’s not easy to repay them ... When someone has enabled you to be free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation, it’s not easy to repay them by bowing down to them, rising up for them, greeting them with cupped palms, and observing proper etiquette for them; or by providing them with robes, almsfood, lodgings, and medicines and supplies for the sick.

⁵ Ānanda, there are these fourteen religious donations to individuals. What fourteen? One gives a gift to the Realized One, the perfected one, the fully awakened Buddha. This is the first religious donation to an individual. One gives a gift to an independent Buddha. This is the second religious donation to an individual. One gives a gift to a perfected one. This is the third religious donation to an individual. One gives a gift to someone practicing to realize the fruit of perfection. This is the fourth religious donation to an individual. One gives a gift to a non-returner. This is the fifth religious donation to an individual. One gives a gift to someone practicing to realize the fruit of non-return. This is the sixth religious donation to an individual. One gives a gift to a once-returner. This is the seventh religious donation to an individual. One gives a gift to someone practicing to realize the fruit of once-return. This is the eighth religious donation to an individual. One gives a gift to a stream-enterer. This is the ninth religious donation to an individual. One gives a gift to someone practicing to realize the fruit of stream-entry. This is the tenth religious donation to an individual. One gives a gift to an outsider who is free of desire for sensual pleasures. This is the eleventh religious donation to an individual. One gives a gift to an ordinary person who has good ethical conduct. This is the twelfth religious donation to an individual. One gives a gift to an ordinary person who has bad ethical conduct. This is the thirteenth religious donation to an individual. One gives a gift to an animal. This is the fourteenth religious donation to an individual.

⁶ Now, Ānanda, gifts to the following persons may be expected to yield the following returns. To an animal, a hundred times. To an unethical ordinary person, a thousand. To an ethical ordinary person, a hundred thousand. To an outsider free of desire for sensual pleasures, 10,000,000,000. But a gift to someone practicing to realize the fruit of stream-entry may be expected to yield incalculable, immeasurable returns. How much more so a gift to a stream-enterer, someone practicing to realize the fruit of once-return, a once-returner, someone practicing to realize the fruit of non-return, a non-returner, someone practicing to realize the fruit of perfection, a perfected one, or an independent Buddha? How much more so a Realized One, a perfected one, a fully awakened Buddha?

⁷ But there are, Ānanda, seven religious donations bestowed on a Saṅgha. What seven? One gives a gift to the communities of both monks and nuns headed by the Buddha. This is the first religious donation bestowed on a Saṅgha. One gives a gift to the communities of both monks and nuns after the Buddha has finally become quenched. This is the second religious donation bestowed on a Saṅgha. One gives a gift to the Saṅgha of monks. This is the third religious donation bestowed on a Saṅgha. One gives a gift to the Saṅgha of nuns. This is the fourth religious donation bestowed on a Saṅgha. One gives a gift, thinking: 'Appoint this many monks and nuns for me from the Saṅgha.' This is the fifth religious donation bestowed on a Saṅgha. One gives a gift, thinking: 'Appoint this many monks for me from the Saṅgha.' This is the sixth religious donation bestowed on a Saṅgha. One gives a gift, thinking: 'Appoint this many nuns for me from the Saṅgha.' This is the seventh religious donation bestowed on a Saṅgha.

⁸ In times to come there will be lambs of the flock wearing a scrap of ocher cloth, unethical and of bad character. People will give gifts to those unethical people in the name of the Saṅgha. Then too, I say, a religious donation bestowed on the Saṅgha is incalculable and immeasurable. But in any case, there is no way a personal offering can be more fruitful than one bestowed on a Saṅgha, I say.

⁹ Ānanda, there are these four ways of purifying a religious donation. What four? There's a religious donation that's purified by the giver, not the recipient. There's a religious donation that's purified by

the recipient, not the giver. There's a religious donation that's purified by neither the giver nor the recipient. There's a religious donation that's purified by both the giver and the recipient.

¹⁰ And how is a religious donation purified by the giver, not the recipient? It's when the giver is ethical, of good character, but the recipient is unethical, of bad character.

¹¹ And how is a religious donation purified by the recipient, not the giver? It's when the giver is unethical, of bad character, but the recipient is ethical, of good character.

¹² And how is a religious donation purified by neither the giver nor the recipient? It's when both the giver and the recipient are unethical, of bad character.

¹³ And how is a religious donation purified by both the giver and the recipient? It's when both the giver and the recipient are ethical, of good character. These are the four ways of purifying a religious donation."

¹⁴ That is what the Buddha said. Then the Holy One, the Teacher, went on to say: "When an ethical person with trusting heart gives a proper gift to unethical persons, trusting in the ample fruit of deeds, that offering is purified by the giver. When an unethical and untrusting person, gives an improper gift to ethical persons, not trusting in the ample fruit of deeds, that offering is purified by the receivers. When an unethical and untrusting person, gives an improper gift to unethical persons, not trusting in the ample fruit of deeds, I declare that gift is not very fruitful. When an ethical person with trusting heart gives a proper gift to ethical persons, trusting in the ample fruit of deeds, I declare that gift is abundantly fruitful. But when a passionless one gives to the passionless a proper gift with trusting heart, trusting in the ample fruit of deeds, that's truly the best of material gifts."

MN 143: Advice to Anāthapiṇḍika

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattṥi in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill. Then he addressed a man, “Please, my man, go to the Buddha, and in my name bow with your head to his feet. Say to him: ‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill. He bows with his head to your feet.’ Then go to Venerable Sāriputta, and in my name bow with your head to his feet. Say to him: ‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill. He bows with his head to your feet.’ And then say: ‘Sir, please visit him at his home out of sympathy.’” “Yes, sir,” that man replied. He did as Anāthapiṇḍika asked. Sāriputta consented with silence.

³ Then Venerable Sāriputta robed up and, taking his bowl and robe, went with Venerable Ānanda as his second monk to Anāthapiṇḍika’s home. He sat down on the seat spread out and said to Anāthapiṇḍika, “I hope you’re keeping well, householder, I hope you’re all right. I hope your pain is fading, not growing; that its fading is evident, not its growing.”

⁴ “I’m not keeping well, Honorable Sāriputta, I’m not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading. The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. The pain in my head is so severe, it feels like a strong man tightening a strong leather strap around my head. The winds slicing my belly are so severe, like a deft butcher or their apprentice were slicing open a cow’s belly with a sharp meat cleaver. The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. That’s how severe the burning is in my body. I’m not keeping well, Honorable Sāriputta, I’m not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading.”

⁵ “That’s why, householder, you should train like this: ‘I shall not grasp the eye, and there shall be no consciousness of mine dependent on the eye.’ That’s how you should train. You should train like this: ‘I shall not grasp the ear, and there shall be no consciousness of mine dependent on the ear.’ ... ‘I shall not grasp the nose, and there shall be no consciousness of mine dependent on the nose.’ ... ‘I shall not grasp the tongue, and there shall be no consciousness of mine dependent on the tongue.’ ... ‘I shall not grasp the body, and there shall be no consciousness of mine dependent on the body.’ ... ‘I shall not grasp the mind, and there shall be no consciousness of mine dependent on the mind.’ That’s how you should train.

⁶ You should train like this: ‘I shall not grasp sight, and there shall be no consciousness of mine dependent on sight.’ ... ‘I shall not grasp sound ... smell ... taste ... touch ... idea, and there shall be no consciousness of mine dependent on idea.’ That’s how you should train.

⁷ You should train like this: ‘I shall not grasp eye consciousness, and there shall be no consciousness of mine dependent on eye consciousness.’ ... ‘I shall not grasp ear consciousness ... nose consciousness ... tongue consciousness ... body consciousness ... mind consciousness, and there shall be no consciousness of mine dependent on mind consciousness.’ That’s how you should train.

⁸ You should train like this: ‘I shall not grasp eye contact ... ear contact ... nose contact ... tongue contact ... body contact ... mind contact, and there shall be no consciousness of mine dependent on mind contact.’ That’s how you should train.

⁹ You should train like this: ‘I shall not grasp feeling born of eye contact ... feeling born of ear contact ... feeling born of nose contact ... feeling born of tongue contact ... feeling born of body contact ... feeling born of mind contact, and there shall be no consciousness of mine dependent on the feeling born of mind contact.’ That’s how you should train.

¹⁰ You should train like this: ‘I shall not grasp the earth element ... water element ... fire element ... air element ... space element ... consciousness element, and there shall be no consciousness of mine dependent on the consciousness element.’ That’s how you should train.

¹¹ You should train like this: ‘I shall not grasp form ... feeling ... perception ... choices ... consciousness, and there shall be no consciousness of mine dependent on consciousness.’ That’s how you should train.

¹² You should train like this: ‘I shall not grasp the dimension of infinite space ... the dimension of infinite consciousness ... the dimension of nothingness ... the dimension of neither perception nor non-perception, and there shall be no consciousness of mine dependent on the dimension of neither perception nor non-perception.’ That’s how you should train.

¹³ You should train like this: ‘I shall not grasp this world, and there shall be no consciousness of mine dependent on this world.’ That’s how you should train.

¹⁴ You should train like this: ‘I shall not grasp the other world, and there shall be no consciousness of mine dependent on the other world.’ That’s how you should train. You should train like this: ‘I shall not grasp whatever is seen, heard, thought, known, attained, sought, and explored by my mind, and my consciousness will not have that as support.’ That’s how you should train.”

¹⁵ When he said this, Anāthapiṇḍika cried and burst out in tears. Venerable Ānanda said to him, “Are you failing, householder? Are you fading, householder?” “No, Honorable Ānanda. But for a long time I have paid homage to the Buddha and the esteemed mendicants. Yet I have never before heard such a Dhamma talk.” “Householder, such Dhamma talk does not strike when teaching white-clothed laypeople. Rather, it strikes when teaching those gone forth.” “Well then, Honorable Sāriputta, let such Dhamma talk strike when teaching white-clothed laypeople as well! There are gentlemen with little dust in their eyes. They’re in decline because they haven’t heard the teaching. There will be those who understand the teaching!”

¹⁶ And when the venerables Sāriputta and Ānanda had given the householder Anāthapiṇḍika this advice they rose from their seats and left. Not long after they had left, Anāthapiṇḍika passed away and was reborn in the host of joyful gods.

¹⁷ Then, late at night, the glorious godling Anāthapiṇḍika, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one side, and addressed the Buddha in verse: “This is indeed that Jeta’s Grove, frequented by the Saṅgha of seers, where the King of Dhamma stayed: it brings me joy!

Deeds, knowledge, and principle; ethical conduct, an excellent livelihood; by these are mortals purified, not by clan or wealth. That's why an astute person, seeing what's good for themselves, would examine the teaching rationally, that's how they become purified in that. Sāriputta is full of wisdom, ethics, and peace. Even a mendicant who has crossed over might at best equal him."

¹⁸ That is what the godling Anāthapiṇḍika said, and the Teacher concurred. Then the godling Anāthapiṇḍika, knowing that the Teacher concurred, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

¹⁹ Then, when the night had passed, the Buddha told the mendicants all that had happened.

²⁰ When he had spoken, Venerable Ānanda said to the Buddha: "Sir, that godling must surely have been Anāthapiṇḍika. For the householder Anāthapiṇḍika was devoted to Venerable Sāriputta." "Good, good, Ānanda. You've reached the logical conclusion, as far as logic goes. For that was indeed the godling Anāthapiṇḍika." That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

MN 144: Advice to Channa

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

² Now at that time the venerables Sāriputta, Mahācunda, and Channa were staying on the Vulture's Peak Mountain.

³ Now at that time Venerable Channa was sick, suffering, gravely ill. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahācunda and said to him, "Come, Reverend Cunda, let's go to see Venerable Channa and ask about his illness." "Yes, reverend," replied Mahācunda.

⁴ And then Sāriputta and Mahācunda went to see Channa and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. Then Sāriputta said to Channa, "I hope you're keeping well, Reverend Channa, I hope you're all right. I hope your pain is fading, not growing; that its fading is evident, not its growing."

⁵ "Reverend Sāriputta, I'm not keeping well, I'm not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading. The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. The pain in my head is so severe, it feels like a strong man tightening a strong leather strap around my head. The winds slicing my belly are so severe, like a deft butcher or their apprentice were slicing open a cow's belly with a sharp meat cleaver. The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. I'm not keeping well, I'm not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading. Reverend Sāriputta, I shall commit suicide. I don't wish to live."

⁶ "Please don't commit suicide! Venerable Channa, keep going! We want you to keep going. If you don't have any suitable food, we'll find it for you. If you don't have suitable medicine, we'll find it for you. If you don't have a capable carer, we'll find one for you. Please don't commit suicide! Venerable Channa, keep going! We want you to keep going."

⁷ "Reverend Sāriputta, it's not that I don't have suitable food, or suitable medicine, or a capable carer. Moreover, for a long time now I have served the Teacher with love, not without love. For it is proper for a disciple to serve the Teacher with love, not without love. You should remember this: 'The mendicant Channa will commit suicide blamelessly.'"

⁸ "I'd like to ask Venerable Channa about a certain point, if you'd take the time to answer." "Ask, Reverend Sāriputta. When I've heard it I'll know."

⁹ "Reverend Channa, do you regard the eye, eye consciousness, and things knowable by eye consciousness in this way: 'This is mine, I am this, this is my self'? Do you regard the ear ... nose ...

tongue ... body ... mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is mine, I am this, this is my self’?” “Reverend Sāriputta, I regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is not mine, I am not this, this is not my self.’ I regard the ear ... nose ... tongue ... body ... mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is not mine, I am not this, this is not my self’.”

¹⁰ “Reverend Channa, what have you seen, what have you directly known in these things that you regard them in this way: ‘This is not mine, I am not this, this is not my self’?” “Reverend Sāriputta, after seeing cessation, after directly knowing cessation in these things I regard them in this way: ‘This is not mine, I am not this, this is not my self’.”

¹¹ When he said this, Venerable Mahācunda said to Venerable Channa: “So, Reverend Channa, you should regularly apply your mind to this instruction of the Buddha: ‘For the dependent there is quivering. For the independent there’s no quivering. When there’s no quivering, there is tranquility. When there is tranquility, there’s no inclination. When there’s no inclination, there’s no coming and going. When there’s no coming and going, there’s no passing away and reappearing. When there’s no passing away and reappearing, there’s no this life or the next or between the two. Just this is the end of suffering.’” And when the venerables Sāriputta and Mahācunda had given Venerable Channa this advice they rose from their seats and left.

¹² Not long after those venerables had left, Venerable Channa committed suicide.

¹³ Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, Venerable Channa has committed suicide. Where has he been reborn in his next life?” “Sāriputta, didn’t the mendicant Channa declare his blamelessness to you personally?” “Sir, there is a Vajjian village named Pubbajira. There Channa had families who were friendly, intimate, and hospitable.” “The mendicant Channa did indeed have such families. But, Sāriputta, this is not enough for me to call someone ‘blameworthy’. When someone lays down this body and takes up another body, I call them ‘blameworthy’. But the mendicant Channa did no such thing. You should remember this: ‘The mendicant Channa committed suicide blamelessly.’” That is what the Buddha said. Satisfied, Venerable Sāriputta approved what the Buddha said.

MN 145: Advice to Puṇṇa

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattṥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then in the late afternoon, Venerable Puṇṇa came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to the Buddha,

² “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” “Well then, Puṇṇa, listen and apply your mind well, I will speak.” “Yes, sir,” replied Puṇṇa. The Buddha said this:

³ “Puṇṇa, there are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say. There are sounds known by the ear ... smells known by the nose ... tastes known by the tongue ... touches known by the body ... ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

⁴ There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say. There are sounds known by the ear ... smells known by the nose ... tastes known by the tongue ... touches known by the body ... ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.

