

The Middle Discourses of the Buddha

volume 2



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Translated by Bhikkhu Sujato

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About This Book

This book holds the teachings of the Buddha. A Buddhist monk named Sujato recently translated these texts, called *suttas*, from the ancient Pali language into English.

This book is the second in its series; the first forty of the middle-length discourses appeared in volume one. Future volumes are also planned.

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The cover art was created by a Buddhist renunciate who goes by the online name “Yodha.”

The editor wishes to remain anonymous. He is grateful to Sujato and Yodha. He is also grateful to the Buddha, and to all the Buddhists over the centuries who have helped to preserve these ancient words. He hopes that this book will inspire you to think, to meditate, and to walk the Buddhist path yourself.

Peace and loving kindness to all who read, and to all who pass by.

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41. The People of Sālā

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. 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 who wish to train, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He proclaims a teaching that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing. He reveals an entirely full and pure spiritual life. It’s good to see such perfected ones.”

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 joined palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side they said to the Buddha: “What is the cause, Master 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, Master 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?”

“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.”

“We don’t understand the detailed meaning of Master Gotama’s brief statement. Master Gotama, please teach us this matter in detail so we can understand the meaning.” “Well then, householders, listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“Householders, unprincipled and immoral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

And how is unprincipled and immoral conduct threefold by way of body? It’s when a certain person 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 sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sexual 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.

And how is unprincipled and immoral conduct fourfold by way of speech? It’s when a certain person 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, mister, 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 speak divisively. 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.

And how is unprincipled and immoral conduct threefold by way of mind? It's when a certain person is covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

They have ill will and hateful 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 obligation to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, 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.

Householders, principled and moral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

And how is principled and moral conduct threefold by way of body? It's when a certain person gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion 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 sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have sexual 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.

And how is principled and moral conduct fourfold by way of speech? It's when a certain person 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, mister, 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 divisive speech. 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, supporting unity, 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, lovely, 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.

And how is principled and moral conduct threefold by way of mind? It's when a certain person 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 is obligation to mother and father.'

There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and 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.

A person 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.

A person 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 ...

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 the Creations of Others ... the Gods of Brahmā’s Group ...

the Radiant Gods ...

the Gods of Limited Radiance ... the Gods of Limitless Radiance ... the Gods of Streaming Radiance ... the Gods of Limited Glory ... the Gods of Limitless Glory ... the Gods Replete with Glory ... 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.

A person of principled and moral conduct might wish: ‘If only I might realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of

defilements.’ It’s possible that this might happen. Why is that? Because they have principled and moral conduct.”

When he had spoken, the brahmins and householders of Sālā said to the Buddha: “Excellent, Master 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 good eyes can see what’s there, Master Gotama has made the teaching clear in many ways. We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

42. The People of Verañja

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Now at that time the brahmins and householders of Verañja were residing in Sāvattthī on some business. The brahmins and householders of Verañja 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 ...” ...

“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. ...” ... (The remainder of this discourse is identical with MN 41.)

43. The Great Analysis

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthī 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:

“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,” Mahākoṭṭhika approved and agreed with what Sāriputta said. Then he asked another question:

“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.”

“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.”

“Wisdom and consciousness—are these things mixed or separate? And can we completely dissect them so as to describe the difference between them?” “Wisdom and consciousness—these things are mixed, not separate. And you can never completely dissect 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 dissect them so as to describe the difference between them.”

“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.”

“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.”

“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.”

“Feeling, perception, and consciousness—are these things mixed or separate? And can we completely dissect them so as to describe the difference between them?” “Feeling, perception, and consciousness—these things are mixed, not separate. And you can never completely dissect 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 dissect them so as to describe the difference between them.”

“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.”

“How do you understand something that can be known?”

“You understand something that can be known with the eye of wisdom.”

“What is the purpose of wisdom?”

“The purpose of wisdom is direct knowledge, complete understanding, and giving up.”

“How many conditions are there for the arising of right view?”

“There are two conditions for the arising of right view: the words of another and proper attention. These are the two conditions for the arising of right view.”

“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.”

“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.”

“But how is there rebirth into a new state of existence in the future?”

“It’s because of sentient beings—hindered by ignorance and fettered by craving—taking pleasure in various different realms. That’s how there is rebirth into a new state of existence in the future.”

“But how is there no rebirth 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 rebirth into a new state of existence in the future.”

“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.”

“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.”

“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.”

“Reverend, these five faculties have different scopes and different ranges, and don’t experience each others’ scope and range. That is, the faculties of the eye, ear, nose, tongue, and body. What do these five

faculties, with their different scopes and ranges, have recourse to? What experiences their scopes and ranges?”

“These five faculties, with their different scopes and ranges, have recourse to the mind. And the mind experiences their scopes and ranges.”

“These five faculties depend on what to continue?”

“These five faculties depend on life to continue.”

“But what does life depend on to continue?”

“Life depends on warmth to continue.”

“But what does warmth depend on to continue?”

“Warmth depends on life to continue.”

“Just now I understood you to say: ‘Life depends on warmth to continue.’ But I also understood you to say: ‘Warmth depends on life 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 light appears dependent on the flame, and the flame appears dependent on the light. In the same way, life depends on warmth to continue, and warmth depends on life to continue.”

“Are the life forces the same things as the phenomena that are felt? Or are they different things?”

“The life forces are not the same things as the phenomena that are felt. For if the life 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 life 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.”

“How many things must this body lose before it lies forsaken, tossed aside like an insentient log?”

“This body must lose three things before it lies forsaken, tossed aside like an insentient log: vitality, warmth, and consciousness.”

“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.”

“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. 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. These four conditions are necessary to attain the neutral release of the heart.”

“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?”

“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.”

“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 heart’s release, and the heart’s release through nothingness, and the heart’s release through emptiness, and the signless heart’s release: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

“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.

And what’s the way in which these things differ in both meaning and phrasing?

Firstly, 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 ... 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 heart’s release.

And what is the heart’s release 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.

And what is the heart's release 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 heart's release through emptiness.

And what is the signless heart's release?

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 heart's release. This is the way in which these things differ in both meaning and phrasing.

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 heart's release is said to be the best kind of limitless heart's release. That unshakable heart's release is empty of greed, hate, and delusion. 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 heart's release is said to be the best kind of heart's release through nothingness. That unshakable heart's release is empty of greed, hate, and delusion. 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 heart's release is said to be the best kind of signless heart's release. That unshakable heart's release is empty of greed, hate, and delusion. This is the way in which they mean the same thing, and differ only in the phrasing."

This is what Venerable Sāriputta said. Satisfied, Venerable Mahākoṭṭhita was happy with what Sāriputta said.

44. The Shorter Analysis

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: "Ma'am, they speak of this thing called 'identity'. What is this identity that the Buddha spoke of?" "Visākha, the Buddha said that these five grasping aggregates are identity. That is: form, feeling, perception, choices, and consciousness. The Buddha said that these five grasping aggregates are identity."

Saying "Good, ma'am," Visākha approved and agreed with what Dhammadinnā said. Then he asked another question: "Ma'am, they speak of this thing called 'the origin of identity'. What is the origin of identity that the Buddha spoke of?" "It's the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. The Buddha said that this is the origin of identity."

"Ma'am, they speak of this thing called 'the cessation of identity'. What is the cessation of identity that the Buddha spoke of?"

"It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. The Buddha said that this is the cessation of identity."

"Ma'am, they speak of the practice that leads to the cessation of identity. What is the practice that leads to the cessation of identity that the Buddha spoke of?"

“The practice that leads to the cessation of identity that the Buddha spoke of is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

“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.”

“But ma’am, how does identity view come about?” “It’s when an uneducated 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 good persons, and are neither skilled nor trained in the teaching of the good 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 identity view comes about.”

“But ma’am, how does identity view not come about?”

“It’s when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good 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 identity view does not come about.”

“But ma’am, what is the noble eightfold path?”

“It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

“But ma’am, is the noble eightfold path conditioned or unconditioned?”

“The noble eightfold path is conditioned.”

“Are the three practice categories included in the noble eightfold path? Or is the noble eightfold path included in the three practice categories?”

“The three practice categories are not included in the noble eightfold path. Rather, the noble eightfold path is included in the three practice categories. Right speech, right action, and right livelihood: these things are included in the category of ethics. Right effort, right mindfulness, and right immersion: these things are included in the category of immersion. Right view and right thought: these things are included in the category of wisdom.”

“But ma’am, what is immersion? What things are the basis 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 basis of 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.”

“How many processes are there?”

“There are these three processes. Physical, verbal, and mental processes.”

“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 verbal processes. Perception and feeling are mental processes.”

“But ma’am, why is breathing a physical process? Why are placing the mind and keeping it connected verbal processes? Why are perception and feeling mental processes?”

“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 verbal processes. Perception and feeling are mental. They’re tied up with the mind, that’s why perception and feeling are mental processes.”

“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.”

“But ma’am, which cease first for a mendicant who is entering the cessation of perception and feeling: physical, verbal, or mental processes?”

“Verbal processes cease first, then physical, then mental.”

“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.”

“But ma’am, which arise first for a mendicant who is emerging from the cessation of perception and feeling: physical, verbal, or mental processes?”

“Mental processes arise first, then physical, then verbal.”

“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.”

“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.”

“But ma’am, how many feelings are there?”

“There are three feelings: pleasant, painful, and neutral feeling.”

“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.”

“What is pleasant and what is painful in 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 when there is knowledge, and painful when there is ignorance.”

“What underlying tendencies underlie each of the three feelings?”

“The underlying tendency for greed underlies pleasant feeling. The underlying tendency for repulsion underlies painful feeling. The underlying tendency for ignorance underlies neutral feeling.”

“Do these underlying tendencies always underlie these feelings?”

“No, they do not.”

“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 repulsion 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.”

“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 repulsion, and the underlying tendency to repulsion does not lie within that. Take a mendicant who, giving up pleasure and pain, and ending 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.”

“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 couldn’t figure out the limit of questions. For extinguishment is the culmination, destination, and end 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.”

And then the layman Visākha approved and agreed with what the nun Dhammadinnā said. He got up 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 was happy with what the Buddha said.

45. The Shorter Discourse on Taking Up Practices

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: “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.

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 fancy hair-dos. 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.’

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 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.

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 asked. They don’t consent to food brought to them, or food prepared on purpose 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 has a man in her home; or where there’s a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer. 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 stand forever, refusing seats. They squat, committed to persisting in the squatting position. They lie on a mat of thorns, making a mat of thorns their bed. They're committed to the practice of immersion in water three times a day, including the evening. 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.

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.

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 were happy with what the Buddha said.

46. The Great Discourse on Taking Up Practices

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: “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 pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“Take an uneducated 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 good persons, and are neither skilled nor trained in the teaching of the good 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 someone who doesn’t know.

But an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good 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 someone who knows.

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.

When it comes to the way of taking up practices that is painful now and results in future pain, an ignoramus, 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 someone who doesn't know.

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 ...

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 ...

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 someone who doesn't know.

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 someone who knows.

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 ...

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 ...

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 someone who knows.

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, divisive, 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.

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, divisive, 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.

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, divisive, 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.

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, divisive, 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.

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, mister, 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 reject it. Without thinking, 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.

Suppose there was a bronze cup 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, mister, this bronze cup 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 reject it. Without thinking, 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.

Suppose there was some fermented urine mixed with different medicines. Then a man with jaundice would come along. They'd say to him: 'Here, mister, this is fermented 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 reject it. After thinking, 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.

Suppose there was some curds, honey, ghee, and molasses all mixed together. Then a man with dysentery would come along. They’d say to him: ‘Here, mister, 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 reject it. After thinking, 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.

It’s like the time after the rainy season when the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates. 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 radiates.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

47. The Simile of the Cloth

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: “Mendicants, a mendicant who is an inquirer, unable to comprehend another’s mind, should scrutinize the Realized One to see whether he is a fully awakened Buddha or not.” “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 pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“Mendicants, a mendicant who is an inquirer, unable to comprehend 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.

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.

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.

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.

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.

They scrutinize further: ‘Is this venerable securely stopped or insecurely stopped? 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 stopped, not insecurely stopped. The reason they don’t indulge in sensual pleasures is that they’re free of greed because greed has ended.

If others should ask that mendicant: ‘But what reasons 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 way or a bad way, some instruct a group, and some indulge in carnal pleasures, 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 stopped, not insecurely stopped. The reason I don’t indulge in sensual pleasures is that I’m free of greed because greed has ended.”’

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.’

‘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.’

‘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 that range and that territory, but I don’t identify with that.’

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!’ If others should ask that mendicant: ‘But what reasons 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!”’”

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 firm, and cannot be shifted by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. This is how to scrutinize the Realized One’s qualities. But the Realized One has already been properly searched in this way by nature.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

48. The Mendicants of Kosambi

SO I HAVE HEARD. At one time the Buddha was staying near Kosambi, in Ghosita's Monastery. Now at that time the mendicants of Kosambi were arguing, quarreling, and fighting, 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. Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was happening.

So the Buddha said to a certain monk: "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 arguing, quarreling, and fighting, 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. "What do you think, mendicants? When you're arguing, quarreling, and fighting, 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 exactly do you know and see, you foolish men, that you behave in such a way? This will be for your lasting harm and suffering."

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 possessions 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 uncorrupted, unflawed, unblemished, untainted, 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 leads one who practices 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. Of these six warm-hearted qualities, the chief is the view that is noble and emancipating, and leads one who practices 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 leads one who practices it to the complete ending of suffering. It holds and binds everything together.

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 arguing, quarreling, and fighting, 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 mind is properly disposed for awakening to the truths.' This is the first knowledge they have achieved that is noble and transcendent, and is not shared with ordinary people.

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 ...

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 ...

Furthermore, a noble disciple reflects: 'Do I have the same nature as a person accomplished in view?' And what, mendicants, is the nature of a person accomplished in view? This is the nature of a person accomplished in view. Though they may fall into a kind of offence for which rehabilitation has been laid down, they quickly disclose, clarify, and reveal 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 a person accomplished in view. Though they may still fall into a kind of offence for which rehabilitation has been laid down, they quickly reveal 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 a person accomplished in view.' This is their fourth knowledge ...

Furthermore, a noble disciple reflects: ‘Do I have the same nature as a person accomplished in view?’ And what, mendicants, is the nature of a person accomplished in view? This is the nature of a person 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 keeps the calf close as she grazes. In the same way, this is the nature of a person 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 a person accomplished in view.’ This is their fifth knowledge ...

Furthermore, a noble disciple reflects: ‘Do I have the same strength as a person accomplished in view?’ And what, mendicants, is the strength of a person accomplished in view? The strength of a person accomplished in view is that, when the teaching and training proclaimed by the Realized One are being taught, they pay heed, pay attention, engage wholeheartedly, and lend an ear. They understand: ‘I have the same strength as a person accomplished in view.’ This is their sixth knowledge ...

Furthermore, a noble disciple reflects: ‘Do I have the same strength as a person accomplished in view?’ And what, mendicants, is the strength of a person accomplished in view? The strength of a person accomplished in view is that, when the teaching and training proclaimed by the Realized One are being taught, they find joy in the meaning and the teaching, and find joy connected with the teaching. They understand: ‘I have the same strength as a person accomplished in view.’ This is the seventh knowledge they have achieved that is noble and transcendent, and is not shared with ordinary people.

When a noble disciple has these seven factors, they have properly investigated their own nature with respect to 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 were happy with what the Buddha said.

49. On the Invitation of Brahmā

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:

"At one time, mendicants, I was staying near Ukkatṭhā, in the Subhaga Forest at the root of a magnificent sal tree. Now at that time Baka the Brahmā had the following harmful misconception: 'This is permanent, this is everlasting, this is eternal, this is whole, this is imperishable. 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.' Then I knew what Baka the Brahmā was thinking. As easily as a strong person would extend or contract their arm, I vanished from the Subhaga Forest and reappeared in that Brahmā realm. Baka saw me coming off in the distance and said: 'Come, good sir! Welcome, good sir! 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 complete, this is imperishable. 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.'

When he had spoken, I said to him: 'Alas, Baka the Brahmā is lost in ignorance! Alas, Baka the Brahmā is lost in ignorance! Because what is actually impermanent, not lasting, transient, incomplete, and perishable, he says is permanent, everlasting, eternal, complete, and imperishable. 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.'

Then Māra the Wicked took possession of a member of Brahmā's retinue and said this to me: 'Mendicant, mendicant! Don't attack this one! Don't attack this one! For this is Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, 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, air, fire, creatures, gods, the Creator, and Brahmā. When their bodies broke up and their breath was cut off they were reborn in a lower realm. There have been ascetics and brahmins before you, mendicant, who praised and approved earth, water, air, fire, creatures, gods, the Creator, and Brahmā. When their bodies broke up and their breath was cut off they were reborn in a higher realm. So, mendicant, I tell you this: please, good sir, do exactly what Brahmā says. Don't go beyond the word of Brahmā. If you do, then the consequence for you will be like that of a person who, when Lady Luck approaches, wards her off with a staff, or someone who shoves away the ground as they fall down the chasm into hell. Please, dear sir, do exactly what Brahmā says. Don't go beyond the word of Brahmā. Do you not see the assembly of Brahmā gathered here?' And that is how Māra the Wicked presented the assembly of Brahmā to me as an example.

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 Brahmā, Brahmā's assembly, and Brahmā's retinue 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.'

When I had spoken, Baka the Brahmā said to me: 'But, good sir, what I say is permanent, everlasting, eternal, complete, and imperishable is in fact permanent, everlasting, eternal, complete, and imperishable. 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 self-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, vulnerable and expendable. If you attach to water ... fire ... air ... creatures ... gods ... the Creator ... Brahmā, you will lie close to me, in my domain, vulnerable and expendable.’

‘Brahmā, I too know that if I attach to earth, I will lie close to you, in your domain, vulnerable and expendable. If I attach to water ... fire ... air ... creatures ... gods ... the Creator ... Brahmā, I will lie close to you, in your domain, vulnerable and expendable. And in addition, Brahmā, I understand your range and your light: “That’s how powerful is Baka the Brahmā, how illustrious and mighty.”’

‘But in what way do you understand my range and my light?’

‘A galaxy extends a thousand times as far
as the moon and sun revolve
and the shining 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.

But there is another realm that you don’t know or see. But I know it and see it. There is the realm named after the gods of streaming radiance. 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 Brahmā, I am not your equal in knowledge, still less your inferior. Rather, I know more than you. There is the realm named after the gods replete with glory ... the realm named after the gods of abundant fruit ... the realm named after the Overlord, which you don’t know or see. But I know it and see it. So Brahmā, I am not your equal in knowledge, still less your inferior. Rather, I know more than you. Having directly known earth as earth, and having directly known that which does not fall within the scope of experience based on earth, I did not identify with earth, I did not identify regarding earth, I did not identify as earth, I

did not identify ‘earth is mine’, I did not enjoy earth. So Brahmā, I am not your equal in knowledge, still less your inferior. Rather, I know more than you. Having directly known water ... fire ... air ... creatures ... gods ... the Creator ... Brahmā ... the gods of streaming radiance ... the gods replete with glory ... the gods of abundant fruit ... the Overlord ... Having directly known all as all, and having directly known that which does not fall within the scope of experience based on all, I did not identify with all, I did not identify regarding all, I did not identify as all, I did not identify ‘all is mine’, I did not enjoy all. So Brahmā, I am not your equal in knowledge, still less your inferior. Rather, I know more than you.’

‘Well, good sir, if you have directly known that which is not within the scope of experience based on all, may your words not turn out to be void and hollow!

Consciousness that is invisible, infinite, radiant all round—that’s what is not within the scope of experience based on earth, water, fire, air, creatures, gods, the Creator, Brahmā, the gods of streaming radiance, the gods replete with glory, the gods of abundant fruit, the Overlord, and the all.

Well look now, good sir, I will vanish from you!’ ‘All right, then, Brahmā, vanish from me—if you can.’ Then Baka the Brahmā 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: ‘Well look now, Brahmā, I will vanish from you!’ ‘All right, then, good sir, vanish from me—if you can.’ Then I used my psychic power to will that my voice would extend so that Brahmā, his assembly, and his retinue would hear me, but they would not see me. And while invisible I recited this verse:

‘Seeing the danger in continued existence—
that life in any existence will cease to be—
I didn’t welcome any kind of existence,
and didn’t grasp at relishing.’

Then Brahmā, his assembly, and his retinue, their minds full of wonder and amazement, thought: ‘It’s incredible, it’s 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 down to its root.’

Then Māra the Wicked took possession of a member of Brahmā’s retinue and said this to me: ‘If such is your understanding, good sir, 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 reborn 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 reborn in a higher realm. So, mendicant, I tell you this: please, good sir, remain passive, dwelling in blissful meditation in the present life, for this is better left unsaid. Good sir, do not instruct others.’

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 compassion, but with no compassion. 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 as 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—corruptions that lead to future lives and are 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—corruptions that lead to future lives and are 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.’”

And so, because of the silencing of Māra, and because of the invitation of Brahmā, the name of this discussion is “On the Invitation of Brahmā”.

50. The Rebuke of Māra

SO I HAVE HEARD. At one time Venerable Mahāmoggallāna was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood. At that time Moggallāna was walking meditation 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, 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!"

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?"

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?'"

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 bar.

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 bar. 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. 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.

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: 'It's incredible, it's amazing! This ascetic passed away while sitting. We should cremate him.' They collected grass, wood, and cow-dung, heaped it all on Sañjīva's body, set it on fire, and left. 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: 'It's incredible, it's amazing! This ascetic passed away while sitting, and now he has come back to life!' And that's how he came to be known as Sañjīva.

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.

Then those brahmins and householders abused, attacked, harassed, and troubled the ethical mendicants of good character: 'These shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman, say, "We practice absorption! We practice absorption!" And 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, riffraff, black spawn from the feet of our Kinsman, say, "We practice absorption! We practice absorption!" And 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.

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.'

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.

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."' "

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.

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.'

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.

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. 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 his whole body, the way that elephants do, to look back, saying: 'This Māra Dūsī knows no bounds.' And with that look Māra Dūsī fell from that place and was reborn in the Great Hell.

Now that Great Hell is known by three names: 'The Six Fields of Contact' and also 'The Impaling With Spikes' and also 'Individually Painful'. Then the wardens of hell came to me and said: 'When stake meets stake in your heart, you will know that you've been roasting in hell for a thousand years.'

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 ‘coming out’. My body was in human form, but I had the head of a fish.

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 individually 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.

There are mansions that last for an aeon
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.

I’m the one who, encouraged 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.

I'm the one who shook the Palace of Victory
with his big toe
relying on 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.

I'm the one who asked Sakka
in the Palace of Victory:
'Vāsava, do you know the freedom
that comes with 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.

I'm the one who asked Brahmā
in the Hall of Justice before the assembly:
'Friend, do you still have the same view
that you had in the past?
Or do you see the radiance
transcending the Brahmā realm?'

And I'm the one to whom Brahmā
truthfully admitted his progress:
'Friend, I don't have that view
that I had in the past.

I see the radiance
transcending the Brahmā realm.
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.

I'm the one who has touched the peak of Mount Meru
using the power of meditative liberation.
I've visited the forests of the people
who dwell in the Eastern Continent.

Dark One, if you attack
a mendicant who directly knows this,
a disciple of the Buddha,
you'll fall into suffering.

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 made bad karma
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!
Forget about the Buddha, Māra!
And give up your hopes for the mendicants!"

That is how, in the Bhesekalā grove
the mendicant rebuked Māra.
That spirit, downcast,
disappeared right there!

51. With Kandaraka

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 driver's son and Kandaraka the wanderer went to see 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: "It's incredible, Master Gotama, it's amazing! How the mendicant Saṅgha has been led to practice properly by Master Gotama! All the perfected ones, the fully awakened Buddhas in the past or the future who lead the mendicant Saṅgha to practice properly will at best do so like Master Gotama does in the present."

"That's so true, Kandaraka! That's so true! All the perfected ones, the fully awakened Buddhas in the past or the future who lead the mendicant Saṅgha to practice properly will 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 own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. And in this mendicant Saṅgha there are trainee mendicants who are consistently ethical, living consistently, self-disciplined, living in a disciplined manner. 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 desire and aversion for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of the

mind—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.”

When he had spoken, Pessa said to the Buddha: “It’s incredible, sir, it’s amazing, how much the Buddha has clearly described 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 complete the procedure, 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 desire and aversion for the world. It’s incredible, sir, it’s amazing! How the Buddha knows what’s best for sentient beings, even though people continue to be so shady, rotten, and tricky. For human beings are shady, sir, while the animal is 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, employees, 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 people continue to be so shady, rotten, and tricky. For human beings are shady, sir, while the animal is obvious.”