⁵ Puṇṇa, now that I’ve given you this brief advice, what country will you live in?” “Sir, there’s a country named Sunāparanta. I shall live there.” “The people of Sunāparanta are wild and rough, Puṇṇa. If they abuse and insult you, what will you think of them?” “If they abuse and insult me, I will think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t hit me with their fists.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.” “But if they do hit you with their fists, what will you think of them then?” “If they hit me with their fists, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t throw stones at me.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.” “But if they do throw stones at you, what will you think of them then?” “If they throw stones at me, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t beat me with a club.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.” “But if they do beat you with a club, what will you think of them then?” “If they beat me with a club, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t stab me with a knife.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.” “But if they do stab you with a knife, what will you think of them

then?” “If they stab me with a knife, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t take my life with a sharp knife.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.” “But if they do take your life with a sharp knife, what will you think of them then?” “If they take my life with a sharp knife, I’ll think: ‘There are disciples of the Buddha who looked for a suicide weapon because they were horrified, repelled, and disgusted with the body and with life. And I have found this without looking!’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

⁶ “Good, good Puṇṇa! Having such self-control and peacefulness, you will be quite capable of living in Sunāparanta. Now, Puṇṇa, go at your convenience.”

⁷ And then Puṇṇa welcomed and agreed with the Buddha’s words. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Sunāparanta. Traveling stage by stage, he arrived at Sunāparanta, and stayed there. Within that rainy season he confirmed around five hundred male and five hundred female lay followers. And within that same rainy season he realized the three knowledges. Some time later he became fully extinguished.

⁸ Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, the gentleman named Puṇṇa, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?” “Mendicants, Puṇṇa was astute. He practiced in line with the teaching, and did not trouble me about the teachings. Puṇṇa has become fully quenched.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 146: Advice from Nandaka

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvaththī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

² Then Mahāpajāpati Gotamī together with around five hundred nuns approached the Buddha, bowed, stood to one side, and said to him, “Sir, may the Buddha please advise and instruct the nuns. Please give the nuns a Dhamma talk.”

³ Now at that time the senior monks were taking turns to advise the nuns. But Venerable Nandaka didn’t want to take his turn. Then the Buddha said to Venerable Ānanda, “Ānanda, whose turn is it to advise the nuns today?” “It’s Nandaka’s turn, sir, but he doesn’t want to do it.”

⁴ Then the Buddha said to Nandaka, “Nandaka, please advise and instruct the nuns. Please, brahmin, give the nuns a Dhamma talk.” “Yes, sir,” replied Nandaka. Then, in the morning, he robed up and, taking his bowl and robe, entered Sāvaththī for alms. He wandered for alms in Sāvaththī. After the meal, on his return from almsround, he went to the Royal Monastery with a companion. Those nuns saw him coming off in the distance, so they spread out a seat and placed water for washing the feet. Nandaka sat down on the seat spread out, and washed his feet. Those nuns bowed, and sat down to one side. Nandaka said to them,

⁵ “Sisters, this talk shall be in the form of questions. When you understand, say so. When you don’t understand, say so. If anyone has a doubt or uncertainty, ask me about it: ‘Why, sir, does it say this? What does that mean?’” “We’re already delighted and satisfied with Master Nandaka, since he invites us like this.”

⁶ “What do you think, sisters? Is the eye permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “What do you think, sisters? Is the ear ... nose ... tongue ... body ... mind permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir. Why is that? Because we have already truly seen this with right wisdom: ‘So these six interior sense fields are impermanent.’” “Good, good, sisters! That’s how it is for a noble disciple who truly sees with right wisdom.

⁷ “What do you think, sisters? Are sights permanent or impermanent?” “Impermanent, sir.” “But if they’re impermanent, are they suffering or happiness?” “Suffering, sir.” “But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “What do you think, sisters? Are sounds ... smells ... tastes ... touches ... ideas permanent or impermanent?” “Impermanent, sir.” “But if they’re impermanent, are they suffering or happiness?” “Suffering, sir.” “But if they’re impermanent, suffering, and perishable, are they fit to be

regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir. Why is that? Because we have already truly seen this with right wisdom: ‘So these six exterior sense fields are impermanent.’” “Good, good, sisters! That’s how it is for a noble disciple who truly sees with right wisdom.

⁸ What do you think, sisters? Is eye consciousness ... ear consciousness ... nose consciousness ... tongue consciousness ... body consciousness ... mind consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir. Why is that? Because we have already truly seen this with right wisdom: ‘So these six classes of consciousness are impermanent.’” “Good, good, sisters! That’s how it is for a noble disciple who truly sees with right wisdom.

⁹ Suppose there was an oil lamp burning. The oil, wick, flame, and light were all impermanent and perishable. Now, suppose someone was to say: ‘While this oil lamp is burning, the oil, the wick, and the flame are all impermanent and perishable. But the light is permanent, lasting, eternal, and imperishable.’ Would they be speaking rightly?” “No, sir. Why is that? Because that oil lamp’s oil, wick, and flame are all impermanent and perishable, let alone the light.” “In the same way, suppose someone was to say: ‘These six interior sense fields are impermanent. But the feeling—whether pleasant, painful, or neutral—that I experience due to these six interior sense fields is permanent, lasting, eternal, and imperishable.’ Would they be speaking rightly?” “No, sir. Why is that? Because each kind of feeling arises dependent on the corresponding condition. When the corresponding condition ceases, the appropriate feeling ceases.” “Good, good, sisters! That’s how it is for a noble disciple who truly sees with right wisdom.

¹⁰ Suppose there was a large tree standing with heartwood. The roots, trunk, branches and leaves, and shadow were all impermanent and perishable. Now, suppose someone was to say: ‘There’s a large tree standing with heartwood. The roots, trunk, and branches and leaves are all impermanent and perishable. But the shadow is permanent, lasting, eternal, and imperishable.’ Would they be speaking rightly?” “No, sir. Why is that? Because that large tree’s roots, trunk, and branches and leaves are all impermanent and perishable, let alone the shadow.” “In the same way, suppose someone was to say: ‘These six exterior sense fields are impermanent. But the feeling—whether pleasant, painful, or neutral—that I experience due to these six exterior sense fields is permanent, lasting, eternal, and imperishable.’ Would they be speaking rightly?” “No, sir. Why is that? Because each kind of feeling arises dependent on the corresponding condition. When the corresponding condition ceases, the appropriate feeling ceases.” “Good, good, sisters! That’s how it is for a noble disciple who truly sees with right wisdom.

¹¹ Suppose a deft butcher or their apprentice, having killed a cow, were to carve it with a sharp meat cleaver, without damaging the flesh inside or the hide outside. They’d cut, carve, sever, and slice through each of the connecting tendons, sinews, and ligaments with a sharp meat cleaver, and then peel off the outer hide. Then they’d wrap that cow up in that very same hide and say: ‘This cow is joined to its hide just like before.’ Would they be speaking rightly?” “No, sir. Why is that? Because even if they wrap that cow up in that very same hide and say: ‘This cow is joined to its hide just like before,’ still that cow is not joined to that hide.”

¹² “I’ve made up this simile to make a point. And this is the point. ‘The inner flesh’ is a term for the six interior sense fields. ‘The outer hide’ is a term for the six exterior sense fields. ‘The connecting

tendons, sinews, and ligaments' is a term for greed and relishing. 'A sharp meat cleaver' is a term for noble wisdom. And it is that noble wisdom which cuts, carves, severs, and slices the connecting corruption, fetter, and bond.

¹³ Sisters, by developing and cultivating these seven awakening factors, a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. What seven? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. It is by developing and cultivating these seven awakening factors that a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements."

¹⁴ Then after giving this advice to the nuns, Nandaka sent them off, saying, "Go, sisters, it is time." And then those nuns approved and agreed with what Nandaka had said. They rose from their seats, bowed, and respectfully circled him, keeping him on their right. Then they went up to the Buddha, bowed, and stood to one side. The Buddha said to them, "Go, nuns, it is time." Then those nuns bowed and respectfully circled the Buddha, keeping him on their right, before leaving.

¹⁵ Soon after those nuns had left, the Buddha addressed the mendicants: "Suppose, mendicants, it was the sabbath of the fourteenth day. You wouldn't get lots of people wondering whether the moon is full or not, since it is obviously not full. In the same way, those nuns were uplifted by Nandaka's Dhamma teaching, but they still haven't got all they wished for."

¹⁶ Then the Buddha said to Nandaka, "Well then, Nandaka, tomorrow you should give those nuns the same advice again." "Yes, sir," Nandaka replied. And the next day he went to those nuns, and all unfolded just like the previous day.

¹⁷ Soon after those nuns had left, the Buddha addressed the mendicants: "Suppose, mendicants, it was the sabbath of the fifteenth day. You wouldn't get lots of people wondering whether the moon is full or not, since it is obviously full. In the same way, those nuns were uplifted by Nandaka's Dhamma teaching, and they got all they wished for. Even the last of these five hundred nuns is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening." That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 147: The Shorter Advice to Rāhula

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then as he was in private retreat this thought came to his mind, “The qualities that ripen in freedom have ripened in Rāhula. Why don’t I lead him further to the ending of defilements?” Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattthī for alms. Then, after the meal, on his return from almsround, he addressed Venerable Rāhula, “Rāhula, get your sitting cloth. Let’s go to the Dark Forest for the day’s meditation.” “Yes, sir,” replied Rāhula. Taking his sitting cloth he followed behind the Buddha.

² Now at that time many thousands of deities followed the Buddha, thinking, “Today the Buddha will lead Rāhula further to the ending of defilements!” Then the Buddha plunged deep into the Dark Forest and sat at the root of a tree on the seat spread out. Rāhula bowed to the Buddha and sat down to one side. The Buddha said to him: “What do you think, Rāhula? Is the eye permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.”

³ “What do you think, Rāhula? Are sights permanent or impermanent?” “Impermanent, sir.” “But if they’re impermanent, are they suffering or happiness?” “Suffering, sir.” “But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “What do you think, Rāhula? Is eye consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “What do you think, Rāhula? Is eye contact permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “What do you think, Rāhula? Anything included in feeling, perception, choices, and consciousness that arises dependent on eye contact: is that permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.”

⁴ “What do you think, Rāhula? Is the ear ... nose ... tongue ... body ... mind permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “What do you think, Rāhula? Are ideas permanent or impermanent?” “Impermanent, sir.” “But if they’re impermanent, are they suffering or happiness?” “Suffering, sir.” “But if they’re impermanent, suffering, and perishable, are they fit to be regarded

thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “What do you think, Rāhula? Is mind consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “What do you think, Rāhula? Is mind contact permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “What do you think, Rāhula? Anything included in feeling, perception, choices, and consciousness that arises dependent on mind contact: is that permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.”

⁵ “Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with anything included in feeling, perception, choices, and consciousness that arises dependent on eye contact. They grow disillusioned with the ear ... nose ... tongue ... body ... mind, ideas, mind consciousness, and mind contact. And they grow disillusioned with anything included in feeling, perception, choices, and consciousness that arises dependent on mind contact. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’” That is what the Buddha said. Satisfied, Venerable Rāhula approved what the Buddha said. And while this discourse was being spoken, Rāhula’s mind was freed from defilements by not grasping. And the stainless, immaculate vision of the Dhamma arose in those thousands of deities: “Everything that is liable to arise is liable to cease.”

MN 148: Six By Six

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!" "Venerable sir," they replied. The Buddha said this:

² "Mendicants, I shall teach you the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I shall reveal a spiritual practice that's entirely full and pure, namely, the six sets of six. Listen and apply your mind well, I will speak." "Yes, sir," they replied. The Buddha said this:

³ "The six interior sense fields should be understood. The six exterior sense fields should be understood. The six classes of consciousness should be understood. The six classes of contact should be understood. The six classes of feeling should be understood. The six classes of craving should be understood.

⁴ 'The six interior sense fields should be understood.' That's what I said, but why did I say it? There are the sense fields of the eye, ear, nose, tongue, body, and mind. 'The six interior sense fields should be understood.' That's what I said, and this is why I said it. This is the first set of six.

⁵ 'The six exterior sense fields should be understood.' That's what I said, but why did I say it? There are the sense fields of sights, sounds, smells, tastes, touches, and ideas. 'The six exterior sense fields should be understood.' That's what I said, and this is why I said it. This is the second set of six.

⁶ 'The six classes of consciousness should be understood.' That's what I said, but why did I say it? Eye consciousness arises dependent on the eye and sights. Ear consciousness arises dependent on the ear and sounds. Nose consciousness arises dependent on the nose and smells. Tongue consciousness arises dependent on the tongue and tastes. Body consciousness arises dependent on the body and touches. Mind consciousness arises dependent on the mind and ideas. 'The six classes of consciousness should be understood.' That's what I said, and this is why I said it. This is the third set of six.

⁷ 'The six classes of contact should be understood.' That's what I said, but why did I say it? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Ear consciousness arises dependent on the ear and sounds. The meeting of the three is contact. Nose consciousness arises dependent on the nose and smells. The meeting of the three is contact. Tongue consciousness arises dependent on the tongue and tastes. The meeting of the three is contact. Body consciousness arises dependent on the body and touches. The meeting of the three is contact. Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. 'The six classes of contact should be understood.' That's what I said, and this is why I said it. This is the fourth set of six.

⁸ 'The six classes of feeling should be understood.' That's what I said, but why did I say it? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for feeling. Ear consciousness arises dependent on the ear and sounds. The meeting of the three is contact. Contact is a requirement for feeling. Nose consciousness arises dependent on the nose and smells. The meeting of the three is contact. Contact is a requirement for feeling. Tongue consciousness arises dependent on the tongue and tastes. The meeting of the three is contact. Contact is a requirement for feeling. Body consciousness arises dependent on the body and touches. The meeting of the three is contact. Contact is a requirement for feeling. Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for feeling. 'The six classes of feeling should be understood.' That's what I said, and this is why I said it. This is the fifth set of six.

⁹ 'The six classes of craving should be understood.' That's what I said, but why did I say it? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Ear consciousness ... Nose consciousness ... Tongue consciousness ... Body consciousness ... Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. 'The six classes of craving should be understood.' That's what I said, and this is why I said it. This is the sixth set of six.

¹⁰ If anyone says, 'the eye is self,' that is not tenable. The arising and vanishing of the eye is evident, so it would follow that one's self arises and vanishes. That's why it's not tenable to claim that the eye is self. So the eye is not self. If anyone says, 'sights are self,' that is not tenable. The arising and vanishing of sights is evident, so it would follow that one's self arises and vanishes. That's why it's not tenable to claim that sights are self. So the eye is not self and sights are not self. If anyone says, 'eye consciousness is self,' that is not tenable. The arising and vanishing of eye consciousness is evident, so it would follow that one's self arises and vanishes. That's why it's not tenable to claim that eye consciousness is self. So the eye, sights, and eye consciousness are not self. If anyone says, 'eye contact is self,' that is not tenable. The arising and vanishing of eye contact is evident, so it would follow that one's self arises and vanishes. That's why it's not tenable to claim that eye contact is self. So the eye, sights, eye consciousness, and eye contact are not self. If anyone says, 'feeling is self,' that is not tenable. The arising and vanishing of feeling is evident, so it would follow that one's self arises and vanishes. That's why it's not tenable to claim that feeling is self. So the eye, sights, eye consciousness, eye contact, and feeling are not self. If anyone says, 'craving is self,' that is not tenable. The arising and vanishing of craving is evident, so it would follow that one's self arises and vanishes. That's why it's not tenable to claim that craving is self. So the eye, sights, eye consciousness, eye contact, feeling, and craving are not self.

¹¹ If anyone says, 'the ear is self' ... 'the nose is self' ... 'the tongue is self' ... 'the body is self' ... 'the mind is self,' that is not tenable. The arising and vanishing of the mind is evident, so it would follow that one's self arises and vanishes. That's why it's not tenable to claim that the mind is self. So the mind is not self.

¹² If anyone says, 'ideas are self' ...

¹³ 'mind consciousness is self' ...

¹⁴ 'mind contact is self' ...

¹⁵ ‘feeling is self’ ... ‘craving is self,’ that is not tenable. The arising and vanishing of craving is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that craving is self. So the mind, ideas, mind consciousness, mind contact, feeling, and craving are not self.