“That’s so true, Pessa! That’s so true! For human beings are shady, while the animal is obvious. Pessa, these four people are found in the world. What four?

One person mortifies themselves, committed to the practice of mortifying themselves.

One person mortifies others, committed to the practice of mortifying others.

One person mortifies themselves and others, committed to the practice of mortifying themselves and others.

One person doesn’t mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

Which one of these four people do you like the sound of?”

“Sir, I don’t like the sound of the first three people. I only like the sound of the last person, who doesn’t mortify either themselves or others.”

“But why don’t you like the sound of those three people?” “Sir, the person 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 person. The person 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 person. The person 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 person. The person who doesn’t mortify either themselves or others—living without wishes, extinguished, cooled, experiencing bliss, having become holy in themselves—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 person. 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 driver’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.

Then, not long after he had left, the Buddha addressed the mendicants: “Mendicants, Pessa the elephant driver’s son is astute. He has great wisdom. If he had sat here a little longer so that I could have analyzed these four people 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 people in detail. The mendicants will listen and remember it.” “Well then, mendicants, listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

“And what person mortifies themselves, committed to the practice of mortifying themselves? It’s when someone goes naked, ignoring conventions. They lick their hands, and don’t come or wait when asked. 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 has a man in her home; or where there’s a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer. 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, refusing 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 committed to the practice of immersion in water three times a day, including the evening. And so they live committed to practicing these various ways of mortifying and tormenting the body. This is called a person who mortifies themselves, being committed to the practice of mortifying themselves.

And what person mortifies others, committed to the practice of mortifying others? It's when a person 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 a person who mortifies others, being committed to the practice of mortifying others.

And what person mortifies themselves and others, being committed to the practice of mortifying themselves and others? It's when a person is an anointed king or a well-to-do brahmin. He has a new temple built to the east of the city. 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 temple 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 offered to the flames. The calf feeds on the remainder. 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, employees, and workers do their jobs under threat of punishment and danger, weeping with tearful faces. This is called a person who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

And what person doesn’t mortify either themselves or others, but lives without wishes, extinguished, cooled, experiencing bliss, having become holy in themselves? 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 who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras and Brahmās, 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 some clan. They gain faith in the Realized One, and reflect: ‘Living in a house is cramped and dirty, but the life of one 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 compassion 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 celibate, set apart, avoiding the common practice of sex. They give up lying. They speak the truth and stick to the truth. They’re honest and trustworthy, and don’t trick the world with their words. They give up divisive speech. 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, supporting unity, 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, lovely, 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 avoid injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They avoid dancing, singing, music, and seeing shows. They avoid beautifying and adorning themselves with garlands, perfumes, and makeup. They avoid high and luxurious beds. They avoid receiving gold and money, 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 avoid running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

They're content with robes to look after the body and alms-food 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 alms-food to look after the belly. Wherever they go, they set out taking only these things. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

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 desire and aversion 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 a thought 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 desire and aversion 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.

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.

When they have this noble spectrum of 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 alms-round, sit down cross-legged with their body straight, and establish mindfulness right there. Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire. Giving up ill will, they meditate with a mind rid of ill will, full of compassion 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 peaceful inside, 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.

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 confidence, and unified mind, 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, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

When their mind has become immersed in samādhi like this—purified, bright, spotless, rid of taints, 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 evolving, many eons of the world contracting and evolving. 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.

When their mind has become immersed in samādhi like this—purified, bright, spotless, rid of taints, 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 are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re 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 spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re 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 are reborn according to their deeds.

When their mind has become immersed in samādhi like this—purified, bright, spotless, rid of taints, 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 no return to any state of existence.' This is called a person who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

52. The Man from the City of Aṭṭhaka

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 from the city of Aṭṭhaka had arrived at Pāṭaliputta on some business.

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.”

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:

“Sir, 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?”

“There is, householder.”

“And what is that one thing?”

“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.

Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ...

third absorption ...

fourth absorption ...

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.’ ...

Furthermore, a mendicant meditates spreading a heart full of compassion ... rejoicing ... equanimity ...

Furthermore, householder, a mendicant, going totally beyond perceptions of form, with the ending 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.’ ...

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. ...

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.”

When he said this, the householder Dasama said to Venerable Ānanda: “Sir, suppose a person was looking for an entrance to a hidden treasure. And all at once they’d come across eleven entrances! In the same way, I was searching for the door to the deathless. And all at once I got to hear of eleven doors to the deathless. 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 the deathless. Sir, those who follow other paths seek a fee for the teacher. Why shouldn’t I make an offering to Venerable Ānanda?”

Then the householder Dasama, having assembled the Saṅgha from Vesālī and Pāṭaliputta, served and satisfied them with his own hands with a variety of delicious 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.

53. A Trainee

SO I HAVE HEARD. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. 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 person 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 person 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.” The Buddha consented in silence. Then, knowing that the Buddha had accepted, 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 a 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.” 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. The Buddha spent most 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.

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 the present life that belong to the higher mind—when they want, without trouble or difficulty.

And how is a noble disciple accomplished in ethics? It's when a noble disciple is ethical, restrained in the monastic code, and has appropriate behavior and means of collecting alms. Seeing danger in the slightest flaw, they keep the rules they've undertaken. That's how a noble disciple is ethical.

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 desire and aversion 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 a thought 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 desire and aversion 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.

And how does a noble disciple eat in moderation? It's when a noble disciple reflects properly on the food that they eat: ‘Not for fun, indulgence, adornment, or decoration, but only to continue and sustain this body, avoid harm, and support spiritual practice. So that I will put an end to old discomfort and not give rise to new discomfort, and so that I will keep on living blamelessly and at ease.’ That's how a noble disciple eats in moderation.

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 evening, they continue to practice walking and sitting meditation. In the middle of the night, 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 part of the night, 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.

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 who wish to train, teacher of gods and humans, awakened, blessed.' 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. 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. 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, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. They live with energy roused up for giving up unskillful qualities and gaining skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They're mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. 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.

And how does a noble disciple get the four absorptions—blissful meditations in the present 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 the present life that belong to the higher mind—when they want, without trouble or difficulty.

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 the present 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. 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.

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 evolving, many eons of the world contracting and evolving. ... 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.

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 are reborn according to their deeds. This is their second breaking out, like a chick from an eggshell.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is their third breaking out, like a chick from an eggshell.

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.

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 in this very life due to the ending of defilements.

This noble disciple is said to be 'accomplished in knowledge', and also 'accomplished in conduct', and also 'accomplished in knowledge and conduct'.

And Brahmā Sanañkumāra also spoke this verse:

'The aristocrat is best of those people
who take clan as the standard.
But one accomplished in knowledge and conduct
is best of gods and humans.'

And that verse was well sung by Brahmā Sanañkumāra, not poorly sung; well spoken, not poorly spoken, beneficial, not harmful, and it was approved by the Buddha."

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."

This is what Venerable Ānanda said, and the teacher approved. Satisfied, the Sakyans of Kapilavatthu were happy with what Venerable Ānanda said.

54. With Potaliya the Wanderer

SO I HAVE HEARD. At one time the Buddha was staying in the land of the Northern Āpaṇas, near the town of theirs named Āpaṇa. 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 alms-round, 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 for the day's meditation. Potaliya the householder also approached that forest grove while going for a walk. He was well dressed in a cloak and sarong, 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: "Master 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." "Master Gotama, it's because I have refused all work and cut off all judgments." "Householder, in what way have you refused all work and cut off all judgments?" "Master 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 refused all work and cut off all judgments." "The cutting off of judgments as you describe it is one thing, householder, but the cutting off of judgments in the noble one's

training is quite different.” “But what, sir, is cutting off of judgments in the noble one’s training? Sir, please teach me this.” “Well then, householder, listen and pay close attention, I will speak.” “Yes, sir,” said Potaliya.

The Buddha said this: “Householder, these eight things lead to the cutting off of judgments 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. Divisive speech should be given up, relying on speech that isn’t divisive. 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 judgments in the noble one’s training.” “Sir, please teach me these eight things in detail out of compassion.” “Well then, householder, listen and pay close attention, I will speak.” “Yes, sir,” said Potaliya. The Buddha said this:

“‘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.

‘Stealing ...

lying ...

divisive speech ...

greed and lust ...

blaming and insulting ...

anger and distress ...

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.

These are the eight things—stated in brief and analyzed in detail—that lead to the cutting off of judgments in the noble one’s training. But just this much does not constitute the cutting off of judgments in each and every respect in the noble one’s training.”

“But, sir, how is there the cutting off of judgments in each and every respect in the noble one’s training? Sir, please teach me this.” “Well then, householder, listen and pay close attention, I will speak.” “Yes, sir,” said Potaliya. The Buddha said this:

1. *The Dangers of Sensual Pleasures*

“Householder, suppose a dog weak with hunger was hanging around a butcher’s shop. Then an expert 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 proper understanding, they reject equanimity based on diversity and develop only the equanimity based on unity, where all kinds of grasping to the world’s carnal delights cease without anything left over.

Suppose a vulture or a crow or a hawk was to grab a piece of flesh 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 piece of flesh, wouldn’t that result in death or deadly suffering for them?”

“Yes, sir.” ...

“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 limb, resulting in death or deadly suffering for them?”

“Yes, sir.” ...

“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. Then two strong men would grab them by the arms and drag them towards 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.’” ...

“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.

...

Suppose a man had borrowed some goods—a gentleman’s carriage and fine jewelled 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.” ...

“Suppose there was a dark 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 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 proper understanding, they reject equanimity based on diversity and develop only the equanimity based on unity, where all kinds of grasping to the world's carnal delights cease without anything left over.

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 evolving, many eons of the world contracting and evolving. ... They recollect their many kinds of past lives, with features and details.

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 are reborn according to their deeds.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. That's how there is the cutting off of judgments in each and every respect in the noble one's training.

What do you think, householder? Do you regard yourself as having cut off judgments in a way comparable to the cutting off of judgments in each and every respect in the noble one's training?" "Who am I compared to one who has cut off judgments 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 paths 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 paths 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! 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 good

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.”

55. With Jīvaka

SO I HAVE HEARD. At one time the Buddha was staying near Rājagaha in the Mango Grove of Jīvaka Komārabhacca. Then Jīvaka went up to the Buddha, bowed, sat down to one side, and said to the Buddha: “Sir, I have heard this: ‘They slaughter living creatures specially for the ascetic Gotama. The ascetic Gotama knowingly eats meat prepared on purpose for him: this is a deed he caused.’ I trust that 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 rebuke and criticism?”

“Jīvaka, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue. For three reasons I say ‘meat may not be eaten’: it’s seen, heard, or suspected. These are three reasons I say ‘meat may not be eaten’. For three reasons I say ‘meat may be eaten’: it’s not seen, heard, or suspected. These are three reasons I say ‘meat may be eaten’.

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 alms-food. It never occurs to them: ‘It’s so good that this householder serves me with delicious alms-food! I hope they serve me with such delicious alms-food

in the future!’ They don’t think that. They eat that alms-food untied, unstupefied, 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?”

“Yes, sir. Sir, I have heard that Brahmā 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 acknowledge it.” “That’s exactly what I was referring to.”

“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 alms-food. It never occurs to them: ‘It’s so good that this householder serves me with delicious alms-food! I hope they serve me with such delicious alms-food in the future!’ They don’t think that. They eat that alms-food untied, unstupefied, 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?”

“Yes, sir. Sir, I have heard that Brahmā 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, negativity, or repulsion 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 acknowledge it.” “That’s exactly what I was referring to.”

“Jīvaka, anyone who slaughters a living creature specially for the Realized One or the Realized One’s disciple makes much bad karma 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 provide 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 makes much bad karma for five reasons.”

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.”

56. With Upāli

SO I HAVE HEARD. At one time the Buddha was staying near Nālandā in Pāvārika's mango grove. At that time Nigaṇṭha Nātaputta was residing at Nālandā together with a large assembly of Jain ascetics. Then the Jain ascetic Dīgha Tapassī wandered for alms in Nālandā. After the meal, on his return from alms-round, 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." 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 Nigaṇṭha Nātaputta describe for performing bad deeds?"

"Reverend Gotama, Nigaṇṭha Nātaputta doesn't usually speak in terms of 'deeds'. He usually speaks in terms of 'rods'."

"Then how many kinds of rod does Nigaṇṭha Nātaputta describe for performing bad deeds?"

"Nigaṇṭha Nātaputta 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 Nigaṇṭha Nātaputta describe as being the most blameworthy for performing bad deeds: the physical rod, the verbal rod, or the mental rod?"

“Nigaṇṭha Nātaputta 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.

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 got up from his seat and went to see Nigaṇṭha Nātaputta.

Now at that time Nigaṇṭha Nātaputta was sitting together with a large assembly of laypeople of Bālaka headed by Upāli. Nigaṇṭha Nātaputta 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 Nigaṇṭha Nātaputta of all they had discussed. When he had spoken, Nigaṇṭha said to him: “Good, good, Tapassī! Dīgha Tapassī has answered the ascetic Gotama like an educated disciple who rightly understands their teacher’s instructions. For how impressive is the measly mental rod when compared with the substantial physical rod? Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

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 an educated disciple who rightly understands their teacher’s instructions. For how impressive is the measly mental rod when compared with the substantial 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 drag a fleecy sheep 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 ear-washing with the ascetic Gotama, like a sixty year old elephant would plunge into a deep lotus pond and play a game of ear-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."

When he said this, Dīgha Tapassī said to Nigaṇṭha Nātaputta: "Sir, I don't think it's a good idea for the householder Upāli to rebut the ascetic Gotama's doctrine. For the ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths." "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." For a second time ... and a third time, Dīgha Tapassī said to Nigaṇṭha Nātaputta: "Sir, I don't think it's a good idea for the householder Upāli to rebut the ascetic Gotama's doctrine. For the ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths." "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 Nigaṇṭha Nātaputta. He got up 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.

When he said this, the householder Upāli said to him: “Good, sir, well done by Tapassī! The honorable Tapassī has answered the ascetic Gotama like an educated disciple who rightly understands their teacher’s instructions. For how impressive is the measly mental rod when compared with the substantial 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.”

“What do you think, householder? Take a Jain ascetic who is sick, suffering, gravely ill. They reject cold water and use only hot water. Not getting cold water, they might die. Now, where does Nigaṇṭha Nātaputta 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.”

“What do you think, householder? Take a Jain ascetic who is restrained in the fourfold restraint: obstructed by all water, devoted to all water, shaking off all water, pervaded by all water. When going out and coming back they accidentally injure many little creatures. Now, what result does Nigaṇṭha Nātaputta say they would incur?”

“Sir, Nigaṇṭha Nātaputta says that unintentional acts are not very blameworthy.”

“But if they are intentional?”

“Then they are very blameworthy.”

“But where does Nigaṇṭha Nātaputta 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.”

“What do you think, householder? Is this Nālandā successful and prosperous 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 moment I will reduce all the living creatures within the bounds of Nālandā 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 Nālandā 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 Nālandās to ashes with a single malevolent act of will. How impressive is one measly Nālandā?”

“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.”

“What have you heard?”

“I heard that it was because of a malevolent act of will by hermits 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.”

“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 good 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.”

“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 paths 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.”

“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.”

Then the Buddha taught the householder Upāli step by step, with a talk on giving, ethical conduct, and heaven. He explained 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, joyful, and confident he explained 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 has a beginning has an end.” 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.”

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 alms-food, wait here, they will bring it to you.'" "Yes, sir," replied the gatekeeper.

Dīgha Tapassī heard that Upāli had become a disciple of the ascetic Gotama. He went to Nigaṇṭha Nātaputta 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 Nigaṇṭha Nātaputta: "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."

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 alms-food, wait here, they will bring it to you." Saying, "No, mister, I do not require alms-food," he turned back and went to Nigaṇṭha Nātaputta 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 a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths. The householder Upāli has been converted by the ascetic Gotama's conversion magic!" "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 Nigaṇṭha Nātaputta: "It's 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."

Then Nigaṇṭha Nātaputta 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 alms-food, wait here, they will bring it to you.' "Well then, my good gatekeeper, go to Upāli and say: 'Sir, Nigaṇṭha Nātaputta 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."

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 Nigaṇṭha Nātaputta and say to him: 'Sir, Upāli says you may enter if you wish.'" "Yes, sir," replied the gatekeeper. He went to Nigaṇṭha Nātaputta and relayed what was said. Then Nigaṇṭha Nātaputta went to the hall of the middle gate together with a large following of Jain ascetics. Previously, when Upāli saw Nigaṇṭha Nātaputta coming, he would go out to greet him and, having wiped off the highest and finest seat with his upper robe, he would put his arms around him and sit him down. But today, having seated himself on the highest and finest seat, he said to Nigaṇṭha Nātaputta: "There are seats, sir. Please sit if you wish." When he said this, Nigaṇṭha Nātaputta 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 balls, 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 magic!"

"Sir, this conversion magic is excellent. This conversion magic 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, merchants, and workers were to be converted by this, it would be for their lasting welfare and happiness. If the whole world—with its

gods, Māras and Brahmās, 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.

Once upon a time there was an old brahmin, elderly and senior. His wife was a young brahmin lady who was pregnant and approaching the time for giving 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, and 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 infatuation with 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: “Mister 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 infatuation with the brahmin lady, took the monkey to Rattapāṇi the dyer and said: ‘Mister 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 withstand 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 withstand being scrutinized or pressed.

Then some time later that brahmin took a new pair of garments to Rattapāṇi the dyer and said: ‘Mister 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 withstand 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 withstand being scrutinized and pressed.”

“Householder, the king and his retinue know you as a disciple of Nigaṇṭha Nātaputta. Whose disciple should we remember you as?” When he had spoken, the householder Upāli got up from his seat, arranged his robe over one shoulder, raised his joined palms in the direction of the Buddha, and said to Nigaṇṭha Nātaputta: “Well then, sir, hear whose disciple I am:

The wise one, free of delusion,
rid of barrenness, victor in battle;
he’s untroubled and so even-minded,
with the virtue of an elder and the wisdom of a saint,
stainless 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 human,
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 chief bull, immeasurable,
profound, sagacious;
he is the builder of sanctuary, knowledgeable,
firm in principle and restrained;
he has got over clinging 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 dialogue and cleansed,
with banner put down, desireless;
he's tamed, and doesn't proliferate:
he is the Buddha, and I am his disciple.

He is the seventh sage, free of deceit,
with three knowledges, he has attained to holiness,
he has bathed, he knows philology,
he's tranquil, he understands what is known;
he crushes resistance, he is the lord:
he is the Buddha, and I am his disciple.

The noble one, self-developed,
he has attained the goal and explains it;
he is mindful, discerning,
neither leaning forward nor pulling back,
he's still, attained to mastery:
he is the Buddha, and I am his disciple.

He has risen up, he practices absorption,
not following inner thoughts, 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, unequaled,
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.”

“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. An expert 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?” Then, unable to bear this honor paid to the Buddha, Nigaṇṭha Nātaputta spewed hot blood from his mouth there and then.

57. The Ascetic Who Behaved Like a Dog

SO I HAVE HEARD. At one time the Buddha was staying in the land of the Koliyans, where they have a town named Haliddavasana. Then Puṇṇa Koliyaputta, who had taken a vow to behave like a cow, and Seniya, a naked ascetic who had taken a vow to behave like a dog, went to see 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 dog 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?” “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 dog 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. 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 mortification or spiritual life, 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.” 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.’” “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 has taken a vow to behave like a cow. 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 has taken a vow to behave like a cow. 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. 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 mortification or spiritual life, 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.” 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.’” “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 pay close attention, I will speak.” “Yes, sir,” he replied. The Buddha said this:

“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.

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 touch them. Touched by hurtful contacts, they experience hurtful feelings that are exclusively 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 affect you. This is why I say that sentient beings are heirs to their deeds. These are called dark deeds with dark results.

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 touch them. Touched by pleasing contacts, they experience pleasing feelings that are exclusively happy—like the gods replete with glory. This is how a being is born from a being. For your deeds determine your rebirth, and when you're reborn contacts affect you. This is why I say that sentient beings are heirs to their deeds. These are called bright deeds with bright results.

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 touch 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 affect 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.

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.”

When he had spoken, Punṇa Koliyaputta the observer of cow behavior 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.” And Seniya the naked dog 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?” “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 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 dog 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 end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families 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 no return to any state of existence.” And Venerable Seniya became one of the perfected.

58. With Prince Abhaya

SO I HAVE HEARD. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Prince Abhaya went up to Nigaṇṭha Nātaputta, bowed, and sat down to one side. Nigaṇṭha Nātaputta said to him: "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, might the Realized One utter speech that is disliked by others?' When he's asked this, if he answers: 'He might, prince,' say this to him: 'Then, sir, what exactly is the difference between you and an ordinary person? For even an ordinary person might utter speech that is disliked by others.' But if he answers: 'He would not, prince,' say this to him: 'Then, sir, why exactly 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." "Yes, sir," replied Abhaya. He got up from his seat, bowed, and respectfully circled Nigaṇṭha Nātaputta, 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, may the Buddha please accept tomorrow's meal from me, together with three other monks." The Buddha consented in silence. Then, knowing that the Buddha had accepted, Abhaya got up 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 a variety of delicious foods. When the Buddha had eaten and washed his hand and bowl, Abhaya took a low seat, sat to one side,

and said to him: "Sir, might the Realized One utter speech that is disliked by others?" "This is no simple matter, 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.

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 nurse's negligence—your boy was 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 hold 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 compassion for the boy, sir." "In the same way, prince, the Realized One does not utter speech that he knows to be untrue, false, and harmful, and which is disliked by others. The Realized One does not utter speech that he knows to be true and substantive, 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, substantive, and beneficial, but which is disliked by others. The Realized One does not utter speech that he knows to be untrue, false, and harmful, but which is liked by others. The Realized One does not utter speech that he knows to be true and substantive, 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, substantive, and beneficial, and which is liked by others. Why is that? Because the Realized One has compassion for sentient beings."

"Sir, there are clever 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 appear to you on the spot?"

"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 parts are well-known to me. The answer just appears to me on the spot.”

“In the same way, when clever aristocrats, brahmins, householders, or ascetics come to see me with a question already planned, the answer just appears to me on the spot. Why is that? Because the Realized One has clearly comprehended the principle of the teachings, so that the answer just appears to him on the spot.”

When he had spoken, Prince Abhaya said to the Buddha: “Excellent, sir! Excellent! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

59. The Many Kinds of Feeling

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then the master builder 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?” “Master builder, 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.”

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.”

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.

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: “Ānanda, the explanation by the mendicant Udāyī, which the master builder 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 argue, quarrel, and fight, 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.

There are these five kinds of sensual stimulation. What five? Sights known by the eye that 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 that 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.

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, 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.

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 confidence, and unified mind, without placing the mind and keeping it connected. ...

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, personally experiencing the bliss of which the noble ones declare, 'Equaninuous and mindful, one meditates in bliss.' ...

There is another pleasure that is finer than that. And what is that pleasure? It's when, 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. ...

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 ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. ...

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. ...

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. ...

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.

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.

It's possible that wanderers who follow other paths 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 who follow other paths 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's found, and in whatever context.'"

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

60. Guaranteed

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. 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 who wish to train, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras and Brahmās, 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 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 joined palms toward the Buddha, some announced their name and clan, while some kept silent. The Buddha said to them:

“So, householders, is there some other 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 guaranteed teaching. For when the guaranteed teaching is undertaken, it will be for your lasting welfare and happiness. And what is the guaranteed teaching?

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 obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’ 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 is obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and 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.”

“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 reject 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, depravity, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation. 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 thought. 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 convincing another that there is no other world they are convincing 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 wrong view gives rise to these many bad, unskillful qualities—wrong view, wrong thought, wrong speech, contradicting the noble ones, convincing others to accept untrue teachings, and glorifying oneself and putting others down.

A sensible person reflects on this matter in this way: ‘If there is no other world, when this individual’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's assume that those who say that there is no other world are correct. Regardless, that individual is still criticized by sensible people in the present life as being an immoral individual of wrong view, a nihilist.' But if there really is another world, they lose on both counts. For they are criticized by sensible people in the present 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 guaranteed teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

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 reject 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, depravity, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation. 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 thought. 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 convincing another that there is another world they are convincing 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 right view gives rise to these many skillful qualities—right view, right thought, right speech, not contradicting the noble ones, convincing others to accept true teachings, and not glorifying oneself or putting others down.

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's assume that those who say that there is no other world are correct. Regardless, that individual is still praised by sensible people in the present life as being a moral individual of right view, who affirms a positive teaching.' So if there really is another world, they win on both counts. For they are praised by sensible people in the present 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 guaranteed teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

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.’ 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.”