¹⁶ Now, mendicants, this is the practice that leads to the origin of substantial reality. You regard the eye like this: ‘This is mine, I am this, this is my self.’

¹⁷ You regard sights ... eye consciousness ... eye contact ... feeling ... craving like this: ‘This is mine, I am this, this is my self.’ You regard the ear ... nose ... tongue ... body ... mind ... ideas ... mind consciousness ... mind contact ... feeling ... craving like this: ‘This is mine, I am this, this is my self.’

¹⁸ But this is the practice that leads to the cessation of substantial reality. You regard the eye like this: ‘This is not mine, I am not this, this is not my self.’

¹⁹ You regard sights ... eye consciousness ... eye contact ... feeling ... craving like this: ‘This is not mine, I am not this, this is not my self.’ You regard the ear ... nose ... tongue ... body ... mind like this: ‘This is not mine, I am not this, this is not my self.’ You regard ideas ... mind consciousness ... mind contact ... feeling ... craving like this: ‘This is not mine, I am not this, this is not my self.’

²⁰ Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for the arising of what is felt as pleasant, painful, or neutral. When you experience a pleasant feeling, if you approve, welcome, and keep clinging to it, the underlying tendency to greed underlies that. When you experience a painful feeling, if you sorrow and wail and lament, beating your breast and falling into confusion, the underlying tendency to aversion underlies that. When you experience a neutral feeling, if you don’t truly understand that feeling’s origin, disappearance, gratification, drawback, and escape, the underlying tendency to ignorance underlies that. Mendicants, without giving up the underlying tendency to greed for pleasant feeling, without dispelling the underlying tendency to aversion toward painful feeling, without eradicating ignorance in the case of neutral feeling, without giving up ignorance and without giving rise to knowledge, it is quite impossible to make an end of suffering in this very life.

²¹ Ear consciousness ... Nose consciousness ... Tongue consciousness ... Body consciousness ... Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for the arising of what is felt as pleasant, painful, or neutral. When you experience a pleasant feeling, if you approve, welcome, and keep clinging to it, the underlying tendency to greed underlies that. When you experience a painful feeling, if you sorrow and wail and lament, beating your breast and falling into confusion, the underlying tendency to aversion underlies that. When you experience a neutral feeling, if you don’t truly understand that feeling’s origin, disappearance, gratification, drawback, and escape, the underlying tendency to ignorance underlies that. Mendicants, without giving up the underlying tendency to greed for pleasant feeling, without dispelling the underlying tendency to aversion toward painful feeling, without eradicating ignorance in the case of neutral feeling, without giving up ignorance and without giving rise to knowledge, it is quite impossible to make an end of suffering in this very life.

²² Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for the arising of what is felt as pleasant, painful, or neutral. When you experience a pleasant feeling, if you don’t approve, welcome, and keep clinging to it, the underlying

tendency to greed does not underlie that. When you experience a painful feeling, if you don't sorrow or wail or lament, beating your breast and falling into confusion, the underlying tendency to aversion does not underlie that. When you experience a neutral feeling, if you truly understand that feeling's origin, disappearance, gratification, drawback, and escape, the underlying tendency to ignorance does not underlie that. Mendicants, after giving up the underlying tendency to greed for pleasant feeling, after dispelling the underlying tendency to aversion toward painful feeling, after eradicating ignorance in the case of neutral feeling, after giving up ignorance and giving rise to knowledge, it's quite possible to make an end of suffering in this very life.

²³ Ear consciousness ...

²⁴ Nose consciousness ...

²⁵ Tongue consciousness ...

²⁶ Body consciousness ...

²⁷ Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for what is felt as pleasant, painful, or neutral. When you experience a pleasant feeling, if you don't approve, welcome, and keep clinging to it, the underlying tendency to greed does not underlie that. When you experience a painful feeling, if you don't sorrow or wail or lament, beating your breast and falling into confusion, the underlying tendency to aversion does not underlie that. When you experience a neutral feeling, if you truly understand that feeling's origin, disappearance, gratification, drawback, and escape, the underlying tendency to ignorance does not underlie that. Mendicants, after giving up the underlying tendency to greed for pleasant feeling, after dispelling the underlying tendency to aversion toward painful feeling, after eradicating ignorance in the case of neutral feeling, after giving up ignorance and giving rise to knowledge, it's quite possible to make an end of suffering in this very life.

²⁸ Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, feeling, and craving.

²⁹ They grow disillusioned with the ear ... nose ... tongue ... body ... mind, ideas, mind consciousness, mind contact, feeling, and craving. Being disillusioned, desire fades away. When desire fades away they're freed. When it is freed, they know it is freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'" That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. And while this discourse was being spoken, the minds of sixty mendicants were freed from defilements by not grasping.

MN 149: The Great Discourse on What Relates to the Six Sense Fields

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, I shall teach you the great discourse on what relates to the six sense fields. Listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

³ “Mendicants, when you don’t truly know and see the eye, sights, eye consciousness, eye contact, and what is felt as pleasant, painful, or neutral that arises dependent on eye contact, you’re aroused by these things. Someone who lives aroused like this—fettered, confused, concentrating on gratification—accumulates the five grasping aggregates for themselves in the future. And their craving—which leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights—grows. Their physical and mental stress, torment, and fever grow. And they experience physical and mental suffering.

⁴ When you don’t truly know and see the ear ... nose ... tongue ... body ... mind, ideas, mind consciousness, mind contact, and what is felt as pleasant, painful, or neutral that arises dependent on mind contact, you’re aroused by these things.

⁵ Someone who lives aroused like this—fettered, confused, concentrating on gratification—accumulates the five grasping aggregates for themselves in the future. And their craving—which leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights—grows. Their physical and mental stress, torment, and fever grow. And they experience physical and mental suffering.

⁶ When you do truly know and see the eye, sights, eye consciousness, eye contact, and what is felt as pleasant, painful, or neutral that arises dependent on eye contact, you’re not aroused by these things. Someone who lives unaroused like this—unfettered, unconfused, concentrating on drawbacks—disperses the five grasping aggregates for themselves in the future. And their craving—which leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights—is given up. Their physical and mental stress, torment, and fever are given up. And they experience physical and mental pleasure.

⁷ The view of such a person is right view. Their intention is right intention, their effort is right effort, their mindfulness is right mindfulness, and their immersion is right immersion. And their actions of body and speech, and their livelihood, have already been fully purified before. So this noble eightfold path is fully developed. When the noble eightfold path is developed, the following are fully developed: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic

power, the five faculties, the five powers, and the seven awakening factors. And these two qualities proceed in conjunction: serenity and discernment. They completely understand by direct knowledge those things that should be completely understood by direct knowledge. They give up by direct knowledge those things that should be given up by direct knowledge. They develop by direct knowledge those things that should be developed by direct knowledge. They realize by direct knowledge those things that should be realized by direct knowledge.

⁸ And what are the things that should be completely understood by direct knowledge? You should say: ‘The five grasping aggregates.’ That is: form, feeling, perception, choices, and consciousness. These are the things that should be completely understood by direct knowledge. And what are the things that should be given up by direct knowledge? Ignorance and craving for continued existence. These are the things that should be given up by direct knowledge. And what are the things that should be developed by direct knowledge? Serenity and discernment. These are the things that should be developed by direct knowledge. And what are the things that should be realized by direct knowledge? Knowledge and freedom. These are the things that should be realized by direct knowledge.

⁹ When you truly know and see the ear ... nose ... tongue ... body ... mind, ideas, mind consciousness, mind contact, and what is felt as pleasant, painful, or neutral that arises dependent on mind contact, you are not aroused by these things. ...

¹⁰ These are the things that should be realized by direct knowledge.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 150: With the People of Nagaravinda

Chapter 1

¹ So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Nagaravinda.

² The brahmins and householders of Nagaravinda heard, “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—while wandering in the land of the Kosalans has arrived at Nagaravinda, together with a large Saṅgha of mendicants. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

³ Then the brahmins and householders of Nagaravinda went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent. The Buddha said to them:

⁴ “Householders, if wanderers who follow another religion were to ask you: ‘What kind of ascetic or brahmin doesn’t deserve honor, respect, reverence, and veneration?’ You should answer them: ‘There are ascetics and brahmins who are not free of greed, hate, and delusion for sights known by the eye, whose minds are not settled internally, and who conduct themselves badly among the good by way of body, speech, and mind. They don’t deserve honor, respect, reverence, and veneration. Why is that? Because we ourselves are not free of these things, so we do not see that they have any higher good conduct than us. That’s why they don’t deserve honor, respect, reverence, and veneration. There are ascetics and brahmins who are not free of greed, hate, and delusion for sounds known by the ear ... smells known by the nose ... tastes known by the tongue ... touches known by the body ... ideas known by the mind, who are not settled internally, and who conduct themselves badly among the good by way of body, speech, and mind. They don’t deserve honor, respect, reverence, and veneration. Why is that? Because we ourselves are not free of these things, so we do not see that they have any higher good conduct than us. That’s why they don’t deserve honor, respect, reverence, and veneration.’ When questioned by wanderers of other religions, that’s how you should answer them.

⁵ If wanderers of other religions were to ask you: ‘What kind of ascetic or brahmin deserves honor, respect, reverence, and veneration?’ You should answer them: ‘There are ascetics and brahmins who are free of greed, hate, and delusion for sights known by the eye, whose minds are settled internally,

and who conduct themselves well by way of body, speech, and mind. They deserve honor, respect, reverence, and veneration. Why is that? Because we ourselves are not free of these things, but we see that they have a higher good conduct than us. That's why they deserve honor, respect, reverence, and veneration. There are ascetics and brahmins who are free of greed, hate, and delusion for sounds known by the ear ... smells known by the nose ... tastes known by the tongue ... touches known by the body ... ideas known by the mind, whose minds are settled internally, and who conduct themselves well by way of body, speech, and mind. They deserve honor, respect, reverence, and veneration. Why is that? Because we ourselves are not free of these things, but we see that they have a higher good conduct than us. That's why they deserve honor, respect, reverence, and veneration.' When questioned by wanderers of other religions, that's how you should answer them.

⁶ If wanderers of other religions were to ask you: 'But what reasons and evidence do you have regarding those venerables that justifies saying, "Clearly those venerables are free of greed, hate, and delusion, or practicing to be free of them"?' You should answer them: 'It's because those venerables frequent remote lodgings in the wilderness and the forest. In such places there are no sights known by the eye to see and enjoy, there are no sounds known by the ear to hear and enjoy, no odors known by the nose to smell and enjoy, no flavors known by the tongue to taste and enjoy, and no touches known by the body to feel and enjoy. These are the reasons and evidence that you have regarding those venerables that justifies saying, "Clearly those venerables are free of greed, hate, and delusion, or practicing to be free of them".' When questioned by wanderers of other religions, that's how you should answer them."

⁷ When he had spoken, the brahmins and householders of Nagaravinda said to the Buddha, "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the Teaching clear in many ways. We go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember us as lay followers who have gone for refuge for life."

MN 151: The Purification of Alms

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Then in the late afternoon, Sāriputta came out of retreat and went to the Buddha. He bowed and sat down to one side. The Buddha said to him,

² “Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What kind of meditation are you usually practicing these days?” “Sir, these days I usually practice the meditation on emptiness.” “Good, good, Sāriputta! It seems you usually practice the meditation of a great man. For emptiness is the meditation of a great man.

³ Now, a mendicant might wish: ‘May I usually practice the meditation on emptiness.’ So they should reflect: ‘Along the path that I went for alms, or in the place I wandered for alms, or along the path that I returned from alms, was there any desire or greed or hate or delusion or aversion in my heart for sights known by the eye?’ Suppose that, upon checking, a mendicant knows that there was such desire or greed or hate or delusion or aversion in their heart, they should make an effort to give up those unskillful qualities. But suppose that, upon checking, a mendicant knows that there was no such desire or greed or hate or delusion or aversion in their heart, they should meditate with rapture and joy, training day and night in skillful qualities.

⁴ Furthermore, a mendicant should reflect: ‘Along the path that I went for alms, or in the place I wandered for alms, or along the path that I returned from alms, was there any desire or greed or hate or delusion or repulsion in my heart for sounds known by the ear ... smells known by the nose ... tastes known by the tongue ... touches known by the body ... ideas known by the mind?’ Suppose that, upon checking, a mendicant knows that there was such desire or greed or hate or delusion or aversion in their heart, they should make an effort to give up those unskillful qualities. But suppose that, upon checking, a mendicant knows that there was no such desire or greed or hate or delusion or aversion in their heart, they should meditate with rapture and joy, training day and night in skillful qualities.

⁵ Furthermore, a mendicant should reflect: ‘Have I given up the five kinds of sensual stimulation?’ Suppose that, upon checking, a mendicant knows that they have not given them up, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have given them up, they should meditate with rapture and joy, training day and night in skillful qualities.

⁶ Furthermore, a mendicant should reflect: ‘Have I given up the five hindrances?’ Suppose that, upon checking, a mendicant knows that they have not given them up, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have given them up, they should meditate with rapture and joy, training day and night in skillful qualities.

⁷ Furthermore, a mendicant should reflect: ‘Have I completely understood the five grasping aggregates?’ Suppose that, upon checking, a mendicant knows that they have not completely

understood them, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have completely understood them, they should meditate with rapture and joy, training day and night in skillful qualities.

⁸ Furthermore, a mendicant should reflect: ‘Have I developed the four kinds of mindfulness meditation?’ Suppose that, upon checking, a mendicant knows that they haven’t developed them, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have developed them, they should meditate with rapture and joy, training day and night in skillful qualities.

⁹ Furthermore, a mendicant should reflect: ‘Have I developed the four right efforts ...

¹⁰ the four bases of psychic power ...

¹¹ the five faculties ...

¹² the five powers ...

¹³ the seven awakening factors ...

¹⁴ the noble eightfold path?’ Suppose that, upon checking, a mendicant knows that they haven’t developed it, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have developed it, they should meditate with rapture and joy, training day and night in skillful qualities.

¹⁵ Furthermore, a mendicant should reflect: ‘Have I developed serenity and discernment?’ Suppose that, upon checking, a mendicant knows that they haven’t developed them, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have developed them, they should meditate with rapture and joy, training day and night in skillful qualities.

¹⁶ Furthermore, a mendicant should reflect: ‘Have I realized knowledge and freedom?’ Suppose that, upon checking, a mendicant knows that they haven’t realized them, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have realized them, they should meditate with rapture and joy, training day and night in skillful qualities.

¹⁷ Whether in the past, future, or present, all those who purify their almsfood do so by continually checking in this way. So, Sāriputta, you should all train like this: ‘We shall purify our almsfood by continually checking.’” That is what the Buddha said. Satisfied, Venerable Sāriputta approved what the Buddha said.

MN 152: The Development of the Faculties

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Kajaṅgalā in a bamboo grove.

² Then the student Uttara, a pupil of the brahmin Pārāsariya, approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him, “Uttara, does Pārāsariya teach his disciples the development of the faculties?” “He does, worthy Gotama.” “But how does he teach it?” “Worthy Gotama, it’s when the eye sees no sight and the ear hears no sound. That’s how Pārāsariya teaches his disciples the development of the faculties.” “In that case, Uttara, a blind person and a deaf person will have developed faculties according to what Pārāsariya says. For a blind person sees no sight with their eyes and a deaf person hears no sound with their ears.” When he said this, Uttara sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

³ Knowing this, the Buddha addressed Venerable Ānanda, “Ānanda, the development of the faculties taught by Pārāsariya is quite different from the supreme development of the faculties in the training of the Noble One.” “Now is the time, Blessed One! Now is the time, Holy One. Let the Buddha teach the supreme development of the faculties in the training of the Noble One. The mendicants will listen and remember it.” “Well then, Ānanda, listen and apply your mind well, I will speak.” “Yes, sir,” Ānanda replied. The Buddha said this:

⁴ “And how, Ānanda, is there the supreme development of the faculties in the training of the Noble One? When a mendicant sees a sight with their eyes, in them arises what is agreeable, what is disagreeable, and what is both agreeable and disagreeable. They understand: ‘What is agreeable, what is disagreeable, and what is both agreeable and disagreeable have arisen in me. That’s conditioned, crude, and dependently originated. But this is peaceful and sublime, namely equanimity.’ Then the agreeable, the disagreeable, and the both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. It’s like how a person with clear eyes might open their eyes then shut them; or might shut their eyes then open them. Such is the speed, the swiftness, the ease with which anything agreeable, disagreeable, and both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. In the training of the Noble One this is called the supreme development of the faculties regarding sights known by the eye.

⁵ Furthermore, when a mendicant hears a sound with their ears, the agreeable, the disagreeable, and the both agreeable and disagreeable arise in them. They understand: ‘What is agreeable, what is disagreeable, and what is both agreeable and disagreeable have arisen in me. That’s conditioned, crude, and dependently originated. But this is peaceful and sublime, namely equanimity.’ Then the agreeable, the disagreeable, and the both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. It’s like how a strong person can effortlessly snap their fingers. Such is the speed, the swiftness, the ease with which anything agreeable, disagreeable, and both agreeable

and disagreeable that arose in them cease, and equanimity becomes stabilized. In the training of the Noble One this is called the supreme development of the faculties regarding sounds known by the ear.

⁶ Furthermore, when a mendicant smells an odor with their nose, the agreeable, the disagreeable, and the both agreeable and disagreeable arise in them. They understand: ‘What is agreeable, what is disagreeable, and what is both agreeable and disagreeable have arisen in me. That’s conditioned, crude, and dependently originated. But this is peaceful and sublime, namely equanimity.’ Then the agreeable, the disagreeable, and the both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. It’s like how a drop of water would roll off a gently sloping lotus leaf, and would not stay there. Such is the speed, the swiftness, the ease with which anything agreeable, disagreeable, and both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. In the training of the Noble One this is called the supreme development of the faculties regarding smells known by the nose.

⁷ Furthermore, when a mendicant tastes a flavor with their tongue, the agreeable, the disagreeable, and the both agreeable and disagreeable arise in them. They understand: ‘What is agreeable, what is disagreeable, and what is both agreeable and disagreeable have arisen in me. That’s conditioned, crude, and dependently originated. But this is peaceful and sublime, namely equanimity.’ Then the agreeable, the disagreeable, and the both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. It’s like how a strong person who’s formed a glob of spit on the tip of their tongue could easily spit it out. Such is the speed, the swiftness, the ease with which anything agreeable, disagreeable, and both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. In the training of the Noble One this is called the supreme development of the faculties regarding tastes known by the tongue.

⁸ Furthermore, when a mendicant encounters a touch with their body, the agreeable, the disagreeable, and the both agreeable and disagreeable arise in them. They understand: ‘What is agreeable, what is disagreeable, and what is both agreeable and disagreeable have arisen in me. That’s conditioned, crude, and dependently originated. But this is peaceful and sublime, namely equanimity.’ Then the agreeable, the disagreeable, and the both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. It’s like how a strong person can extend or contract their arm. Such is the speed, the swiftness, the ease with which anything agreeable, disagreeable, and both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. In the training of the Noble One this is called the supreme development of the faculties regarding touches known by the body.

⁹ Furthermore, when a mendicant knows a thought with their mind, the agreeable, the disagreeable, and the both agreeable and disagreeable arise in them. They understand: ‘What is agreeable, what is disagreeable, and what is both agreeable and disagreeable have arisen in me. That’s conditioned, crude, and dependently originated. But this is peaceful and sublime, namely equanimity.’ Then the agreeable, the disagreeable, and the both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. It’s like how a strong person could let two or three drops of water fall onto an iron cauldron that had been heated all day. The drops would be slow to fall, but they’d quickly dry up and evaporate. Such is the speed, the swiftness, the ease with which anything agreeable, disagreeable, and both agreeable and disagreeable that arose in them cease, and

equanimity becomes stabilized. In the training of the Noble One this is called the supreme development of the faculties regarding ideas known by the mind. That's how there is the supreme development of the faculties in the training of the Noble One.

¹⁰ And how are they a practicing trainee? When a mendicant sees a sight with their eyes, the agreeable, the disagreeable, and the both agreeable and disagreeable arise in them. They are horrified, repelled, and disgusted by that. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, the agreeable, the disagreeable, and the both agreeable and disagreeable arise in them. They are horrified, repelled, and disgusted by that. That's how they are a practicing trainee.

¹¹ And how are they a noble one with developed faculties? When a mendicant sees a sight with their eyes, the agreeable, the disagreeable, and the both agreeable and disagreeable arise in them. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, shunning both the repulsive and the unrepulsive,' that's what they do.

¹² When they hear a sound with their ear ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know a thought with their mind, the agreeable, the disagreeable, and the both agreeable and disagreeable arise in them. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, shunning both the repulsive and the unrepulsive,' that's what they do. That's how they are a noble one with developed faculties.

¹³ So, Ānanda, I have taught the supreme development of the faculties in the training of the Noble One, I have taught the practicing trainee, and I have taught the noble one with developed faculties.

¹⁴ Out of sympathy, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, Ānanda! Don't be negligent! Don't regret it later! This is my instruction to you." That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

¹⁵ The Middle Discourses are complete.

SN 1.1: Crossing the Flood

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvattṥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then, late at night, a glorious deity, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one side, and said to him, “Good fellow, how did you cross the flood?” “Neither standing nor swimming, respectable sir, I crossed the flood.” “But in what way did you cross the flood neither standing nor swimming?” “When I stood, I sank under. When I swam, I was swept away. That’s how I crossed the flood neither standing nor swimming.”

² “After a long time I see a brahmin fully quenched. Neither standing nor swimming, he’s crossed over clinging to the world.”

³ That is what that deity said, and the Teacher concurred. Then that deity, knowing that the Teacher concurred, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

SN 3.3: Old Age and Death

Chapter 1

¹ At Sāvattthī. Seated to one side, King Pasenadi said to the Buddha, “Sir, for someone who has been reborn, is there any exemption from old age and death?” “Great king, for someone who has been reborn, there’s no exemption from old age and death. Even for well-to-do aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain—when they’re born, there’s no exemption from old age and death. Even for mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment—their bodies are liable to break up and be laid to rest.” That is what the Buddha said. ...

² “Fancy chariots of kings wear out, and even this body gets old. But the truth of the good never gets old— so the good proclaim to the good.”

SN 3.8: With Queen Mallikā

Chapter 1

¹ At Sāvattthī. Now at that time King Pasenadi of Kosala was upstairs in the royal longhouse together with Queen Mallikā. Then the king said to the queen, “Mallikā, is there anyone more dear to you than yourself?” “No, Great King, there isn’t. But is there anyone more dear to you than yourself?” “For me also, Mallikā, there’s no one.”

² Then King Pasenadi of Kosala came downstairs from the stilt longhouse, went to the Buddha, bowed, sat down to one side, and told him what had happened.

³ Then, understanding this matter, on that occasion the Buddha spoke this verse:

⁴ “Having explored every quarter with the mind, one finds no one dearer than oneself. Likewise for others, each holds themselves dear; so one who desires self-knowledge <j>would harm no other.”

SN 4.1: Mortification

Chapter 1

¹ So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River. Then as he was in private retreat this thought came to his mind, "I am truly freed from that grueling work! Thank goodness I'm freed from that pointless grueling work. Thank goodness I'm freed and have attained awakening."

² And then Māra the Wicked, knowing the Buddha's train of thought, went up to him and addressed him in verse:

³ "You've left the practice of mortification by which sons of men purify themselves. You're impure, but think yourself pure; you've strayed from the path of purity."

⁴ Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

⁵ "I realized that it's pointless; all that endless mortification is as futile as oars and rudder on dry land.

⁶ Ethics, immersion, and wisdom: by developing this path to awakening I attained ultimate purity. You're beaten, terminator!"

⁷ Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

SN 6.1: The Appeal of the Divinity

Chapter 1

¹ So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River. Then as he was in private retreat this thought came to his mind, "This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. But people like clinging, they love it and enjoy it. It's hard for them to see this topic; that is, specific conditionality, dependent origination. It's also hard for them to see this topic; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach this principle, others might not understand me, which would be wearying and troublesome for me." And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to the Buddha:

² "I've struggled hard to realize this, there's no need to reveal it now! Those mired in greed and hate can't really understand this teaching.

³ It goes against the stream, subtle, deep, obscure, and very fine. Those besotted by greed cannot see, for they're cloaked in a mass of darkness."

⁴ And as the Buddha reflected like this, his mind inclined to remaining passive, not to teaching the Dhamma.

⁵ Then, knowing the Buddha's train of thought, it occurred to the divinity Sahampati, "Oh lord! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma." Then, as easily as a strong person would extend or contract their arm, he vanished from the realm of divinity and reappeared in front of the Buddha. He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and said: "Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching. There will be those who understand the teaching!" That is what the divinity Sahampati said. Then he went on to say:

⁶ "Among the Magadhans there appeared in the past an impure teaching thought up by the stained. Fling open the door to freedom from death! Let them hear the teaching <j>the immaculate one discovered.

⁷ Standing high on a rocky mountain, you can see the people all around. In just the same way, All-seer, so intelligent, having ascended the Temple of Truth, rid of sorrow, look upon the people swamped with sorrow, <j>overcome by rebirth and old age.

⁸ Rise, hero! Victor in battle, caravan leader, wander the world free of debt. Let the Blessed One teach the Dhamma! There will be those who understand!"

⁹ Then the Buddha, understanding the Divinity's invitation, surveyed the world with the eye of a Buddha, out of his compassion for sentient beings. And the Buddha saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them. In the same way, the Buddha saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not. When he had seen this he replied in verse to the divinity Sahampati:

¹⁰ "Flung open are the doors to freedom from death! Let those with ears to hear commit to faith. Thinking it would be troublesome, Divinity, <j>I did not teach the sophisticated, sublime Dhamma among mankind."

¹¹ Then the divinity Sahampati, knowing that his request for the Buddha to teach the Dhamma had been granted, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

SN 12.1: Dependent Origination

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Sāvaththī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this: “Mendicants, I will teach you dependent origination. Listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

² “And what is dependent origination? Ignorance is a requirement for choices. Choices are a requirement for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for the six sense fields. The six sense fields are requirements for contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. Grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. This is called dependent origination.

³ When ignorance fades away and ceases no residue left behind, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.” That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

SN 12.2: Analysis

Chapter 1

¹ At Sāvaththī. “Mendicants, I will teach and analyze for you dependent origination. Listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

² “And what is dependent origination? Ignorance is a requirement for choices. Choices are a requirement for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for the six sense fields. The six sense fields are requirements for contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. Grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

³ And what is old age and death? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. The passing away, passing on, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death.

⁴ And what is rebirth? The rebirth, inception, conception, regeneration, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth.

⁵ And what is continued existence? There are these three states of existence. Existence in the sensual realm, the realm of luminous form, and the formless realm. This is called continued existence.

⁶ And what is grasping? There are these four kinds of grasping. Grasping at sensual pleasures, views, precepts and observances, and theories of a self. This is called grasping.

⁷ And what is craving? There are these six classes of craving. Craving for sights, sounds, smells, tastes, touches, and ideas. This is called craving.

⁸ And what is feeling? There are these six classes of feeling. Feeling born of contact through the eye, ear, nose, tongue, body, and mind. This is called feeling.

⁹ And what is contact? There are these six classes of contact. Contact through the eye, ear, nose, tongue, body, and mind. This is called contact.

¹⁰ And what are the six sense fields? The sense fields of the eye, ear, nose, tongue, body, and mind. These are called the six sense fields.

¹¹ And what are name and form? Feeling, perception, intention, contact, and application of mind. This is called name. The four principal states, and form derived from the four principal states. This is called form. Such is name and such is form. These are called name and form.

¹² And what is consciousness? There are these six classes of consciousness. Eye, ear, nose, tongue, body, and mind consciousness. This is called consciousness.

¹³ And what are choices? There are three kinds of choices. Choices by way of body, speech, and mind. These are called choices.

¹⁴ And what is ignorance? Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance.

¹⁵ And so, ignorance is a requirement for choices. Choices are a requirement for consciousness. ... That is how this entire mass of suffering originates. When ignorance fades away and ceases with no residue left behind, choices cease. When choices cease, consciousness ceases. ... That is how this entire mass of suffering ceases.”

SN 12.21: The Ten Powers

Chapter 1

¹ At Sāvatthī. “Mendicants, a Realized One has ten powers and four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the divine wheel. Such is form, such is the origin of form, such is the disappearance of form. Such is feeling, such is the origin of feeling, such is the disappearance of feeling. Such is perception, such is the origin of perception, such is the disappearance of perception. Such are choices, such is the origin of choices, such is the disappearance of choices. Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness. So, when this exists, this comes to be; due to the arising of this, this arises. When this doesn’t exist, this doesn’t come to be; due to the cessation of this, this ceases. That is: Ignorance is a requirement for choices. Choices are a requirement for consciousness. ... That is how this entire mass of suffering originates. When ignorance fades away and ceases no residue left behind, choices cease. When choices cease, consciousness ceases. ... That is how this entire mass of suffering ceases.”

SN 12.23: Vital Conditions

Chapter 1

¹ At Sāvaththī. “Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? ‘Such is form, such is the origin of form, such is the disappearance of form. Such is feeling ... Such is perception ... Such are choices ... Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.’ The ending of the defilements is for one who knows and sees this.

² I say that this knowledge of ending has a vital condition, it doesn’t lack a vital condition. And what is it? You should say: ‘Freedom.’ I say that freedom has a vital condition, it doesn’t lack a vital condition. And what is it? You should say: ‘Dispassion.’ I say that dispassion has a vital condition. And what is it? You should say: ‘Disillusionment.’ I say that disillusionment has a vital condition. And what is it? You should say: ‘Truly knowing and seeing.’ I say that truly knowing and seeing has a vital condition. And what is it? You should say: ‘Immersion.’ I say that immersion has a vital condition.

³ And what is it? You should say: ‘Bliss.’ I say that bliss has a vital condition. And what is it? You should say: ‘Tranquility.’ I say that tranquility has a vital condition. And what is it? You should say: ‘Rapture.’ I say that rapture has a vital condition. And what is it? You should say: ‘Joy.’ I say that joy has a vital condition. And what is it? You should say: ‘Faith.’ I say that faith has a vital condition.

⁴ And what is it? You should say: ‘Suffering.’ I say that suffering has a vital condition. And what is it? You should say: ‘Rebirth.’ I say that rebirth has a vital condition. And what is it? You should say: ‘Continued existence.’ I say that continued existence has a vital condition. And what is it? You should say: ‘Grasping.’ I say that grasping has a vital condition. And what is it? You should say: ‘Craving.’ I say that craving has a vital condition.

⁵ And what is it? You should say: ‘Feeling.’ ... You should say: ‘Contact.’ ... You should say: ‘The six sense fields.’ ... You should say: ‘Name and form.’ ... You should say: ‘Consciousness.’ ... You should say: ‘Choices.’ ... I say that choices have a vital condition, they don’t lack a vital condition. And what is the vital condition for choices? You should say: ‘Ignorance.’

⁶ So, mendicants: ignorance is the vital condition for choices. Choices are the vital condition for consciousness. Consciousness is the vital condition for name and form. Name and form are the vital conditions for the six sense fields. The six sense fields are the vital conditions for contact. Contact is the vital condition for feeling. Feeling is the vital condition for craving. Craving is the vital condition for grasping. Grasping is the vital condition for continued existence. Continued existence is the vital condition for rebirth. Rebirth is the vital condition for suffering. Suffering is the vital condition for faith. Faith is the vital condition for joy. Joy is the vital condition for rapture. Rapture is the vital condition for tranquility. Tranquility is the vital condition for bliss. Bliss is the vital condition for immersion. Immersion is the vital condition for truly knowing and seeing. Truly knowing and seeing

is the vital condition for disillusionment. Disillusionment is the vital condition for dispassion. Dispassion is the vital condition for freedom. Freedom is the vital condition for the knowledge of ending.