“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 reject 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, depravity, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation. 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 thought. 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 convincing another that action is ineffective they are convincing 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 wrong view gives rise to these many bad, unskillful qualities—wrong view, wrong thought, wrong speech, contradicting the noble ones, convincing others to accept untrue teachings, and glorifying oneself and putting others down.

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’s assume that those who say that there is no effective action are correct. Regardless, that individual is still criticized by sensible people in the present life as being an immoral individual of wrong view, one who denies the efficacy of action.’ But if there really is effective action, they lose on both counts. For they are criticized by sensible people in the present 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 guaranteed teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

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 reject 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, depravity, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation. 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 thought. 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 convincing another that action is effective they are convincing 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 right view gives rise to these many skillful qualities—right view, right thought, right speech, not contradicting the noble ones, convincing others to accept true teachings, and not glorifying oneself or putting others down.

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's assume that those who say that there is no effective action are correct. Regardless, that individual is still praised by sensible people in the present life as being a moral individual of right view, who affirms the efficacy of action.' So if there really is effective action, they win on both counts. For they are praised by sensible people in the present 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 guaranteed teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

There are some ascetics and brahmins who have this doctrine and view: 'There is no cause or condition for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There's no cause or condition for the purification of sentient beings. Sentient beings are purified without cause or reason. There is no power, no energy, no manly 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.' And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: 'There is a cause and condition for the corruption of sentient beings. Sentient beings are corrupted with cause and reason. There is a cause and condition for the purification of sentient beings. Sentient beings are purified with cause and reason. There is power,

energy, manly 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.”

“Since this is so, consider those ascetics and brahmins whose view is that there’s no cause or condition for the corruption of sentient beings, etc. You can expect that they will reject 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, depravity, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation. 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 thought. 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 convincing another that there is no causality they are convincing 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 wrong view gives rise to these many bad, unskillful qualities—wrong view, wrong thought, wrong speech, contradicting the noble ones, convincing others to accept untrue teachings, and glorifying oneself and putting others down.

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’s assume that those who say that there is no causality are correct. Regardless, that individual is still criticized by sensible people in the present life as being an immoral individual of wrong view, one who denies causality.’ But if there really is causality, they lose on both counts. For they are criticized by sensible people in the present 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 guaranteed

teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

Since this is so, consider those ascetics and brahmins whose view is that there is a cause and condition for the corruption of sentient beings, etc. You can expect that they will reject 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, depravity, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation. 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 thought. 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 convincing another that there is causality they are convincing 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 right view gives rise to these many skillful qualities—right view, right thought, right speech, not contradicting the noble ones, convincing others to accept true teachings, and not glorifying oneself or putting others down.

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's assume that those who say that there is no causality are correct. Regardless, that individual is still praised by sensible people in the present life as being a moral individual of right view, who affirms causality.' So if there really is causality, they win on both counts. For they are praised by sensible people in the present 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 guaranteed teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

There are some ascetics and brahmins who have this doctrine and view: 'There are no totally formless states of meditation.' 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."

"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, other ideas are stupid." If those ascetics and brahmins who say that there are no totally formless meditations are correct, it is possible that I will be guaranteed rebirth among the gods who possess form and made of mind. If those ascetics and brahmins who say that there are totally formless meditations are correct, it is possible that I will be guaranteed rebirth 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 fights, accusations, divisive speech, 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.

There are some ascetics and brahmins who have this doctrine and view: 'There is no such thing as the total cessation of future lives.' And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: 'There is such a thing as the total cessation of future lives.' What do you think, householders? Don't these doctrines directly contradict each other?" "Yes, sir."

"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 future lives, but I have not seen that. Some ascetics and brahmins say that there is such a thing as the total cessation of future lives, 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, other ideas are stupid." If those ascetics and brahmins who say that there is no such thing as the total cessation of future lives are correct, it is possible that I will be guaranteed rebirth 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 future lives are correct, it is possible that I will be extinguished in the present life. The view of those ascetics and brahmins who say that there is no such thing as the total cessation of future lives is

close to greed, approving, attachment, and grasping. The view of those ascetics and brahmins who say that there is such a thing as the total cessation of future lives is close to non-greed, non-approving, non-attachment, and non-grasping.’ Reflecting like this, they simply practice for disillusionment, dispassion, and cessation regarding future lives.

Householders, these four people are found in the world. What four?

One person mortifies themselves, committed to the practice of mortifying themselves.

One person mortifies others, committed to the practice of mortifying others.

One person mortifies themselves and others, committed to the practice of mortifying themselves and others.

One person doesn’t mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

And what person mortifies themselves, committed to the practice of mortifying themselves? It’s when someone goes naked, ignoring conventions. ... And so they live committed to practicing these various ways of mortifying and tormenting the body. This is called a person who mortifies themselves, being committed to the practice of mortifying themselves.

And what person mortifies others, committed to the practice of mortifying others? It’s when a person 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 a person who mortifies others, being committed to the practice of mortifying others.

And what person mortifies themselves and others, being committed to the practice of mortifying themselves and others? It’s when a person is an anointed king or a well-to-do brahmin. ... His bondservants, servants, and workers do their jobs under threat of punishment and danger, weeping, with tearful faces. This is called a person who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

And what person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others, living without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves? 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.

When their mind has become immersed in samādhi like this—purified, bright, spotless, rid of taints, 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, spotless, rid of taints, 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 are reborn according to their deeds. When their mind has become immersed in samādhi like this—purified, bright, spotless, rid of taints, 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 no return to any state of existence.' This is called a person who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves."

When he had spoken, the brahmins and householders of Sālā said to the Buddha: “Excellent, Master 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 good eyes can see what’s there, Master Gotama has made the teaching clear in many ways. We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

61. Advice to Rāhula at Ambalaṭṭhika

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 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 on the seat spread out, and washed his feet. Rāhula bowed to the Buddha and sat down to one side.

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." Then the Buddha, tossing away what little water was left in the pot, addressed Rāhula: "Do you see this little bit of water that was tossed away?" "Yes, sir." "That's how the ascetic's nature is tossed away in those who are not ashamed to tell a deliberate lie." Then the Buddha, turning the pot upside down, addressed 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." Then the Buddha, turning the pot right side up, addressed Rāhula: "Do you see how this pot is vacant and empty?" "Yes, sir." "That's how vacant and empty the ascetic's nature is in those who are not ashamed to tell a deliberate lie. Suppose there was a royal bull elephant with tusks like plows, 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 fully dedicated 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 fully dedicated 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.’

What do you think, Rāhula? What is the purpose of a mirror?”

“It’s for reflection, sir.”

“In the same way, deeds of body, speech, and mind should be done only after repeated reflection. When you want to act with the body, you should reflect 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 reflecting 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 reflecting 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.

While you are acting with the body, you should reflect 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 reflecting 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 reflecting 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.

After you have acted with the body, you should reflect 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 reflecting 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 reflecting 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.

When you want to act with speech, you should reflect on that same deed: ‘Does this act of speech that I want to do lead to hurting myself, hurting others, or hurting both?’ ...

If, while reflecting 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 reflecting 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.

When you want to act with the mind, you should reflect on that same deed: ‘Does this act of mind that I want to do lead to hurting myself, hurting others, or hurting both?’ ...

If, while reflecting 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 reflecting 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.

All the ascetics and brahmins of the past, future, and present who purify their physical, verbal, and mental actions do so after repeated reflection. So Rāhula, you should train yourself like this: ‘I will purify my physical, verbal, and mental actions after repeated reflection.’”

That is what the Buddha said. Satisfied, Venerable Rāhula was happy with what the Buddha said.

62. The Longer Advice to Rāhula

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattthī for alms. And Venerable Rāhula also robed up and followed behind the Buddha. 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; coarse or fine; 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.” Then Rāhula thought: “Who would go to the village for alms today after being advised directly by the Buddha?” Turning back, he sat down at the root of a certain tree cross-legged, with his body straight, and established mindfulness right there. 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.”

Then in the late afternoon, Rāhula came out of retreat, went to the Buddha, bowed, sat down to one side, and said to him: “Sir, how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?” “Rāhula, the interior earth element is said to be anything hard, solid, and organic that’s internal, pertaining to an individual. 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 hard, solid, and organic that’s internal, pertaining to an individual. 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 proper understanding like this: ‘This is not mine, I am not this, this is not my

self.’ When you really see with proper understanding, you reject the earth element, detaching the mind from the earth element.

And what is the water element? The water element may be interior or exterior. And what is the interior water element? Anything that’s water, watery, and organic that’s internal, pertaining to an individual. This includes: bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else that’s water, watery, and organic that’s internal, pertaining to an individual. 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 proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you really see with proper understanding, you reject the water element, detaching the mind from the water element.

And what is the fire element? The fire element may be interior or exterior. And what is the interior fire element? Anything that’s fire, fiery, and organic that’s internal, pertaining to an individual. 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 that’s fire, fiery, and organic that’s internal, pertaining to an individual. 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 proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you really see with proper understanding, you reject the fire element, detaching the mind from the fire element.

And what is the air element? The air element may be interior or exterior. And what is the interior air element? Anything that’s wind, windy, and organic that’s internal, pertaining to an individual. 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 that’s air, airy, and organic that’s internal, pertaining to an individual. 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 proper understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you really see with proper understanding, you reject the air element, detaching the mind from the air element.

And what is the space element? The space element may be interior or exterior. And what is the interior space element? Anything that's space, spacious, and organic that's internal, pertaining to an individual. 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. 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 proper understanding like this: 'This is not mine, I am not this, this is not my self.' When you really see with proper understanding, you reject the space element, detaching the mind from the space element.

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.

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.

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.

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.

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.

Meditate on love. For when you meditate on love any ill will will be given up. Meditate on compassion. For when you meditate on compassion any cruelty will be given up. Meditate on rejoicing. For when you meditate on rejoicing any negativity will be given up. Meditate on equanimity. For when you meditate on equanimity any repulsion will be given up. Meditate on ugliness. For when you meditate on ugliness any lust will be given up. Meditate on impermanence. For when you meditate on impermanence any conceit ‘I am’ will be given up.

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? 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, with their body straight, and establishes mindfulness right there. Just mindful, they breath in. Mindful, they breath out.

When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’ They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body. They practice breathing in stilling the body’s motion. They practice breathing out stilling the body’s motion.

They practice breathing in experiencing rapture. They practice breathing out experiencing rapture. They practice breathing in experiencing bliss. They practice breathing out experiencing bliss. They practice breathing in experiencing these emotions. They practice breathing out experiencing these emotions. They practice breathing in stilling these emotions. They practice breathing out stilling these emotions.

They practice breathing in experiencing the mind. They practice breathing out experiencing the mind. They practice breathing in gladdening the mind. They practice breathing out gladdening the mind. They practice breathing in immersing the mind. They practice breathing out immersing the mind. They practice breathing in freeing the mind. They practice breathing out freeing the mind.

They practice breathing in observing impermanence. They practice breathing out observing impermanence. They practice breathing in observing fading away. They practice breathing out observing fading away. They practice breathing in observing cessation. They practice breathing out observing cessation. They practice breathing in observing letting go. They practice breathing out observing letting go.

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 when the final breaths in and out cease, they are known, not unknown.”

That is what the Buddha said. Satisfied, Venerable Rāhula was happy with what the Buddha said.

63. The Shorter Discourse With Mālunkya

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then as Venerable Mālunkya 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 refused to comment on them. For example: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist. The Buddha does not give me a straight answer on these points. I don't approve of 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 live the spiritual life under him. If he does not give me a straight answer on any of these points, I will reject the training and return to a lesser life."

Then in the late afternoon, Mālunkya 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 world is eternal, please tell me. If you know that the world is not eternal, tell me. If you don't know whether the world is eternal or not, then it is straightforward to simply say: 'I neither know nor see.' If you know that the world is finite, or infinite; that the soul and the body are the same thing, or they are different things; that after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist, please tell me. If you don't know any of these things, then it is straightforward to simply say: 'I neither know nor see.'"

“What, Māluṅkyaputta, did I ever say to you: ‘Come, Māluṅkyaputta, live 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 live 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, Māluṅkyaputta, live the spiritual life under me, and I will declare these things to you.’ And you never said to me: ‘Sir, I will live the spiritual life under the Buddha, and the Buddha will declare these things to me.’ In that case, you foolish man, are you really in a position to be abandoning anything?”

Suppose someone were to say this: ‘I will not live the spiritual life under the Buddha until the Buddha declares to me that the world is eternal, or that the world is not eternal ... or that after death a Realized One neither exists nor doesn’t exist.’ That would still remain undeclared by the Realized One, and meanwhile that person would die. Suppose a man was struck by an arrow thickly smeared with poison. His friends and colleagues, relatives and kin would get a field surgeon to treat him. But the man would say: ‘I won’t pull out this arrow as long as I don’t know whether the man who wounded me was an aristocrat, a brahmin, a merchant, or a worker.’ He’d say: ‘I won’t pull out 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 tawny; and what village, town, or city he comes from. I won’t pull out this arrow as long as I don’t know whether the bow that wounded me is made of wood or cane; 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 swamp deer, or a gibbon; 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 live the spiritual life under the Buddha until the Buddha declares

to me that the world is eternal, or that the world is not eternal ... or that after death a Realized One neither exists nor doesn't exist.' That would still remain undeclared by the Realized One, and meanwhile that person would die.

It's not true that if there were the view 'the world is eternal' there would be the living of the spiritual life. It's not true that if there were the view 'the world is not eternal' there would be the living of the spiritual life. When there is the view that the world is eternal or that the world 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 world is finite' ... 'the world is infinite' ... 'the soul and the body are the same thing' ... 'the soul and the body are different things' ... 'a Realized One exists after death' ... 'a Realized One doesn't exist after death' ... 'a Realized One both exists and doesn't exist after death' ... 'a Realized One neither exists nor doesn't exist 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.

So, Mālunkyaputta, 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 world is eternal,' 'the world is not eternal,' 'the world is finite,' 'the world is infinite,' 'the soul and the body are the same thing,' 'the soul and the body are different things,' 'a Realized One exists after death,' 'a Realized One doesn't exist after death,' 'a Realized One both exists and doesn't exist after death,' 'a Realized One neither exists nor doesn't exist after death.' 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. 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.' 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, Mālun̄kyaputta, 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 Mālun̄kyaputta was happy with what the Buddha said.

64. The Longer Discourse With Mālunkya

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: "Mendicants, do you remember the five lower fetters that I taught?"

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: identity 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."

"Who on earth do you remember being taught the five lower fetters in that way? Wouldn't the wanderers who follow other paths fault you using the simile of the infant? For a little baby doesn't even have a concept of 'identity', so how could identity view possibly arise in them? Yet the underlying tendency to identity 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 who follow other paths fault you using the simile of the infant?"

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 pay close attention, I will speak." "Yes, sir," Ānanda replied. The Buddha said this:

"Ānanda, take an uneducated 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 good persons, and are neither skilled nor trained in the teaching of the good persons. Their heart is overcome and mired in identity view, and they don't truly understand the escape from identity view that has arisen. That identity view is reinforced 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 reinforced 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 reinforced 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 reinforced 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 reinforced in them, not eliminated: it is a lower fetter.

But an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. Their heart is not overcome and mired in identity view, and they truly understand the

escape from identity view that has arisen. That identity 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.

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 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 river Ganges 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 for the cessation of identity view, someone whose mind isn’t eager, confident, settled, and decided should be regarded as being like that feeble person. Suppose the river Ganges 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 for the cessation of identity view, someone whose mind is eager, confident, settled, and decided should be regarded as being like that strong person.

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 discomfort—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—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. They turn their mind away from those things, and apply it to the deathless element: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, 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.

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 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.

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending 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 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.

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 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.

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 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.”

“Sir, if this is the path and the practice for giving up the five lower fetters, how come some mendicants here are released in heart while others are released by wisdom?” “In that case, I say it is the diversity of their faculties.”

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

65. With Bhaddāli

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:

“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.”

When he said this, Venerable Bhaddāli said to the Buddha: “Sir, I’m not going to try to eat my food in one sitting per day. For when eating once a day I might feel remorse and regret.” “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 try 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 try to keep it. Then for the whole of that three months Bhaddāli did not present himself in the presence of the Buddha, as happens when someone doesn’t fulfill the training according to the Teacher’s instructions.

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. 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.” “Yes, reverends,” Bhaddāli replied. He went to the Buddha, bowed, sat down to one side, and said to him: “I have 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 try 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 try to keep it. 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 Sāvattthī ... several laymen reside in Sāvattthī ... several laywomen reside in Sāvattthī, 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 paths have commenced the rains retreat in Sāvattthī, 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.”

“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 try 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 try to keep it.

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 the 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.”

“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 the teachings, or a follower by faith?”

“No, sir.”

“Weren’t you void, hollow, and mistaken?”

“Yes, sir.” “I made a mistake, sir. ... 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.

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.

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. 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.

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 confidence, and unified mind, 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, personally experiencing 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, 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. Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

When their mind has become immersed in samādhi like this—purified, bright, spotless, rid of taints, 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 evolving, many eons of the world contracting and evolving. ... 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.

When their mind has become immersed in samādhi like this—purified, bright, spotless, rid of taints, 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 are reborn 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 are reborn according to their deeds. Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

When their mind has become immersed in samādhi like this—purified, bright, spotless, rid of taints, 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 no return to any state of existence.' Why is

that? Because that's what happens when someone fulfills the training according to the Teacher's instructions."

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?"

"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 irritation, 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 irritation, 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.

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 irritation, 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 irritation, 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.

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.

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.

Take some other monk who gets by with mere faith and love. In such a case, the monks say: 'Reverends, this monk gets by with mere faith and love. If we punish him, repeatedly pressuring him—no, let him not lose what little faith and love he has!' 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 love. In such a case, the monks say: 'Reverends, this monk gets by with mere faith and love. If 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."

"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?"

"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 doesn't 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. 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.

There were only of few of you there at the time when I taught the exposition of the teaching 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 comprehended your mind and known: ‘While I’m teaching, this foolish man doesn’t pay heed, pay attention, engage wholeheartedly, or lend an ear.’ Still, Bhaddāli, I shall teach the exposition of the teaching on the simile of the thoroughbred colt. Listen and pay close attention, I will speak.” “Yes, sir,” Bhaddāli replied. The Buddha said this:

“Suppose an expert 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 tricks, dodges, and evasions. But with regular and gradual practice it quells that bad habit. 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 tricks, dodges, and evasions. But with regular and gradual practice it quells that bad habit. When it has done this, the horse trainer next makes it get used to walking in procession, circling, prancing, galloping, charging, the protocols and traditions of court, and in the very best speed, fleetness, and friendliness. Because it has not done this before, it still resorts to some tricks, dodges, and evasions. But with regular and gradual practice it quells that bad habit. 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.

In the same way, a mendicant with ten qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a teacher’s offering, worthy of veneration with joined 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 thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. A mendicant with these ten factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a teacher's offering, worthy of veneration with joined palms, and is the supreme field of merit for the world."

That is what the Buddha said. Satisfied, Venerable Bhaddāli was happy with what the Buddha said.

66. The Simile of the Quail

SO I HAVE HEARD. At one time the Buddha was staying in the land of the Northern Āpaṇas, near the town of theirs named Āpaṇa. 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 alms-round, 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 for the day's meditation. 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 alms-round, 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 for the day's meditation. Then as Venerable Udāyī was in private retreat this thought came to his 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!" 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:

"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 in the evening, the morning, 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 a variety of delicious 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 love 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 in the evening and the morning. 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 female to commit a lewd act. Once it so happened that I wandered for alms in the dark of the night. A woman washing a pot saw me by a flash of lightning. Startled, she cried out: ‘Bloody hell! A goblin’s upon me!’ When she said this, I said to her: ‘Sister, I am no goblin. I’m a mendicant waiting for alms.’ ‘Then it’s a mendicant whose ma died and pa died! You’d be better off having your belly sliced open with a 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!’”

“This is exactly what happens when some foolish people are told by me to give something up. They say: ‘What, such a trivial, insignificant thing as this? This ascetic is much too strict!’ They don’t give it up, and they nurse bitterness towards 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. Suppose a quail was tied with a rotten creeper, and was waiting there to be injured, caged, or killed. Would it be right to say that, for that quail, that rotten creeper is weak, feeble, rotten, and insubstantial?”

“No, sir. For that quail, that rotten creeper is a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.”

“In the same way, when some foolish people are told by me to give something up, they say: ‘What, such a trivial, insignificant thing as this? This ascetic is much too strict!’ They don’t give it up, and they nurse bitterness towards 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.

But when some respectable people are told by me to give something up, they say: ‘What, we just have to give up such a trivial, insignificant 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 towards 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. Suppose there was a royal bull elephant with tusks like plows, 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 respectable people are told by me to give something up, they say: ‘What, we just have to give up such a trivial, insignificant 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 towards 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.

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 delectable meal. He’d think: ‘The ascetic life is so very pleasant! The ascetic life is so very skillful! 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 foolish people are told by me to give something up, they say: ‘What, such a trivial, insignificant thing as this? This ascetic is much too strict!’ They don’t give it up, and they nurse bitterness towards 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.

Suppose there was a rich man, affluent, and wealthy. He had a vast amount of gold coin, 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 delectable meal. He’d think: ‘The ascetic life is so very pleasant! The ascetic life is so very skillful! 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 coin, grain, fields, lands, wives, and male and female bondservants in order to go forth. Would it be right to say that, for that man, they are a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke?”

“No, sir. For that man, those bonds are weak, feeble, rotten, and insubstantial.” “In the same way, when some respectable people are told by me to give something up, they say: ‘What, we just have to give up such a trivial, insignificant 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 towards 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.

Udāyī, these four people are found in the world. What four? Take a certain person 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, get rid of them, eliminate them, and obliterate them. I call this person 'fettered', not 'detached'. Why is that? Because I understand the diversity of faculties as it applies to this person.

Take another person 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, get rid of them, eliminate them, and obliterate them. I call this person 'fettered', not 'detached'. Why is that? Because I understand the diversity of faculties as it applies to this person.

Take another person practicing to give up and let go of attachments. As they do so, every so often they lose mindfulness, and memories and thoughts connected with attachments beset them. Their mindfulness is slow to come up, but they quickly give up, get rid of, 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. The drops would be slow to fall, but they'd quickly dry up and evaporate.

In the same way, take a person practicing to give up and let go of attachments. As they do so, every so often they lose mindfulness, and memories and thoughts connected with attachments beset them. Their mindfulness is slow to come up, but they quickly give them up, get rid of, eliminate, and obliterate those thoughts. I also call this person 'fettered', not 'detached'. Why is that? Because I understand the diversity of faculties as it applies to this person.

Take another person who, understanding that attachment is the root of suffering, is freed with the ending of attachments. I call this person 'detached', not 'fettered'. Why is that? Because I understand the diversity of faculties as it applies to this person. These are the four people found in the world.

Udāyī, these are the five kinds of sensual stimulation. What five? Sights known by the eye that 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 that 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, ordinary, ignoble pleasure. Such pleasure should not be cultivated or developed, but should be feared, I say.

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. 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.

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. This belongs to what is not imperturbable, I say. And what there belongs to what is not imperturbable? Whatever placing of the mind and keeping it connected has not ceased there is what belongs to what is not imperturbable. 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 what is not imperturbable, I say. And what there belongs to what is not imperturbable? Whatever rapture and bliss has not ceased there is what belongs to what is not imperturbable. Take a mendicant who, with the fading away of rapture, enters and remains in the third absorption. This pertains to what is not imperturbable. And what there pertains to what is not imperturbable? Whatever equanimous bliss has not ceased there is what pertains to what is not imperturbable. Take a mendicant who, giving up pleasure and pain, enters and remains in the fourth absorption. This pertains to what is imperturbable.

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? 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? 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? 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? Take a mendicant who, going totally beyond perceptions of form, with the ending 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? 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? 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? 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? 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 was happy with what the Buddha said.

67. At Cātumā

SO I HAVE HEARD. At one time the Buddha was staying near Cātumā in a myrobalan grove. Now at that time around 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 dreadful racket. Then the Buddha said to Venerable Ānanda: “Ānanda, who’s making that dreadful racket? You’d think it was fishermen hauling in a catch!” And Ānanda told him what had happened. “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 dreadful racket? You’d think it was fishermen hauling in a catch!” And they told him what had happened. “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.

Now at that time the Sakyans of Cātumā were sitting together at the meeting 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?” “Sirs, the mendicant Saṅgha has been dismissed by the Buddha.” “Well then, venerables, sit here for a minute. Hopefully we’ll be able to restore the Buddha’s confidence.” “Yes, sirs,” replied the mendicants. Then the Sakyans of Cātumā went up to the Buddha, bowed, sat down to one side, and said to him: “May the Buddha approve of 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 approve of the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past!"