⁷ It's like when the heavens rain heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

⁸ In the same way, ignorance is the vital condition for choices. ... Freedom is the vital condition for the knowledge of ending.”

SN 22.1: Nakula's Father

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Bhaggas at Crocodile's Bellow, in the deer park at Bhesakaḷā's Wood. Then the householder Nakula's father went up to the Buddha, bowed, sat down to one side, and said to him:

² "Sir, I'm an old man, elderly and senior. I'm advanced in years and have reached the final stage of life. My body is ailing and I'm constantly unwell. I hardly ever get to see the esteemed mendicants. May the Buddha please advise me and instruct me. It will be for my lasting welfare and happiness."

³ "That's so true, householder! That's so true, householder! For this body is ailing, swaddled in its shell. If anyone dragging around this body claimed to be healthy even for an hour, what is that but foolishness? So you should train like this: 'Though my body is ailing, my mind will be healthy.' That's how you should train."

⁴ And then the householder Nakula's father approved and agreed with what the Buddha said. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right. Then he went up to Venerable Sāriputta, bowed, and sat down to one side. Sāriputta said to him: "Householder, your faculties are so very clear, and your complexion is pure and bright. Did you get to hear a Dhamma talk in the Buddha's presence today?"

⁵ "What else, sir, could it be? Just now the Buddha anointed me with the deathless ambrosia of a Dhamma talk." "But with what kind of ambrosial Dhamma talk did the Buddha anoint you?" So Nakula's father told Sāriputta all that had happened, and said,

⁶ "That's the ambrosial Dhamma talk with which I was anointed by the Buddha."

⁷ "But didn't you feel the need to ask the Buddha the further question: 'Sir, how do you define someone ailing in body and ailing in mind, and someone ailing in body and healthy in mind?'" "Sir, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this."

⁸ "Well then, householder, listen and apply your mind well, I will speak." "Yes, sir," replied Nakula's father. Sāriputta said this:

⁹ "And how is one ailing in body and ailing in mind? It's when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the qualities of a noble one. They've not seen true persons, and are neither skilled nor trained in the qualities of a true person. They regard form as self, self as having form, form in self, or self in form. They're obsessed with the thought: 'I am form, form is mine!' But that form of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress."

¹⁰ They regard feeling as self, self as having feeling, feeling in self, or self in feeling. They're obsessed with the thought: 'I am feeling, feeling is mine!' But that feeling of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

¹¹ They regard perception as self, self as having perception, perception in self, or self in perception. They're obsessed with the thought: 'I am perception, perception is mine!' But that perception of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

¹² They regard choices as self, self as having choices, choices in self, or self in choices. They're obsessed with the thought: 'I am choices, choices are mine!' But those choices of theirs decay and perish, which gives rise to sorrow, lamentation, pain, sadness, and distress.

¹³ They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They're obsessed with the thought: 'I am consciousness, consciousness is mine!' But that consciousness of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress. That's how one is ailing in body and ailing in mind.

¹⁴ And how is one ailing in body and healthy in mind? It's when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They don't regard form as self, self as having form, form in self, or self in form. They're not obsessed with the thought: 'I am form, form is mine!' So when that form of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

¹⁵ They don't regard feeling as self, self as having feeling, feeling in self, or self in feeling. They're not obsessed with the thought: 'I am feeling, feeling is mine!' So when that feeling of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

¹⁶ They don't regard perception as self, self as having perception, perception in self, or self in perception. They're not obsessed with the thought: 'I am perception, perception is mine!' So when that perception of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

¹⁷ They don't regard choices as self, self as having choices, choices in self, or self in choices. They're not obsessed with the thought: 'I am choices, choices are mine!' So when those choices of theirs decay and perish, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

¹⁸ They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They're not obsessed with the thought: 'I am consciousness, consciousness is mine!' So when that consciousness of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress. That's how an individual is ailing in body and healthy in mind."

¹⁹ That is what Venerable Sāriputta said. Satisfied, Nakula's father approved what Sāriputta said.

SN 22.59: The Characteristic of Not-Self

Chapter 1

¹ At one time the Buddha was staying near Varanasi in the deer park at Isipatana. There the Buddha addressed the group of five mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, form is not-self. For if form were self, it wouldn’t lead to affliction. And you could compel form: ‘May my form be like this! May it not be like that!’ But because form is not-self, it leads to affliction. And you can’t compel form: ‘May my form be like this! May it not be like that!’

³ Feeling is not-self ...

⁴ Perception is not-self ... Choices are not-self ...

⁵ Consciousness is not-self. For if consciousness were self, it wouldn’t lead to affliction. And you could compel consciousness: ‘May my consciousness be like this! May it not be like that!’ But because consciousness is not-self, it leads to affliction. And you can’t compel consciousness: ‘May my consciousness be like this! May it not be like that!’

⁶ What do you think, mendicants? Is form permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.” “Is feeling permanent or impermanent?” ... “Is perception permanent or impermanent?” ... “Are choices permanent or impermanent?” ... “Is consciousness permanent or impermanent?” “Impermanent, sir.” “But if it’s impermanent, is it suffering or happiness?” “Suffering, sir.” “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?” “No, sir.”

⁷ “So you should truly see any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

⁸ Any kind of feeling at all ...

⁹ Any kind of perception at all ... Any kind of choices at all ...

¹⁰ You should truly see any kind of consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

¹¹ Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’”

¹² That is what the Buddha said. Satisfied, the group of five mendicants approved what the Buddha said. And while this discourse was being spoken, the minds of the group of five mendicants were freed from defilements by not grasping.

SN 22.85: With Yamaka

Chapter 1

¹ At one time Venerable Sāriputta was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Now at that time a mendicant named Yamaka had the following harmful misconception: “As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death.”

² Several mendicants heard this rumour. They went to Yamaka and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to him,

³ “Is it really true, Reverend Yamaka, that you have such a harmful misconception: ‘As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death’?” “Yes, reverends, that’s how I understand the Buddha’s teaching.”

⁴ “Don’t say that, Yamaka! Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.” But even though admonished by those mendicants, Yamaka obstinately stuck to that misconception and insisted on stating it.

⁵ When those mendicants were unable to dissuade Yamaka from that misconception, they rose from their seats and went to see Venerable Sāriputta. They told him what had happened, and said, “May Venerable Sāriputta please go to the mendicant Yamaka out of sympathy.” Sāriputta consented with silence. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Yamaka and exchanged greetings with him. Seated to one side he said to Yamaka:

⁶ “Is it really true, Reverend Yamaka, that you have such a harmful misconception: ‘As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death’?” “Yes, reverend, that’s how I understand the Buddha’s teaching.”

⁷ “What do you think, Yamaka? Is form permanent or impermanent?” “Impermanent, reverend.” “Is feeling ...” ... “... perception ...” ... “... choices ...” ... “... consciousness permanent or impermanent?” “Impermanent, reverend.” “So you should truly see ... Seeing this ... They understand: ‘... there is nothing further for this place.’

⁸ What do you think, Reverend Yamaka? Do you consider that the label ‘realized one’ applies to form?” “No, reverend.” “Do you consider that the label ‘realized one’ applies to feeling?” ... “... perception?” ... “... choices?” ... “... consciousness?” “No, reverend.”

⁹ “What do you think, Reverend Yamaka? Do you consider that the label ‘realized one’ applies in relation to form?” “No, reverend.” “Do you consider that the label ‘realized one’ applies apart from form?” “No, reverend.” “Do you consider that the label ‘realized one’ applies in relation to feeling?” ... “... apart from feeling?” ... “... in relation to perception?” ... “... apart from perception?” ... “... ”

in relation to choices?” ... “... apart from choices?” ... “... in relation to consciousness?” ... “... apart from consciousness?” “No, reverend.”

¹⁰ “What do you think, Yamaka? Do you consider that the label ‘realized one’ applies to one who has form?” ... “... feeling?” ... “... perception?” ... “... choices?” ... “... consciousness?” “No, reverend.”

¹¹ “What do you think, Yamaka? Do you consider that the label ‘realized one’ applies to that one who is without form?” ... “... feeling?” ... “... perception?” ... “... choices?” ... “... consciousness?” “No, reverend.” “In that case, Reverend Yamaka, since a realized one is not found by you as a genuine fact in this very life, is it cogent for you to declare: ‘As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death’?”

¹² “Reverend Sāriputta, in my ignorance, I used to have that misconception. But now that I’ve heard the teaching from Venerable Sāriputta, I’ve given up that misconception, and I’ve comprehended the teaching.”

¹³ “Reverend Yamaka, suppose they were to ask you: ‘When their body breaks up, after death, what happens to a perfected one, who has ended the defilements?’ How would you answer?” “Reverend, if they were to ask this, I’d answer like this: ‘Reverend, form is impermanent. What’s impermanent is suffering. What’s suffering has ceased and disappeared. Feeling ... perception ... choices ... consciousness is impermanent. What’s impermanent is suffering. What’s suffering has ceased and disappeared.’ That’s how I’d answer such a question.”

¹⁴ “Good, good, Reverend Yamaka! Well then, I shall give you a simile to make the meaning even clearer. Suppose there was a householder or householder’s son who was rich, with a lot of money and great wealth, and a bodyguard for protection. Then along comes a person who wants to harm, injure, and threaten him, and take his life. They’d think: ‘This householder or householder’s son is rich, with a lot of money and great wealth, and a bodyguard for protection. It won’t be easy to take his life by force. Why don’t I get close to him, then take his life?’ So he goes up to that householder or householder’s son and says: ‘Sir, I would serve you.’ They would serve that householder or householder’s son. They’d get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely. The householder or householder’s son would consider them as a friend and companion, and come to trust them. But when that person realizes that they’ve gained the trust of the householder or householder’s son, then, when they know he’s alone, they’d take his life with a sharp knife.

¹⁵ What do you think, Yamaka? When that person went to the householder or householder’s son and offered to serve him, weren’t they a killer then, though he didn’t know that this was his killer? And when they got up before him and went to bed after him, being obliging, behaving nicely and speaking politely, weren’t they a killer then, though he didn’t know that this was his killer? And when, knowing he was alone, they took his life with a sharp knife, weren’t they a killer then, though he didn’t know that this was his killer?” “Yes, reverend.” “In the same way, an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form. They regard

feeling ... perception ... choices ... They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

¹⁶ They don't truly understand form—which is impermanent—as impermanent. They don't truly understand feeling ... perception ... choices ... consciousness—which is impermanent—as impermanent.

¹⁷ They don't truly understand form—which is suffering—as suffering. They don't truly understand feeling ... perception ... choices ... consciousness—which is suffering—as suffering.

¹⁸ They don't truly understand form—which is not-self—as not-self. They don't truly understand feeling ... perception ... choices ... consciousness—which is not-self—as not-self.

¹⁹ They don't truly understand form—which is conditioned—as conditioned. They don't truly understand feeling ... perception ... choices ... consciousness—which is conditioned—as conditioned.

²⁰ They don't truly understand form—which is a killer—as a killer. They don't truly understand feeling ... perception ... choices ... consciousness—which is a killer—as a killer.

²¹ They're attracted to form, grasp it, and fixate on the thought, 'my self'. They're attracted to feeling ... perception ... choices ... consciousness, grasp it, and fixate on the thought, 'my self'. And when you've gotten involved with and grasped these five grasping aggregates, they lead to your lasting harm and suffering.

²² A learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They don't regard form as self, self as having form, form in self, or self in form. They don't regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

²³ They truly understand form—which is impermanent—as impermanent. They truly understand feeling ... perception ... choices ... consciousness—which is impermanent—as impermanent.

²⁴ They truly understand form—which is suffering—as suffering. They truly understand feeling ... perception ... choices ... consciousness—which is suffering—as suffering.

²⁵ They truly understand form—which is not-self—as not-self. They truly understand feeling ... perception ... choices ... consciousness—which is not-self—as not-self.

²⁶ They truly understand form—which is conditioned—as conditioned. They truly understand feeling ... perception ... choices ... consciousness—which is conditioned—as conditioned.

²⁷ They truly understand form—which is a killer—as a killer. They truly understand feeling ... perception ... choices ... consciousness—which is a killer—as a killer.

²⁸ When it comes to form, they are not attracted, do not grasp, and do not fixate on the thought, 'my self'. When it comes to feeling ... When it comes to perception ... When it comes to choices ... When it comes to consciousness, they are not attracted, do not grasp, and do not fixate on the thought, 'my self'. And when you're not attracted to and don't grasp these five grasping aggregates, they lead to your lasting welfare and happiness." "Reverend Sāriputta, this is how it is when you have such venerables as spiritual companions to advise and instruct you out of kindness and

sympathy. And after hearing this teaching by Venerable Sāriputta, my mind is freed from the defilements by not grasping.”

SN 35.28: Burning

Chapter 1

¹ At one time the Buddha was staying near Gayā on Gayā Head together with a thousand mendicants. There the Buddha addressed the mendicants: “Mendicants, all is burning. And what is the all that is burning? The eye is burning. Sight is burning. Eye consciousness is burning. Eye contact is burning. The painful, pleasant, or neutral feeling that arises dependent on eye contact is also burning. Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress. The ear ... nose ... tongue ... body ... The mind is burning. Ideas are burning. Mind consciousness is burning. Mind contact is burning. The painful, pleasant, or neutral feeling that arises dependent on mind contact is also burning. Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress, I say. Seeing this, a learned noble disciple grows disillusioned with the eye, sight, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises dependent on eye contact. They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises dependent on mind contact. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’”

² That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. And while this discourse was being spoken, the minds of the thousand mendicants were freed from defilements by not grasping.

SN 45.8: Analysis

Chapter 1

¹ At Sāvatthī. “Mendicants, I will teach and analyze for you the noble eightfold path. Listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

² “And what is the noble eightfold path? It is right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

³ And what is right view? Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called right view.

⁴ And what is right purpose? The purpose of renunciation, good will, and harmlessness. This is called right purpose.

⁵ And what is right speech? Refraining from speech that’s false, backbiting, harsh, or nonsensical. This is called right speech.

⁶ And what is right action? Refraining from killing living creatures, stealing, and unchastity. This is called right action.

⁷ And what is right livelihood? It’s when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is called right livelihood.

⁸ And what is right effort? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. This is called right effort.

⁹ And what is right mindfulness? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called right mindfulness.

¹⁰ And what is right immersion? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the

mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called right immersion."

SN 47.2: Mindful

Chapter 1

¹ At one time the Buddha was staying near Vesālī in Ambapālī’s Mango Grove. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

² “Mendicants, a mendicant should live mindful and aware. This is my instruction to you. And how is a mendicant mindful? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant is mindful.

³ And how is a mendicant aware? It’s when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That’s how a mendicant acts with situational awareness. A mendicant should live mindful and aware. This is my instruction to you.”

SN 55.1: A Wheel-Turning Monarch

Chapter 1

¹ At Sāvatthī. There the Buddha ... said: “Mendicants, suppose a wheel-turning monarch were to rule as sovereign lord over these four continents. And when his body breaks up, after death, he’s reborn in a good place, a heavenly realm, in the company of the gods of the thirty-three. There he amuses himself in the Garden of Delight, escorted by a band of nymphs, and supplied and provided with the five kinds of heavenly sensual stimulation. Still, as he’s lacking four things, he’s not exempt from hell, the animal realm, or the ghost realm. He’s not exempt from places of loss, bad places, the underworld. Now suppose a noble disciple wears rags and feeds on scraps of almsfood. Still, as they have four things, they’re exempt from hell, the animal realm, or the ghost realm. They’re exempt from places of loss, bad places, the underworld.

² What four? It’s when a noble disciple has experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ They have experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ They have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.’ Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. These are the four qualities that they possess. And, mendicants, gaining these four continents is not worth a sixteenth part of gaining these four things.”