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "May the Buddha approve of 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 approve of the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past!"

The Sakyans of Cātumā and Brahmā Sahampati were able to restore the Buddha's confidence with the similes of the seedlings and the calf. Then Venerable Mahāmoggallāna addressed the mendicants: "Get up, reverends, and pick up your bowls and robes. The Buddha's confidence has been restored." "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 the present life, and so will we.’” “Hold on, Sāriputta, hold on! Don’t you ever think such a thing again!” 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 the present life. Meanwhile, Venerable Sāriputta and I will lead the mendicant Saṅgha.’” “Good, good, Moggallāna! For either I should lead the mendicant Saṅgha, or else Sāriputta and Moggallāna.”

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, crocodiles, whirlpools, and sharks. These are the four dangers that anyone who enters the water should anticipate. In the same way, a respectable person who goes forth from the lay life to homelessness in this teaching and training should anticipate four dangers. What four? The dangers of waves, crocodiles, whirlpools, and sharks.

And what, mendicants, is the danger of waves? It’s when a respectable person has gone 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 find 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 reject the training and return to a lesser life. This is called one who rejects the training and returns to a lesser life because they’re afraid of the danger of waves. ‘Danger of waves’ is a term for anger and distress.

And what, mendicants, is the danger of crocodiles? It’s when a respectable person has gone 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 find 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: 'When we were 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 a variety of delicious foods at the wrong time of day. But these mendicants imagine they can gag our mouths!' They reject the training and return to a lesser life. This is called one who rejects the training and returns to a lesser life because they're afraid of the danger of crocodiles. 'Danger of crocodiles' is a term for gluttony.

And what, mendicants, is the danger of whirlpools? It's when a respectable person has gone 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 find 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 reject the training and return to a lesser life. This is called one who rejects the training and returns to a lesser life because they're afraid of the danger of whirlpools. 'Danger of whirlpools' is a term for the five kinds of sensual stimulation.

And what, mendicants, is the danger of sharks? It's when a respectable person has gone 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 find 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 female scantily clad, with revealing clothes. Lust infects their mind, so they reject the training and return to a lesser life. This is called one who rejects the training and returns to a lesser life because they're afraid of the danger of sharks. 'Danger of sharks' is a term for females. These are the four dangers that a respectable person who goes forth from the lay life to homelessness in this teaching and training should anticipate."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

68. At Naḷakapāna

SO I HAVE HEARD. At one time the Buddha was staying in the land of the Kosalans near Naḷakapāna in the Parrot Tree grove. Now at that time several very well-known members of good families had gone forth from the lay life to homelessness out of faith in the Buddha—The venerables Anuruddha, Bhaddiya, Kimbila, Bhagu, Koṇḍañña, Revata, Ānanda, and other very well-known respectable persons. 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 respectable persons: “Mendicants, those respectable persons who have gone forth from the lay life to homelessness out of faith in me—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.

Then it occurred to the Buddha: “Why don’t I question just those respectable persons?” 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.” “Good, good, Anuruddha and friends! It’s appropriate for respectable persons like yourselves, who have gone forth in 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, black-haired, you could have enjoyed sensual pleasures; yet you have gone forth from the lay life to homelessness. But you didn’t go forth because you were forced to by kings or bandits, or because you’re in debt or threatened, or to earn 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 find an end to this entire mass of suffering'?"

"Yes, sir."

"But, Anuruddha and friends, when a respectable person has gone forth like this, what should they 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.

Is this what you think of me? 'The Realized One has not given up the defilements, the corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death. That's why, after reflection, he uses some things, endures some things, avoids some things, and gets rid of 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, the corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death. That's why, after reflection, he uses some things, endures some things, avoids some things, and gets rid of some things.'"

"Good, good, Anuruddha and friends! The Realized One has given up the defilements, the corruptions that lead to future lives and are 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 reflection, he uses some things, endures some things, avoids some things, and gets rid of some things.

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."

"The Realized One does not declare such things for the sake of deceiving people or flattering them, nor for the benefit of possessions, honor, or popularity, nor thinking, 'So let people know about me!' Rather, there are respectable persons 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.

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.

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.

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.

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, bound 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.

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.

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.

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.

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, bound 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.

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.

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.

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, bound 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.

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.

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.

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, bound 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.

So it’s not for the sake of deceiving people or flattering them, 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 respectable persons 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 and friends were happy with what the Buddha said.

69. With Gulissāni

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 a wilderness mendicant of lax behavior named Gulissāni had come down to the midst of the Saṅgha on some business. There Venerable Sāriputta spoke to the mendicants about Gulissāni:

“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.

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.

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.

A wilderness monk who has come to stay in the Saṅgha shouldn't socialize 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 socialize with families before or after the meal.

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.

A wilderness monk who has come to stay in the Saṅgha shouldn't be gossipy 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 gossipy and loose-tongued?' That's why a wilderness monk who has come to stay in the Saṅgha shouldn't be gossipy and loose-tongued.

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.

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.

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.

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.

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.

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.

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.

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.

A wilderness monk should make an effort to learn the teaching and training. There are those who will question a wilderness monk about the teaching and training. If he fails to answer, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he can't answer a question about the

teaching and training?’ That’s why a wilderness monk should make an effort to learn the teaching and training.

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 regarding the formless liberations. If he fails to answer, there’ll be some who say: ‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he can’t answer 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.

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 fails to answer, 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 in the neighborhood of a village as well?” “Reverend Moggallāna, these things should be undertaken and followed by wilderness monks, and still more by those who live in the neighborhood of a village.”

70. At Kīṭāgiri

SO I HAVE HEARD. At one time the Buddha was wandering in the land of the Kāsīs together with a large Saṅgha of mendicants. There the Buddha addressed the mendicants: “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 abstain from eating at night. Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.” “Yes, sir,” they replied. Then the Buddha, traveling stage by stage in the land of the Kāsīs, arrived at a town of the Kāsīs named Kīṭāgiri, and stayed there.

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 abstains from eating at night, and so 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 in the evening, the morning, 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 we see in the present to chase after what takes time? We shall eat in the evening, the morning, and at the wrong time of day.”

Since those mendicants were unable to convince 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. Then they said: [...]

So the Buddha said to a certain monk: “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 abstains from eating at night, and so 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, did you really say to them: ‘Reverends, we eat in the evening, the morning, 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 we see in the present to chase after what takes time? We shall eat in the evening, the morning, 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.” “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.”

“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.”

“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.’

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.”

“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.’

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 own goal, utterly ended the fetters of rebirth, and become rightly freed through enlightenment. Why is that? They’ve done their work with diligence. They’re incapable of being negligent. 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. 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 people from good families 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.

Mendicants, these seven people 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 the teachings, and a follower by faith.

And what person is freed both ways? It's a person 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 person 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.

And what person is freed by wisdom? It's a person 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 person 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.

And what person is a direct witness? It's a person 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 person 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 people from good families 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.

And what person is attained to view? It's a person 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 person 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 people from good

families 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.

And what person is freed by faith? It’s a person 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 person 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 people from good families 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.

And what person is a follower of the teachings? It’s a person 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 accept the teachings proclaimed by the Realized One after considering them with a degree of wisdom. And they have the following qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. This person is called a follower of the 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 people from good families 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.

And what person is a follower by faith? It’s a person 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 a degree of faith and love for the Realized One. And they have the following qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. This

person 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 people from good families 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.

Mendicants, I don’t say that enlightenment is achieved right away. Rather, enlightenment is achieved by gradual training, progress, and practice. 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, lend an ear, hear the teachings, remember the teachings, reflect on their meaning, and accept them after consideration. Then enthusiasm springs up; they make an effort, scrutinize, and persevere. Persevering, they directly realize the ultimate truth, and see it with penetrating wisdom. Mendicants, there has not been that faith, that approaching, that paying homage, that listening, that hearing the teachings, that remembering the teachings, that reflecting on their meaning, that acceptance after consideration, that enthusiasm, that making an effort, that scrutiny, or that striving. You’ve lost the way, mendicants! You’re practicing the wrong way! Just how far have these foolish people strayed from this teaching and training!

There is an exposition in four parts, 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 to be counted alongside those who understand the teaching?” “Even with a teacher who values material things, is an heir in material things, who lives caught up in material things, 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 material things? 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 manly strength, energy, and vigor.' A faithful disciple who is practicing to fathom the Teacher's instructions can expect one of two results: enlightenment in the present life, or if there's something left over, non-return."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

71. To Vacchagotta on the Three Knowledges

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 the wanderer Vacchagotta was residing in the Single Lotus Monastery of the wanderers. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then it occurred to the Buddha: “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. Vacchagotta saw the Buddha coming off in the distance, and said to him:

“Come, Blessed One! Welcome, Blessed One! 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 on the seat spread out, while Vacchagotta took a low seat and sat to one side. Then Vacchagotta said to the Buddha: “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 that 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 rebuke and criticism?”

“Vaccha, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.”

“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 rebuke 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 rebuke and criticism. 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 evolving, many eons of the world contracting and evolving. 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. 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 are reborn according to their deeds. And I have realized the undefiled freedom of heart and freedom by wisdom in this very life. I live having realized it with my own insight due to the ending of defilements.

‘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 rebuke and criticism.”

When he said this, the wanderer Vacchagotta said to the Buddha: “Master 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.”

“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.”

“Master Gotama, are there any Ājīvaka ascetics who make an end of suffering when the body breaks up?” “No, Vaccha.”

“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.” “In that case, Master Gotama, the sectarian tenets are empty even of the chance to go to heaven.” “Yes, Vaccha, the sectarian tenets are empty even of the chance to go to heaven.”

That is what the Buddha said. Satisfied, the wanderer Vacchagotta was happy with what the Buddha said.

72. With Vacchagotta on Fire

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery. 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:

“Master Gotama, is this your view: ‘The world is eternal. This is the only truth, other ideas are stupid’?” “That’s not my view, Vaccha.”

“Then is this your view: ‘The world is not eternal. This is the only truth, other ideas are stupid’?” “That’s not my view, Vaccha.”

“Then is this your view: ‘The world is finite. This is the only truth, other ideas are stupid’?” “That’s not my view, Vaccha.”

“Then is this your view: ‘The world is infinite. This is the only truth, other ideas are stupid’?” “That’s not my view, Vaccha.”

“Then is this your view: ‘The soul and the body are the same thing. This is the only truth, other ideas are stupid’?” “That’s not my view, Vaccha.”

“Then is this your view: ‘The soul and the body are different things. This is the only truth, other ideas are stupid’?” “That’s not my view, Vaccha.”

“Then is this your view: ‘A Realized One exists after death. This is the only truth, other ideas are stupid’?” “That’s not my view, Vaccha.”

“Then is this your view: ‘A Realized One doesn’t exist after death. This is the only truth, other ideas are stupid’?” “That’s not my view, Vaccha.”

“Then is this your view: ‘A Realized One both exists and doesn’t exist after death. This is the only truth, other ideas are stupid’?” “That’s not my view, Vaccha.”

“Then is this your view: ‘A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas are stupid’?” “That’s not my view, Vaccha.”

“Master Gotama, when asked these ten questions, you say: ‘That’s not my view.’

Seeing what drawback do you avoid all these convictions?”

“Each of these ten convictions is the thicket of views, the desert of views, the trick of views, the evasiveness of views, the fetter of views. They’re beset with anguish, distress, and fever. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Seeing this drawback I avoid all these convictions.”

“But does Master Gotama have any convictions at all?” “The Realized One has done away with convictions. For the Realized One has seen: ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ That’s why the Realized One is freed with the ending, fading away, cessation, giving up, and letting go of all conceivings, all worries, and all ego, possessiveness, or underlying tendency to conceit, I say.”

“But Master 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.”

“Master Gotama, when asked all these questions, you say: ‘It doesn’t apply.’ I fail to understand this point, Master Gotama; I’ve fallen into confusion. And I’ve now lost even the degree of clarity I had from previous discussion with Master Gotama.”

“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 reason, subtle, comprehensible to the astute. It’s hard for you to understand, since you have a different view, creed, belief, practice, and tradition.

Well then, Vaccha, I’ll ask you about this in return, and you can answer as you like. 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, Master 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 extinguished?’” “Yes, I would, Master Gotama.”

“But Vaccha, suppose they were to ask you: ‘This fire in front of you that is extinguished: in what direction did it go—east, south, west, or north?’ How would you answer?” “It doesn’t apply, Master 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 extinguished due to lack of fuel.”

“In the same way, Vaccha, any form by which a Realized One might be described has been 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 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."