SN 56.11: Rolling Forth the Wheel of Dhamma

Chapter 1

¹ At one time the Buddha was staying near Varanasi in the deer park at Isipatana. There the Buddha addressed the group of five mendicants:

² “Mendicants, these two extremes should not be cultivated by one gone forth. What two? Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless. Avoiding these two extremes, the Realized One understood the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

³ And what is that middle way of practice? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is that middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

⁴ Now this is the noble truth of suffering. Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; being coupled with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. Now this is the noble truth of the origin of suffering. It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence. Now this is the noble truth of the cessation of suffering. It’s the fading away and cessation of that very same craving no residue left behind; giving it away, letting it go, releasing it, and not clinging to it. Now this is the noble truth of the practice that leads to the cessation of suffering. It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

⁵ ‘This is the noble truth of suffering.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. ‘This noble truth of suffering should be completely understood.’ Such was the vision that arose in me ... ‘This noble truth of suffering has been completely understood.’ Such was the vision that arose in me ...

⁶ ‘This is the noble truth of the origin of suffering.’ Such was the vision that arose in me ... ‘This noble truth of the origin of suffering should be given up.’ Such was the vision that arose in me ... ‘This noble truth of the origin of suffering has been given up.’ Such was the vision that arose in me ...

⁷ ‘This is the noble truth of the cessation of suffering.’ Such was the vision that arose in me ... ‘This noble truth of the cessation of suffering should be realized.’ Such was the vision that arose in me ... ‘This noble truth of the cessation of suffering has been realized.’ Such was the vision that arose in me ...

⁸ ‘This is the noble truth of the practice that leads to the cessation of suffering.’ Such was the vision that arose in me ... ‘This noble truth of the practice that leads to the cessation of suffering should be developed.’ Such was the vision that arose in me ... ‘This noble truth of the practice that leads to the cessation of suffering has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

⁹ As long as my true knowledge and vision about these four noble truths was not fully purified in these three rounds and twelve aspects, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans.

¹⁰ But when my true knowledge and vision about these four noble truths was fully purified in these three rounds and twelve aspects, I announced my supreme perfect awakening in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’” That is what the Buddha said. Satisfied, the group of five mendicants approved what the Buddha said.

¹¹ And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Venerable Koṇḍañña: “Everything that is liable to arise is liable to cease.”

¹² And when the Buddha rolled forth the Wheel of Dhamma, the earth gods raised the cry: “Near Varanasi, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.” Hearing the cry of the earth gods, the gods of the four great kings ... the gods of the thirty-three ... the gods of Yama ... the joyful gods ... the gods who love to create ... the gods who control what is created by others ... the gods of the Divinity’s host raised the cry: “Near Varanasi, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.”

¹³ And so at that moment, that second, that hour, the cry soared up to the realm of divinity. And this ten-thousandfold galaxy shook and rocked and trembled. And an immeasurable, magnificent light appeared in the world, surpassing the glory of the gods.

¹⁴ Then the Buddha expressed this heartfelt sentiment: “Koṇḍañña has really understood! Koṇḍañña has really understood!” And that’s how Venerable Koṇḍañña came to be known as “Koṇḍañña Who Understood”.

SN 56.31: In a Rosewood Forest

Chapter 1

¹ At one time the Buddha was staying near Kosambī in a rosewood grove. Then the Buddha picked up a few rosewood leaves in his hand and addressed the mendicants: “What do you think, mendicants? Which is more: the few leaves in my hand, or those in the grove above?” “Sir, the few leaves in your hand are a tiny amount. There are far more leaves in the grove above.” “In the same way, there is much more that I have directly known but have not explained to you. What I have explained is a tiny amount. And why haven’t I explained it? Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I haven’t explained it.

² And what have I explained? I have explained: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

³ And why have I explained this? Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I’ve explained it.

⁴ That’s why you should practice meditation ...”

AN 3.61: Sectarian Tenets

Chapter 1

¹ “Mendicants, these three sectarian tenets—as pursued, pressed, and grilled by the astute—when taken to their conclusion, end with inaction. What three? There are some ascetics and brahmins who have this doctrine and view: ‘Everything this individual person experiences—pleasurable, painful, or neutral—is because of past deeds.’ There are some ascetics and brahmins who have this doctrine and view: ‘Everything this individual person experiences—pleasurable, painful, or neutral—is because of God Almighty’s creation.’ There are some ascetics and brahmins who have this doctrine and view: ‘Everything this individual person experiences—pleasurable, painful, or neutral—has no cause or reason.’

² Regarding this, I went up to the ascetics and brahmins whose view is that everything an individual person experiences is because of past deeds, and I said to them: ‘Is it really true that this is the venerables’ view?’ And they answered, ‘Yes’. I said to them: ‘In that case, you might kill living creatures, steal, be unchaste; use speech that’s false, backbiting, harsh, or nonsensical; be covetous, malicious, or have wrong view, all because of past deeds.’

³ Those who believe that past deeds are the most important thing have no enthusiasm or effort, no idea that there are things that should and should not be done. Not finding as a genuine fact that there are things that should and should not be done, they’re unmindful and careless, and can’t rightly be called ascetics. This is my first legitimate refutation of the ascetics and brahmins who have this doctrine and view.

⁴ Regarding this, I went up to the ascetics and brahmins whose view is that everything that an individual person experiences is because of God Almighty’s creation, and I said to them: ‘Is it really true that this is the venerables’ view?’ And they answered, ‘Yes’. I said to them: ‘In that case, you might kill living creatures, steal, be unchaste; use speech that’s false, backbiting, harsh, or nonsensical; be covetous, malicious, or have wrong view, all because of God Almighty’s creation.’

⁵ Those who believe that God Almighty’s creative power is the most important thing have no enthusiasm, no effort, no idea that there are things that should and should not be done. Not finding as a genuine fact that there are things that should and should not be done, they’re unmindful and careless, and can’t rightly be called ascetics. This is my second legitimate refutation of the ascetics and brahmins who have this doctrine and view.

⁶ Regarding this, I went up to the ascetics and brahmins whose view is that everything that an individual person experiences has no cause or reason, and I said to them: ‘Is it really true that this is the venerables’ view?’ And they answered, ‘Yes’. I said to them: ‘In that case, you might kill living creatures, steal, be unchaste; use speech that’s false, backbiting, harsh, or nonsensical; be covetous, malicious, or have wrong view, all without cause or reason.’

⁷ Those who believe that the absence of cause or reason is the most important thing have no enthusiasm, no effort, no idea that there are things that should and should not be done. Not finding as a genuine fact that there are things that should and should not be done, they're unmindful and careless, and can't rightly be called ascetics. This is my third legitimate refutation of the ascetics and brahmins who have this doctrine and view.

⁸ These are the three sectarian tenets—as pursued, pressed, and grilled by the astute—which, when taken to their conclusion, end with inaction.

⁹ But the Dhamma that I've taught is irrefutable, uncorrupted, beyond reproach, and not scorned by sensible ascetics and brahmins. What is the Dhamma that I've taught? 'These are the six elements': this is the Dhamma I've taught ... 'These are the six fields of contact': this is the Dhamma I've taught ... 'These are the eighteen mental preoccupations': this is the Dhamma I've taught ... 'These are the four noble truths': this is the Dhamma I've taught that is irrefutable, uncorrupted, beyond reproach, and is not scorned by sensible ascetics and brahmins.

¹⁰ “‘These are the six elements’: this is the Dhamma I’ve taught ...’ That’s what I said, but why did I say it? There are these six elements: the elements of earth, water, fire, air, space, and consciousness. “‘These are the six elements’: this is the Dhamma I’ve taught ...’ That’s what I said, and this is why I said it.

¹¹ “‘These are the six fields of contact’: this is the Dhamma I’ve taught ...’ That’s what I said, but why did I say it? There are these six fields of contact: eye, ear, nose, tongue, body, and mind contact. “‘These are the six fields of contact’: this is the Dhamma I’ve taught ...’ That’s what I said, and this is why I said it.

¹² “‘These are the eighteen mental preoccupations’: this is the Dhamma I’ve taught ...’ This is what I said, but why did I say it? Seeing a sight with their eyes, one is preoccupied with a sight that’s a basis for happiness or sadness or equanimity. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ... Encountering a touch with their body ... Becoming conscious of an idea with their mind, one is preoccupied with an idea that’s a basis for happiness or sadness or equanimity. “‘These are the eighteen mental preoccupations’: this is the Dhamma I’ve taught ...’ That’s what I said, and this is why I said it.

¹³ “‘These are the four noble truths’: this is the Dhamma I’ve taught ...’ That’s what I said, but why did I say it? Supported by the six elements, an embryo is conceived. When it is conceived, there are name and form. Name and form are requirements for the six sense fields. The six sense fields are requirements for contact. Contact is a requirement for feeling. It’s for one who feels that I declare: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

¹⁴ And what is the noble truth of suffering? Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; being coupled with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. This is called the noble truth of suffering.

¹⁵ And what is the noble truth of the origin of suffering? Ignorance is a requirement for choices. Choices are a requirement for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for the six sense fields. The six sense fields are requirements for

contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. Grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. This is called the noble truth of the origin of suffering.

¹⁶ And what is the noble truth of the cessation of suffering? When ignorance fades away and ceases no residue left behind, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is called the noble truth of the cessation of suffering.

¹⁷ And what is the noble truth of the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the noble truth of the practice that leads to the cessation of suffering. “These are the four noble truths”: this is the Dhamma I’ve taught that is irrefutable, uncorrupted, beyond reproach, and is not scorned by sensible ascetics and brahmins.’ That’s what I said, and this is why I said it.”

AN 3.65: With the Kālāmas of Kesamutta

Chapter 1

¹ So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a town of the Kālāmas named Kesamutta. The Kālāmas of Kesamutta heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Kesamutta. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha ...’ It’s good to see such perfected ones.”

² Then the Kālāmas went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side the Kālāmas said to the Buddha:

³ “There are, sir, some ascetics and brahmins who come to Kesamutta. They explain and promote only their own doctrine, while they attack, badmouth, disparage, and smear the doctrines of others. Then some other ascetics and brahmins come to Kesamutta. They too explain and promote only their own doctrine, while they attack, badmouth, disparage, and smear the doctrines of others. So, sir, we’re doubting and uncertain: ‘I wonder who of these respected ascetics and brahmins speaks the truth, and who speaks falsehood?’” “It is enough, Kālāmas, for you to be doubting and uncertain. Doubt has come up in you about an uncertain matter.

⁴ Please, Kālāmas, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think ‘The ascetic is our respected teacher.’ But when you know for yourselves: ‘These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering’, then you should give them up.

⁵ What do you think, Kālāmas? Does greed come up in a person for their welfare or harm?”

⁶ “Harm, sir.”

⁷ “A greedy individual, overcome by greed, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

⁸ “Yes, sir.”

⁹ “What do you think, Kālāmas? Does hate come up in a person for their welfare or harm?”

¹⁰ “Harm, sir.”

¹¹ “A hateful individual, overcome by hate, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

¹² “Yes, sir.”

¹³ “What do you think, Kālāmas? Does delusion come up in a person for their welfare or harm?”

¹⁴ “Harm, sir.”

¹⁵ “A deluded individual, overcome by delusion, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

¹⁶ “Yes, sir.”

¹⁷ “What do you think, Kālāmas, are these things skillful or unskillful?”

¹⁸ “Unskillful, sir.”

¹⁹ “Blameworthy or blameless?”

²⁰ “Blameworthy, sir.”

²¹ “Criticized or praised by sensible people?”

²² “Criticized by sensible people, sir.”

²³ “When you undertake them, do they lead to harm and suffering, or not? Or how do you see this?”

²⁴ “When you undertake them, they lead to harm and suffering. That’s how we see it.”

²⁵ “So, Kālāmas, when I said: ‘Please, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.” But when you know for yourselves: “These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering”, then you should give them up.’ That’s what I said, and this is why I said it.

²⁶ Please, Kālāmas, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think ‘The ascetic is our respected teacher.’ But when you know for yourselves: ‘These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness’, then you should acquire them and keep them.

²⁷ What do you think, Kālāmas? Does contentment come up in a person for their welfare or harm?”

²⁸ “Welfare, sir.”

²⁹ “An individual who is content, not overcome by greed, doesn’t kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?”

³⁰ “Yes, sir.”

³¹ “What do you think, Kālāmas? Does love come up in a person for their welfare or harm? ... Does understanding come up in a person for their welfare or harm? ... Is that for their lasting welfare and happiness?”

³² “Yes, sir.”

³³ “What do you think, Kālāmas, are these things skillful or unskillful?”

³⁴ “Skillful, sir.”

³⁵ “Blameworthy or blameless?”

³⁶ “Blameless, sir.”

³⁷ “Criticized or praised by sensible people?”

³⁸ “Praised by sensible people, sir.”

³⁹ “When you undertake them, do they lead to welfare and happiness, or not? Or how do you see this?”

⁴⁰ “When you undertake them, they lead to welfare and happiness. That’s how we see it.”

⁴¹ “So, Kālāmas, when I said: ‘Please, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.” But when you know for yourselves: “These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness”, then you should acquire them and keep them.’ That’s what I said, and this is why I said it.

⁴² Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

⁴³ When that noble disciple has a mind that’s free of enmity and ill will, uncorrupted and purified, they’ve won four consolations in this very life. ‘If it turns out there is another world, and good and bad deeds have a result, then—when the body breaks up, after death—I’ll be reborn in a good place, a heavenly realm.’ This is the first consolation they’ve won.

⁴⁴ ‘If it turns out there is no other world, and good and bad deeds don’t have a result, then in this very life I’ll keep myself free of enmity and ill will, untroubled and happy.’ This is the second consolation they’ve won.

⁴⁵ ‘If it turns out that bad things happen to people who do bad things, then since I have no bad intentions, and since I’m not doing anything bad, how can suffering touch me?’ This is the third consolation they’ve won.

⁴⁶ ‘If it turns out that bad things don’t happen to people who do bad things, then I still see myself pure on both sides.’ This is the fourth consolation they’ve won.

⁴⁷ When that noble disciple has a mind that’s free of enmity and ill will, uncorrupted and purified, they’ve won these four consolations in this very life.”

⁴⁸ “That’s so true, Blessed One! That’s so true, Holy One! When that noble disciple has a mind that’s free of enmity and ill will, uncorrupted and purified, they’ve won these four consolations in this very life. ...

⁴⁹ Excellent, sir! Excellent! ... We go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember us as lay followers who have gone for refuge for life.”

AN 4.36: Doṇa

Chapter 1

¹ At one time the Buddha was traveling along the road between Ukkatṭhā and Setavyā, as was the brahmin Doṇa. Doṇa saw that the Buddha's footprints had thousand-spoked wheels, with rims and hubs, complete in every detail. It occurred to him, "Oh lord, how incredible, how amazing! Surely these couldn't be the footprints of a human being?" The Buddha had left the road and sat at the root of a tree cross-legged, setting his body straight, and bringing mindfulness to the present. Then Doṇa, following the Buddha's footprints, saw him sitting at the tree root—impressive and inspiring, with peaceful faculties and heart, attained to the highest self-control and serenity, like an elephant with tamed, guarded, and controlled faculties. He went up to the Buddha and said to him:

² "Sir, might you be a god?" "I will not be a god, brahmin." "Might you be a centaur?" "I will not be a centaur." "Might you be a spirit?" "I will not be a spirit." "Might you be a human?" "I will not be a human."

³ "When asked whether you might be a god, centaur, spirit, or human, you answer that you will not be any of these. So what then might you be?"

⁴ "Brahmin, if I had not given up defilements I might have become a god ... a centaur ... a spirit ... or a human. But I have given up those defilements, cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future. Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it. In the same way, though I was born and grew up in the world, I live having mastered the world, unsullied by the world. Remember me, brahmin, as a Buddha.

⁵ I could have been reborn as a god, or as a centaur flying through the sky. I could have become a spirit, or returned as a human. But I've ended those defilements, they're blown away and mown down.

⁶ Like a graceful lotus, to which water does not cling, the world doesn't cling to me, and so, brahmin, I am a Buddha."

AN 4.45: With Rohitassa

Chapter 1

¹ At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then, late at night, the glorious godling Rohitassa, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one side, and said to him:

² “Sir, is it possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn?” “Reverend, I say it’s not possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn.”

³ “It’s incredible, sir, it’s amazing, how well said this was by the Buddha.

⁴ Once upon a time, I was a seer named Rohitassa, son of the benefactors. I was a sky-walker with psychic powers. I was as fast as a light arrow easily shot across the shadow of a palm tree by a well-trained expert archer with a strong bow. My stride was such that it could span from the eastern ocean to the western ocean. Having such speed and stride, this wish came to me: ‘I will reach the end of the world by traveling.’ I traveled for my whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—and I passed away along the way, never reaching the end of the world.

⁵ It’s incredible, sir, it’s amazing, how well said this was by the Buddha.”

⁶ “Reverend, I say it’s not possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn. But I also say there’s no making an end of suffering without reaching the end of the world. For it is in this fathom-long carcass with its perception and mind that I describe the world, its origin, its cessation, and the practice that leads to its cessation.

⁷ The end of the world can never be reached by traveling. But without reaching the end of the world, there’s no release from suffering.

⁸ So an intelligent person, understanding the world, has completed the spiritual journey and gone to the end of the world. Assuaged, knowing the end of the world, they do not hope for this world or the next.”

AN 4.55: Equality (1st)

Chapter 1

¹ So I have heard. At one time the Buddha was staying in the land of the Bhaggas at Crocodile's Bellow, in the deer park at Bhesakaḷā's Wood. Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the householder Nakula's father, where he sat down on the seat spread out. Then the householder Nakula's father and the housewife Nakula's mother went up to the Buddha, bowed, and sat down to one side. Nakula's father said to the Buddha,

² "Sir, ever since we were both young, and Nakula's mother was given to me in marriage, I can't recall betraying her even in thought, still less in deed. We want to see each other in both this life and the next." Then Nakula's mother said to the Buddha, "Sir, ever since we were both young, and I was given in marriage to Nakula's father, I can't recall betraying him even in thought, still less in deed. We want to see each other in both this life and the next."

³ "Householders, if wife and husband want to see each other in both this life and the next, they should be equals in faith, ethics, generosity, and wisdom.

⁴ When both are faithful and bountiful, disciplined, living righteously, then wife and husband say nice things to each other.

⁵ Their needs are amply satisfied, so they live at ease. Their enemies are downhearted, when both are equal in ethics.

⁶ Having practiced the teaching here, both equal in precepts and observances, they delight in the heavenly realm, enjoying all the pleasures they desire."

AN 4.170: In Conjunction

Chapter 1

¹ So I have heard. At one time Venerable Ānanda was staying near Kosambī in Ghosita’s monastery. There Ānanda addressed the mendicants: “Reverends, mendicants!” “Reverend,” they replied. Ānanda said this:

² “Reverends, all of the monks and nuns who declare in my presence that they have attained perfection, did so by one or other of four paths.

³ What four? Take a mendicant who develops serenity before discernment. As they do so, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

⁴ Another mendicant develops discernment before serenity. As they do so, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

⁵ Another mendicant develops serenity and discernment in conjunction. As they do so, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

⁶ Another mendicant’s heart is seized by restlessness to realize the teaching. But there comes a time when their mind is stilled internally; it settles, unifies, and becomes immersed in samādhi. The path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

⁷ All of the monks and nuns who declare in my presence that they have attained perfection, did so by one or other of these four paths.”

AN 5.32: With Cundī

Chapter 1

¹ At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Then Princess Cundī, escorted by five hundred chariots and five hundred royal maidens, went up to the Buddha, bowed, sat down to one side, and said to him:

² “Sir, my brother, Prince Cunda, says this: ‘Take a woman or man who goes for refuge to the Buddha, the teaching, and the Saṅgha, and doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. Only then do they get reborn in a good place, not a bad place, when their body breaks up, after death.’ And so I ask the Buddha: Sir, what kind of teacher should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death? Sir, what kind of teaching should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death? Sir, what kind of Saṅgha should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death? Sir, what kind of ethics should you fulfill so as to be reborn in a good place, not a bad place, when the body breaks up, after death?”

³ “Cundī, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. Those who have confidence in the Buddha have confidence in the best. Having confidence in the best, the result is the best.

⁴ The noble eightfold path is said to be the best of all conditioned things. Those who have confidence in the noble eightfold path have confidence in the best. Having confidence in the best, the result is the best.

⁵ Fading away is said to be the best of all things whether conditioned or unconditioned. That is, the quelling of vanity, the removing of thirst, the uprooting of clinging, the breaking of the round, the ending of craving, fading away, cessation, extinguishment. Those who have confidence in the teaching of fading away have confidence in the best. Having confidence in the best, the result is the best.

⁶ The Saṅgha of the Realized One’s disciples is said to be the best of all communities and groups. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world. Those who have confidence in the Saṅgha have confidence in the best. Having confidence in the best, the result is the best.

⁷ The ethical conduct loved by the noble ones is said to be the best of all ethics. It is intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading

to immersion. Those who fulfill the ethics loved by the noble ones fulfill the best. Fulfilling the best, the result is the best.

⁸ For those who, knowing the best teaching, base their confidence on the best— confident in the best Awakened One, supremely worthy of a religious donation;

⁹ confident in the best teaching, the bliss of fading and stilling; confident in the best Saṅgha, the supreme field of merit—

¹⁰ giving gifts to the best, the best of merit grows: the best lifespan, beauty, fame, reputation, happiness, and strength.

¹¹ An intelligent person gives to the best, settled on the best teaching. When they become a god or human, they rejoice at reaching the best.”

AN 5.57: Subjects for Regular Reviewing

Chapter 1

¹ “Mendicants, a woman or a man, a layperson or a renunciate should often review these five subjects. What five? ‘I am liable to grow old, I am not exempt from old age.’ A woman or a man, a layperson or a renunciate should often review this. ‘I am liable to get sick, I am not exempt from sickness.’ ... ‘I am liable to die, I am not exempt from death.’ ... ‘I must be parted and separated from all I hold dear and beloved.’ ... ‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge. I shall be the heir of whatever deeds I do, whether good or bad.’ A woman or a man, a layperson or a renunciate should often review this.

² What is the advantage for a woman or a man, a layperson or a renunciate of often reviewing this: ‘I am liable to grow old, I am not exempt from old age’? There are sentient beings who, intoxicated with the vanity of youth, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up the vanity of youth, or at least reduce it. This is the advantage for a woman or a man, a layperson or a renunciate of often reviewing this: ‘I am liable to grow old, I am not exempt from old age’.

³ What is the advantage of often reviewing this: ‘I am liable to get sick, I am not exempt from sickness’? There are sentient beings who, drunk on the vanity of health, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up the vanity of health, or at least reduce it. This is the advantage of often reviewing this: ‘I am liable to get sick, I am not exempt from sickness’.

⁴ What is the advantage of often reviewing this: ‘I am liable to die, I am not exempt from death’? There are sentient beings who, drunk on the vanity of life, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up the vanity of life, or at least reduce it. This is the advantage of often reviewing this: ‘I am liable to die, I am not exempt from death’.

⁵ What is the advantage of often reviewing this: ‘I must be parted and separated from all I hold dear and beloved’? There are sentient beings who, aroused by desire and lust for their dear and beloved, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up desire and lust for their dear and beloved, or at least reduce it. This is the advantage of often reviewing this: ‘I must be parted and separated from all I hold dear and beloved’.

⁶ What is the advantage of often reviewing like this: ‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge. I shall be the heir of whatever deeds I do, whether good or bad’? There are sentient beings who do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up bad conduct, or at least reduce it. This is the advantage for a woman or a man, a layperson or a renunciate of often reviewing like this: ‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge. I shall be the heir of whatever deeds I do, whether good or bad.’

⁷ Then that noble disciple reflects: 'It's not just me who is liable to grow old, not being exempt from old age. For all sentient beings grow old according to their nature, as long as they come and go, pass away and are reborn.' When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

⁸ 'It's not just me who is liable to get sick, not being exempt from sickness. For all sentient beings get sick according to their nature, as long as they come and go, pass away and are reborn.' When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

⁹ 'It's not just me who is liable to die, not being exempt from death. For all sentient beings die according to their nature, as long as they come and go, pass away and are reborn.' When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

¹⁰ 'It's not just me who must be parted and separated from all I hold dear and beloved. For all sentient beings must be parted and separated from all they hold dear and beloved, as long as they come and go, pass away and are reborn.' When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

¹¹ 'It's not just me who shall be the owner of my deeds and heir to my deeds. For all sentient beings shall be the owners of their deeds and heirs to their deeds, as long as they come and go, pass away and are reborn.' When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

¹² For others, sickness is natural, and so are old age and death. Though this is how their nature is, ordinary people feel disgusted.

¹³ If I were to be disgusted with creatures whose nature is such, it would not be appropriate for me, since my life is just the same.

¹⁴ Living in such a way, I understood the truth without attachments. I mastered all vanities— of health, of youth,

¹⁵ and even of life— seeing renunciation as sanctuary. Zeal sprang up in me as I looked to extinguishment.

¹⁶ Now I'm unable to indulge in sensual pleasures; there's no turning back, I'm committed to the spiritual life."

AN 6.63: Penetrative

Chapter 1

¹ “Mendicants, I will teach you a penetrative exposition of the teaching. Listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this:

² “Mendicants, what is the penetrative exposition of the teaching? Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

³ Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

⁴ Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

⁵ Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

⁶ Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

⁷ Suffering should be known. And its source, diversity, result, cessation, and the practice that leads to its cessation should be known.

⁸ ‘Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, but why did I say it? There are these five kinds of sensual stimulation. Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. However, these are not sensual pleasures. In the training of the Noble One they’re called ‘kinds of sensual stimulation’. Greedy intention is a person’s sensual pleasure. The world’s pretty things aren’t sensual pleasures. Greedy intention is a person’s sensual pleasure. The world’s pretty things stay just as they are, but the attentive remove desire for them.

⁹ And what is the source of sensual pleasures?

¹⁰ Contact is their source.

¹¹ And what is the diversity of sensual pleasures? The sensual desire for sights, sounds, smells, tastes, and touches are all different. This is called the diversity of sensual pleasures.

¹² And what is the result of sensual pleasures? When one who desires sensual pleasures generates a corresponding incarnation, partaking of either good or bad deeds—this is called the result of sensual pleasures.

¹³ And what is the cessation of sensual pleasures? When contact ceases, sensual pleasures cease. The practice that leads to the cessation of sensual pleasures is simply this noble eightfold path, that is:

right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

¹⁴ When a noble disciple understands sensual pleasures in this way—and understands their source, diversity, result, cessation, and the practice that leads to their cessation—they understand that this penetrative spiritual life is the cessation of sensual pleasures. ‘Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, and this is why I said it.

¹⁵ ‘Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, but why did I say it? There are these three feelings: pleasant, painful, and neutral.

¹⁶ And what is the source of feelings? Contact is their source.

¹⁷ And what is the diversity of feelings? There are pleasant feelings of the flesh, pleasant feelings not of the flesh, painful feelings of the flesh, painful feelings not of the flesh, neutral feelings of the flesh, and neutral feelings not of the flesh. This is called the disparity of feelings.

¹⁸ And what is the result of feelings? When one who feels generates a corresponding incarnation, partaking of either good or bad deeds— this is called the result of feelings.

¹⁹ And what is the cessation of feelings? When contact ceases, feelings cease. The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

²⁰ When a noble disciple understands feelings in this way ... they understand that this penetrative spiritual life is the cessation of feelings. ‘Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, and this is why I said it.

²¹ ‘Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, but why did I say it? There are these six perceptions: perceptions of sights, sounds, smells, tastes, touches, and ideas.

²² And what is the source of perceptions? Contact is their source.

²³ And what is the diversity of perceptions? The perceptions of sights, sounds, smells, tastes, touches, and ideas are all different. This is called the diversity of perceptions.

²⁴ And what is the result of perceptions? Communication is the result of perception, I say. You communicate something in whatever manner you perceive it, saying ‘That’s what I perceived.’ This is called the result of perceptions.

²⁵ And what is the cessation of perception? When contact ceases, perception ceases. The practice that leads to the cessation of perceptions is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

²⁶ When a noble disciple understands perception in this way ... they understand that this penetrative spiritual life is the cessation of perception. ‘Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, and this is why I said it.

²⁷ ‘Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, but why did I say it? There are these three defilements: the defilements of sensuality, desire to be reborn, and ignorance.

²⁸ And what is the source of defilements? Ignorance is the source of defilements.

²⁹ And what is the disparity of defilements? There are defilements that lead to rebirth in hell, the animal realm, the ghost realm, the human world, and the world of the gods. This is called the disparity of defilements.

³⁰ And what is the result of defilements? When one who is ignorant generates a corresponding incarnation, partaking of either good or bad deeds—this is called the result of defilements.

³¹ And what is the cessation of defilements? When ignorance ceases, defilements cease. The practice that leads to the cessation of defilements is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

³² When a noble disciple understands defilements in this way ... they understand that this penetrative spiritual life is the cessation of defilements. ‘Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, and this is why I said it.

³³ ‘Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, but why did I say it? It is intention that I call deeds. For after making a choice one acts by way of body, speech, and mind.

³⁴ And what is the source of deeds? Contact is their source.

³⁵ And what is the disparity of deeds? There are deeds that lead to rebirth in hell, the animal realm, the ghost realm, the human world, and the world of the gods. This is called the disparity of deeds.

³⁶ And what is the result of deeds? The result of deeds is threefold, I say: in this very life, on rebirth in the next life, or at some later time. This is called the result of deeds.

³⁷ And what is the cessation of deeds? When contact ceases, deeds cease. The practice that leads to the cessation of deeds is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

³⁸ When a noble disciple understands deeds in this way ... they understand that this penetrative spiritual life is the cessation of deeds. ‘Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, and this is why I said it.

³⁹ ‘Suffering should be known. And its source, disparity, result, cessation, and the practice that leads to its cessation should be known.’ That’s what I said, but why did I say it? Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

⁴⁰ And what is the source of suffering? Craving is the source of suffering.

⁴¹ And what is the disparity of suffering? There is suffering that is severe, mild, slow to fade, and quick to fade. This is called the disparity of suffering.

⁴² And what is the result of suffering? It's when someone who is overcome and overwhelmed by suffering sorrows and wails and laments, beating their breast and falling into confusion. Or else, overcome by that suffering, they begin an external search, wondering: 'Who knows one or two phrases to stop this suffering?' The result of suffering is either confusion or a search, I say. This is called the result of suffering.

⁴³ And what is the cessation of suffering? When craving ceases, suffering ceases. The practice that leads to the cessation of suffering is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

⁴⁴ When a noble disciple understands suffering in this way ... they understand that this penetrative spiritual life is the cessation of suffering. 'Suffering should be known. And its source, diversity, result, cessation, and the practice that leads to its cessation should be known.' That's what I said, and this is why I said it.

⁴⁵ This is the penetrative exposition of the teaching."

AN 8.6: Worldly Conditions (2nd)

Chapter 1

¹ “Mendicants, the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions. What eight? Gain and loss, fame and disgrace, blame and praise, pleasure and pain. These eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions.

² An unlearned ordinary person encounters gain and loss, fame and disgrace, blame and praise, and pleasure and pain. And so does a learned noble disciple. What, then, is the difference between a learned noble disciple and an ordinary unlearned person?” “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

³ “Well then, mendicants, listen and apply your mind well, I will speak.” “Yes, sir,” they replied. The Buddha said this: “Mendicants, an unlearned ordinary person encounters gain. They don’t reflect: ‘I’ve encountered this gain. It’s impermanent, suffering, and perishable.’ They don’t truly understand it. They encounter loss ... fame ... disgrace ... blame ... praise ... pleasure ... pain. They don’t reflect: ‘I’ve encountered this pain. It’s impermanent, suffering, and perishable.’ They don’t truly understand it.

⁴ So gain and loss, fame and disgrace, blame and praise, and pleasure and pain occupy their mind. They favor gain and oppose loss. They favor fame and oppose disgrace. They favor praise and oppose blame. They favor pleasure and oppose pain. Being so full of favoring and opposing, they’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

⁵ A learned noble disciple encounters gain. They reflect: ‘I’ve encountered this gain. It’s impermanent, suffering, and perishable.’ They truly understand it. They encounter loss ... fame ... disgrace ... blame ... praise ... pleasure ... pain. They reflect: ‘I’ve encountered this pain. It’s impermanent, suffering, and perishable.’ They truly understand it.

⁶ So gain and loss, fame and disgrace, blame and praise, and pleasure and pain don’t occupy their mind. They don’t favor gain or oppose loss. They don’t favor fame or oppose disgrace. They don’t favor praise or oppose blame. They don’t favor pleasure or oppose pain. Having given up favoring and opposing, they’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say. This is the difference between a learned noble disciple and an unlearned ordinary person.

⁷ Gain and loss, fame and disgrace, blame and praise, and pleasure and pain. These qualities among mankind are impermanent, transient, and perishable.

⁸ An intelligent and mindful person knows these things, seeing that they’re perishable. Desirable things don’t disturb their mind, nor are they repelled by the undesirable.

⁹ Both favoring and opposing are cleared and disappeared, they are no more. Knowing the stainless, sorrowless state, they who have gone beyond rebirth <j>understand rightly.”

AN 8.30: Anuruddha and the Great Thoughts

Chapter 1

¹ At one time the Buddha was staying in the land of the Bhaggas at Crocodile’s Bellow, in the deer park at Bhesakaḷā’s Wood. And at that time Venerable Anuruddha was staying in the land of the Cetīs in the Park of the East-Raftered Hall. Then as Anuruddha was in private retreat this thought came to his mind: “This teaching is for those of few wishes, not those of many wishes. It’s for the contented, not those who lack contentment. It’s for the secluded, not those who enjoy company. It’s for the energetic, not the lazy. It’s for the mindful, not the unmindful. It’s for those with immersion, not those without immersion. It’s for the wise, not the witless.”

² Then the Buddha knew Anuruddha’s train of thought. As easily as a strong person would extend or contract their arm, he vanished from the deer park at Bhesakaḷā’s Wood in the land of the Bhaggas and reappeared in front of Anuruddha in the Park of the East-Raftered Hall in the land of the Cetīs, and sat down on the seat spread out. Anuruddha bowed to the Buddha and sat down to one side. The Buddha said to him:

³ “Good, good, Anuruddha! It’s good that you reflect on these thoughts of a great man: ‘This teaching is for those of few wishes, not those of many wishes. It’s for the contented, not those who lack contentment. It’s for the secluded, not those who enjoy company. It’s for the energetic, not the lazy. It’s for the mindful, not the unmindful. It’s for those with immersion, not those without immersion. It’s for the wise, not the witless.’ Well then, Anuruddha, you should also reflect on the following eighth thought of a great man: ‘This teaching is for those who don’t enjoy proliferating and don’t like to proliferate, not for those who enjoy proliferating and like to proliferate.’

⁴ First you’ll reflect on these eight thoughts of a great man. Then as far as you want, quite secluded from sensual pleasures, secluded from unskillful qualities, you’ll enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

⁵ You’ll enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

⁶ You’ll enter and remain in the third absorption, where you’ll meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

⁷ With the giving up of pleasure and pain and the disappearance of former happiness and sadness, you’ll enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

⁸ First you’ll reflect on these eight thoughts of a great man, and you’ll get the four absorptions—blissful meditations in this life that belong to the higher mind—when you want, without trouble or difficulty. Then as you live contented, your rag robe will seem to you like a chest full of garments of

different colors seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

⁹ As you live contented, your scraps of almsfood will seem to you like boiled fine rice with the dark grains picked out, served with many soups and sauces seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

¹⁰ As you live contented, your lodging at the root of a tree will seem to you like a bungalow, plastered inside and out, draft-free, with door fastened and window shuttered seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

¹¹ As you live contented, your grass mat for lodging will seem to you like a couch spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

¹² As you live contented your rancid urine as medicine will seem to you like various medicines—ghee, butter, oil, honey, and molasses—seem to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment. Well then, Anuruddha, for the next rainy season residence you should stay right here in the land of the Cetīs in the Park of the East-Raftered Hall.” “Yes, sir,” Anuruddha replied.

¹³ After advising Anuruddha like this, the Buddha—as easily as a strong person would extend or contract their arm, vanished from the Park of the East-Raftered Hall in the land of the Cetīs and reappeared in the deer park at Bhesakaḷā's Wood in the land of the Bhaggas at Crocodile's Bellow. He sat down on the seat spread out and addressed the mendicants: “Mendicants, I will teach you the eight thoughts of a great man. Listen ... And what are the eight thoughts of a great man? This teaching is for those of few wishes, not those of many wishes. It's for the contented, not those who lack contentment. It's for the secluded, not those who enjoy company. It's for the energetic, not the lazy. It's for the mindful, not the unmindful. It's for those with immersion, not those without immersion. It's for the wise, not the witless. It's for those who don't enjoy proliferating and don't like to proliferate, not for those who enjoy proliferating and like to proliferate.

¹⁴ ‘This teaching is for those of few wishes, not those of many wishes.’ That's what I said, but why did I say it? A mendicant with few wishes doesn't wish: ‘May they know me as having few wishes!’ When contented, they don't wish: ‘May they know me as contented!’ When secluded, they don't wish: ‘May they know me as secluded!’ When energetic, they don't wish: ‘May they know me as energetic!’ When mindful, they don't wish: ‘May they know me as mindful!’ When immersed, they don't wish: ‘May they know me as immersed!’ When wise, they don't wish: ‘May they know me as wise!’ When not enjoying proliferation, they don't wish: ‘May they know me as one who doesn't enjoy proliferating!’ ‘This teaching is for those of few wishes, not those of many wishes.’ That's what I said, and this is why I said it.

¹⁵ ‘This teaching is for the contented, not those who lack contentment.’ That's what I said, but why did I say it? It's for a mendicant who's content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. ‘This teaching is for the contented, not those who lack contentment.’ That's what I said, and this is why I said it.

¹⁶ ‘This teaching is for the secluded, not those who enjoy company.’ That’s what I said, but why did I say it? It’s for a mendicant who lives secluded. But monks, nuns, laymen, laywomen, rulers and their chief ministers, monastics of other religions and their disciples go to visit them. With a mind slanting, sloping, and inclining to seclusion, withdrawn, and loving renunciation, that mendicant invariably gives a talk concerned only with sending them away. ‘This teaching is for the secluded, not those who enjoy company.’ That’s what I said, and this is why I said it.

¹⁷ ‘This teaching is for the energetic, not the lazy.’ That’s what I said, but why did I say it? It’s for a mendicant who lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. ‘This teaching is for the energetic, not the lazy.’ That’s what I said, and this is why I said it.

¹⁸ ‘This teaching is for the mindful, not the unmindful.’ That’s what I said, but why did I say it? It’s for a mendicant who’s mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. ‘This teaching is for the mindful, not the unmindful.’ That’s what I said, and this is why I said it.

¹⁹ ‘This teaching is for those with immersion, not those without immersion.’ That’s what I said, but why did I say it? It’s for a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. ‘This teaching is for those with immersion, not those without immersion.’ That’s what I said, and this is why I said it.

²⁰ ‘This teaching is for the wise, not the witless.’ That’s what I said, but why did I say it? It’s for a mendicant who’s wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. ‘This teaching is for the wise, not the witless.’ That’s what I said, and this is why I said it.

²¹ ‘This teaching is for those who don’t enjoy proliferating and don’t like to proliferate, not for those who enjoy proliferating and like to proliferate.’ That’s what I said, but why did I say it? It’s for a mendicant whose mind leaps forth, gains confidence, settles down, and becomes decided regarding the cessation of proliferation. ‘This teaching is for those who don’t enjoy proliferating and don’t like to proliferate, not for those who enjoy proliferating and like to proliferate.’ That’s what I said, and this is why I said it.”

²² Then Anuruddha stayed the next rainy season residence right there in the land of the Cetīs in the Park of the East-Raftered Hall. And Anuruddha, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Anuruddha became one of the perfected. And on the occasion of attaining perfection he recited these verses:

²³ “Knowing my thoughts, the supreme Teacher in the world came to me in a mind-made body, using his psychic power.

²⁴ He taught me more than I had thought of. The Buddha who loves non-proliferation taught me non-proliferation.

²⁵ Understanding that teaching, I happily did his bidding. I've attained the three knowledges, and have fulfilled the Buddha's instructions."

AN 9.20: About Velāma

Chapter 1

¹ At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

² “Householder, I wonder whether your family gives gifts?” “It does, sir. But only coarse sour gruel with false black pepper.” “Householder, someone might give a gift that’s either coarse or fine. But they give it carelessly, thoughtlessly, not with their own hand. They give the dregs, and they give without consideration for consequences. Then wherever the result of any such gift manifests, their mind doesn’t incline toward enjoyment of nice food, clothes, vehicles, or the five refined kinds of sensual stimulation. And their children, wives, bondservants, servants, and workers don’t want to listen to them. They don’t actively listen or try to understand. Why is that? Because that is the result of deeds done carelessly.

³ Someone might give a gift that’s either coarse or fine. And they give it carefully, thoughtfully, with their own hand. They don’t give the dregs, and they give with consideration for consequences. Then wherever the result of any such gift manifests, their mind inclines toward enjoyment of nice food, clothes, vehicles, or the five refined kinds of sensual stimulation. And their children, wives, bondservants, servants, and workers want to listen. They actively listen and try to understand. Why is that? Because that is the result of deeds done carefully.

⁴ Once upon a time, householder, there was a brahmin named Velāma. He gave the following gift, a great offering. 84,000 gold cups filled with silver. 84,000 silver cups filled with gold. 84,000 bronze cups filled with gold coins. 84,000 elephants with gold adornments and banners, covered with snow gold netting. 84,000 chariots upholstered with the hide of lions, tigers, and leopards, and cream rugs, with gold adornments and banners, covered with snow gold netting. 84,000 milk cows with muslin halter and bronze pails. 84,000 maidens bedecked with jeweled earrings. 84,000 couches spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with canopies above and red pillows at both ends. 8,400,000 cloths of delicate linen, cotton, silk, and wool. And who can say how much food, drink, snacks, meals, refreshments, and beverages? It seemed like an overflowing river.

⁵ Householder, you might think: ‘Surely the brahmin Velāma must have been someone else at that time?’ But you should not see it like this. I myself was the brahmin Velāma at that time. I gave that gift, a great offering. But at that event there was no one worthy of a religious donation, and no one to purify the religious donation.

⁶ It would be more fruitful to feed one individual accomplished in view than that great offering of Velāma.

⁷ It would be more fruitful to feed one once-returner than a hundred of those accomplished in view.

⁸ It would be more fruitful to feed one non-returner than a hundred once-returners. It would be more fruitful to feed one perfected one than a hundred non-returners. It would be more fruitful to feed one independent Buddha than a hundred perfected ones. It would be more fruitful to feed one Realized One, a perfected one, a fully awakened Buddha than a hundred independent Buddhas. It would be more fruitful to feed the mendicant Saṅgha headed by the Buddha than to feed one Realized One, a perfected one, a fully awakened Buddha. It would be more fruitful to build a dwelling especially for the Saṅgha of the four quarters than to feed the mendicant Saṅgha headed by the Buddha. It would be more fruitful to go for refuge to the Buddha, the teaching, and the Saṅgha with a confident heart than to build a dwelling for the Saṅgha of the four quarters. It would be more fruitful to undertake the training rules—not to kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor—than to go for refuge to the Buddha, the teaching, and the Saṅgha with a confident heart. It would be more fruitful to develop a heart of love—even just as long as it takes to pull a cow’s udder—than to undertake the training rules.

⁹ It would be more fruitful to develop the perception of impermanence—even as long as a finger-snap—than to do all of these things, including developing a heart of love for as long as it takes to pull a cow’s udder.”

AN 10.176: With Cunda

Chapter 1

¹ So I have heard. At one time the Buddha was staying near Pāvā in Cunda the smith's mango grove. Then Cunda the smith went to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Cunda, whose purity do you believe in?" "Sir, I believe in the purity advocated by the western brahmins garlanded with aquatic flowers who carry pitchers, serve the sacred flame, and immerse themselves in water."

² "But Cunda, what kind of purity do these western brahmins advocate?" "The western brahmins encourage their disciple like this: 'Please, my man, rising early you should stroke the earth from your bed. If you don't stroke the earth, stroke fresh cow dung. If you don't stroke fresh cow dung, stroke green grass. If you don't stroke green grass, serve the sacred flame. If you don't serve the sacred flame, revere the sun with cupped palms. If you don't revere the sun with cupped palms, immerse yourself in water three times, including at dusk.' The western brahmins advocate this kind of purity."

³ "The purity advocated by the western brahmins is quite different from that in the training of the Noble One." "But what, sir, is purity in the training of the Noble One? Sir, please teach me this."

⁴ "Well then, brahmin, listen and apply your mind well, I will speak." "Yes, sir," Cunda replied. The Buddha said this:

⁵ "Cunda, impurity is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

⁶ And how is impurity threefold by way of body? It's when someone kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to all living beings.

⁷ They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

⁸ They commit sexual misconduct. They have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

⁹ This is the threefold impurity by way of body.

¹⁰ And how is impurity fourfold by way of speech? It's when someone lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my friend, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.' Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

¹¹ They backbite. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

¹² They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

¹³ They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless. This is the fourfold impurity by way of speech.

¹⁴ And how is impurity threefold by way of mind? It's when someone is covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

¹⁵ They have ill will and malicious intentions: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!'

¹⁶ They have wrong view. Their perspective is distorted: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.' This is the threefold impurity by way of mind.

¹⁷ These are the ten ways of doing unskillful deeds. When you have these ten ways of doing unskillful deeds, then if you rise early, whether or not you stroke the earth from your bed, you're still impure.

¹⁸ Whether or not you stroke fresh cow dung, you're still impure.

¹⁹ Whether or not you stroke green grass, you're still impure.

²⁰ Whether or not you serve the sacred flame, you're still impure.

²¹ Whether or not you revere the sun with cupped palms, you're still impure.

²² Whether or not you immerse yourself in water three times, you're still impure. Why is that? These ten ways of doing unskillful deeds are impure and make things impure.

²³ It's because of those who do these ten kinds of unskillful deeds that hell, the animal realm, the ghost realm, or any other bad places are found.

²⁴ Cunda, purity is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

²⁵ And how is purity threefold by way of body? It's when someone gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings.

²⁶ They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

²⁷ They give up sexual misconduct. They don't have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

²⁸ This is the threefold purity by way of body.

²⁹ And how is purity fourfold by way of speech? It's when someone gives up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my friend, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

³⁰ They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony.

³¹ They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people.

³² They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

³³ This is the fourfold purity by way of speech.

³⁴ And how is purity threefold by way of mind? It's when someone is content. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

³⁵ They have a kind heart and loving intentions: 'May these sentient beings live free of enmity and ill will, untroubled and happy!'

³⁶ They have right view, an undistorted perspective: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.'

³⁷ This is the threefold purity by way of mind.

³⁸ These are the ten ways of doing skillful deeds. When you have these ten ways of doing skillful deeds, then if you rise early, whether or not you stroke the earth from your bed, you're still pure.

³⁹ Whether or not you stroke fresh cow dung, you're still pure.

⁴⁰ Whether or not you stroke green grass, you're still pure.

⁴¹ Whether or not you serve the sacred flame, you're still pure.

⁴² Whether or not you revere the sun with cupped palms, you're still pure.

⁴³ Whether or not you immerse yourself in water three times, you're still pure. Why is that? These ten ways of doing skillful deeds are pure and make things pure.

⁴⁴ It's because of those who do these ten kinds of skillful deeds that gods, humans, or any other good places are found."

⁴⁵ When he said this, Cunda the smith said to the Buddha, "Excellent, sir! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."