When he said this, the wanderer Vacchagotta said to the Buddha: "Master 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, consisting purely of heartwood. In the same way, Master Gotama's dispensation is rid of branches and foliage, bark and shoots, and softwood, consisting purely of heartwood. Excellent, Master Gotama! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

73. The Longer Discourse With Vacchagotta

SO I HAVE HEARD. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. 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: "For a long time I have had discussions with Master 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 pay close attention, I will speak." "Yes, sir," Vaccha replied. The Buddha said this:

"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.

Killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, 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, kind-heartedness, and right view: these things are skillful. So there are these ten unskillful things and ten that are skillful.

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 own true goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment."

“Leaving aside Master Gotama, is there even a single monk disciple of Master Gotama who has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight 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.”

“Leaving aside Master Gotama and the monks, is there even a single nun disciple of Master Gotama who has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight 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.”

“Leaving aside Master Gotama, the monks, and the nuns, is there even a single layman disciple of Master Gotama—white-clothed and celibate—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 celibate laymen who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Leaving aside Master Gotama, the monks, the nuns, and the celibate laymen, is there even a single layman disciple of Master 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.”

“Leaving aside Master Gotama, the monks, the nuns, the celibate laymen, and the laymen enjoying sensual pleasures, is there even a single laywoman disciple of Master Gotama—white-clothed and celibate—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 celibate laywomen who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Leaving aside Master Gotama, the monks, the nuns, the celibate laymen, the laymen enjoying sensual pleasures, and the celibate laywomen, is there even a single laywoman disciple of Master 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.”

“If Master 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 Master Gotama and monks have succeeded in this teaching, this spiritual path is complete in that respect.

If Master Gotama and the monks were the only ones to succeed in this teaching, not any nuns ...

celibate laymen ...

laymen enjoying sensual pleasures ...

celibate laywomen ...

laywomen enjoying sensual pleasures, then this spiritual path would be incomplete in that respect. But because Master Gotama, monks, nuns, celibate laymen, laymen enjoying sensual pleasures, celibate laywomen, and laywomen enjoying sensual pleasures have all succeeded in this teaching, this spiritual path is complete in that respect.

Just as the Ganges river slants, slopes, and inclines towards the ocean, and keeps pushing into the ocean, in the same way Master Gotama’s assembly—with both laypeople and renunciates—slants, slopes, and inclines towards extinguishment, and keeps pushing into extinguishment. Excellent, Master Gotama! ... I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha’s presence?” “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 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 wanderer Vaccha received the going forth, the ordination in the Buddha’s presence.

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.”

“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.

Whenever you want, you’ll be capable of realizing the following, in each and every case: ‘May I wield the many kinds of psychic power: multiplying myself and becoming one again; appearing and disappearing; going unimpeded 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 my hand the sun and moon, so mighty and powerful; controlling my body as far as the Brahmā realm.’

Whenever you want, you’ll be capable of realizing the following, in each and every case: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’

Whenever you want, you’ll be capable of realizing the following, in each and every case: ‘May I understand the minds of other beings and individuals, having comprehended 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”; contracted mind as “contracted 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”.’

Whenever you want, you’ll be capable of realizing the following, in each and every case: ‘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 evolving, many eons of the world contracting and evolving. 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.’

Whenever you want, you’ll be capable of realizing the following, in each and every case: ‘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 are reborn according to their deeds: “These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re 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 spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re 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 are reborn according to their deeds.’

Whenever you want, you’ll be capable of realizing the following, in each and every case: ‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’

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. Then Vacchagotta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families 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 no return to any state of existence.” And Venerable Vacchagotta became one of the perfected.

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!”’” “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 comprehended Vacchagotta’s mind and understood that he has the three knowledges, and is very mighty and powerful. And deities also told me.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

74. With Dīghanakha

SO I HAVE HEARD. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain in the Boar's Cave. 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: "Master Gotama, this is my doctrine and view: 'I believe in nothing.'" "This view of yours, Aggivessana—do you believe in that?" "If I believed in this view, Master Gotama, it wouldn't make any difference, it wouldn't make any difference!" "Well, Aggivessana, there are many more in the world who say, 'It wouldn't make any difference! It wouldn't make any 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 wouldn't make any difference! It wouldn't make any difference!' And they give up that view by not grasping another view. There are some ascetics and brahmins who have this doctrine and view: 'I believe in everything.' There are some ascetics and brahmins who have this doctrine and view: 'I believe in nothing.' There are some ascetics and brahmins who have this doctrine and view: 'I believe in some things, and not in others.' Regarding this, the view of the ascetics and brahmins who believe in everything is close to greed, bondage, approving, attachment, and grasping. The view of the ascetics and brahmins who believe in nothing is far from greed, bondage, approving, attachment, and grasping."

When he said this, the wanderer Dīghanakha said to the Buddha: "Master Gotama commends my conviction! He recommends my conviction!"

"Now, regarding the ascetics and brahmins who believe in some things and not in others. Their view of what they believe in is close to greed, bondage, approving, attachment, and grasping. Their view of what

they don't believe in is far from greed, bondage, approving, attachment, and grasping. When it comes to the view of the ascetics and brahmins who believe in everything, a sensible person reflects like this: 'I have the view that I believe in everything. Suppose I obstinately stick to this view and insist that: "This is the only truth, other ideas are stupid." Then I'd argue with two people—an ascetic or brahmin who believes in nothing, and an ascetic or brahmin who believes in some things and not in others. And when there's arguing, there's quarreling; when there's quarreling there's anguish; and when there's anguish there's harm.' So, considering in themselves the potential for arguing, quarreling, anguish, and harm, they give up that view by not grasping another view. That's how those views are given up and let go.

When it comes to the view of the ascetics and brahmins who believe in nothing, a sensible person reflects like this: 'I have the view that I believe in nothing. Suppose I obstinately stick to this view and insist that: "This is the only truth, other ideas are stupid." Then I'd argue with two people—an ascetic or brahmin who believes in everything, and an ascetic or brahmin who believes in some things and not in others. And when there's arguing, there's quarreling; when there's quarreling there's anguish; and when there's anguish there's harm.' So, considering in themselves the potential for arguing, quarreling, anguish, and harm, they give up that view by not grasping another view. That's how those views are given up and let go.

When it comes to the view of the ascetics and brahmins who believe in some things and not in others, a sensible person reflects like this: 'I have the view that I believe in some things and not in others. Suppose I obstinately stick to this view and insist that: "This is the only truth, other ideas are stupid." Then I'd argue with two people—an ascetic or brahmin who believes in everything, and an ascetic or brahmin who believes in nothing. And when there's arguing, there's quarreling; when there's quarreling there's anguish; and when there's anguish there's harm.' So, considering in themselves the potential for arguing, quarreling, anguish, and harm, they give up that view by not grasping another view. That's how those views are given up and let go.

Aggivessana, this body is physical. It's made up of the four primary elements, 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 an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. Doing so, you'll give up desire, affection, and subservience to the body.

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. Pleasant, painful, and neutral feelings are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. 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 no return to any state of existence.' A mendicant whose mind is freed like this doesn't side with anyone or fight with anyone. They speak the language of the world without misapprehending it."

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 all these things through direct knowledge." Reflecting like this, Venerable Sāriputta's mind was freed from the defilements by not grasping. And the stainless, immaculate vision of the Dhamma arose in the wanderer Dīghanakha: "Everything that has a beginning has an end." 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: "Excellent, Master 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 good eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

75. With Māgaṇḍiya

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. 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 alms-round, 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 for the day's meditation. 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: "Mister Bhāradvāja, who has this grass mat been spread out for? It looks like an ascetic's bed." "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 who wish to train, teacher of gods and humans, awakened, blessed.' This bed has been spread for that Master Gotama." "Well, it's a sad sight, Mister Bhāradvāja, a very sad sight indeed, to see a bed for Master Gotama, that life-destroyer!" "Be careful what you say, Māgaṇḍiya, be careful what you say. Many astute aristocrats, brahmins, householders, and ascetics are devoted to Master Gotama. They've been guided by him in the noble procedure, the skillful teaching." "Even if I was to see Master Gotama face to face, Mister Bhāradvāja, I would say to his face: 'The ascetic Gotama is a life-destroyer.' Why is that? Because that's what it implies in a discourse of ours." "If you don't mind, I'll tell the ascetic Gotama about this." "Don't worry, Mister Bhāradvāja. You may tell him exactly what I've said."

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 said to the Buddha: “I wanted to mention this very thing to Master Gotama, but you brought it up before I had a chance.” 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:

“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 life-destroyer?” “That’s exactly what I was referring to. Why is that? Because that’s what it implies in a discourse of ours.”

“The ear likes sounds ... The nose likes smells ... The tongue likes tastes ...

The body likes touches ... The mind likes thoughts, 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 life-destroyer?” “That’s exactly what I was referring to. Why is that? Because that’s what it implies in a discourse of ours.”

“What do you think, Māgaṇḍiya? Take someone who used to amuse themselves with sights known by the eye that 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 peaceful inside. What would you have to say to them, Māgaṇḍiya?” “Nothing, Master 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 that 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 peaceful inside. What would you have to say to them, Māgaṇḍiya?” “Nothing, Master Gotama.”

“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 that 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 peaceful inside. 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 achieves the level of heavenly pleasure. Enjoying that satisfaction, I don’t envy what is inferior, nor do I hope to enjoy it.

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 that 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, Master Gotama. Why is that? Because heavenly sensual pleasures are better than human sensual pleasures.”

“In the same way, Māgaṇḍiya, when I was still a layperson I used to entertain myself with sights ... sounds ... smells ... tastes ... touches known by the body that 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 peaceful inside. 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 achieves the level of heavenly pleasure. Enjoying that satisfaction, I don’t envy what is inferior, nor do I hope to enjoy it.

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 field surgeon to treat them. The field 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, Master 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.”

“In the same way, Māgaṇḍiya, when I was still a layperson I used to entertain myself with sights ... sounds ... smells ... tastes ... touches known by the body that 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 peaceful inside. 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 achieves the level of heavenly pleasure. Enjoying that satisfaction, I don’t envy what is inferior, nor do I hope to enjoy it.

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 field surgeon to treat them. The field 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 two strong men would grab them by the arms and drag them towards the pit of glowing coals.

What do you think, Māgaṇḍiya? Wouldn’t that person writhe and struggle to and fro?” “Yes, Master 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.”

“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.

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.

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 peaceful inside?” “No, Master 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 peaceful inside, 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.” Then on that occasion the Buddha spoke these words of inspiration:

“Health is the ultimate blessing;
extinguishment, the ultimate happiness.

Of paths, the ultimate is eightfold—
it's safe, and leads to the deathless.”

When he said this, Māgaṇḍiya said to him: “It’s incredible, Master Gotama, it’s amazing! How well said this was by Master Gotama! ‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’ I’ve also heard that wanderers of the past, the teachers of teachers, said: ‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’ And it agrees, Master 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, Master Gotama, this is that extinguishment! For I am now healthy and happy, and have no afflictions.”

“Māgaṇḍiya, suppose a person was born blind. 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: ‘Sir, 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.” “In the same way, the wanderers who follow other paths 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 the deathless.’

These days it has gradually become a verse used by ordinary people. But Māgaṇḍiya, this body is a disease, an abscess, a dart, a misery, 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.” “I am quite confident that Master Gotama is capable of teaching me so that I can know health and see extinguishment.”

“Māgaṇḍiya, suppose a person was born blind. 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 field surgeon to treat them. The field 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, Master 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.” “I am quite confident that Master Gotama is capable of teaching me so that I can know health and see extinguishment.”

“Māgaṇḍiya, suppose a person was born blind. 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: ‘Sir, 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 field surgeon to treat them. The field 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: “Sir, here is a white cloth for you, it’s attractive, stainless, and clean.”’” 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 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. That is how this entire mass of suffering originates.’” “I am quite confident that Master Gotama is capable of teaching me so that I can rise from this seat cured of blindness.”

“Well then, Māgaṇḍiya, you should associate with good people. When you associate with good people, 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 anything left over.’ 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.”

When he said this, Māgaṇḍiya said to him: “Excellent, Master 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 good eyes can see what’s there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha’s presence?” “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 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 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, realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families 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 no return to any state of existence." And Venerable Māgaṇḍiya became one of the perfected.

76. With Sandaka

SO I HAVE HEARD. At one time the Buddha was staying near Kosambi, in Ghosita's Monastery. 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. 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.

Now at that time, Sandaka and the large assembly of wanderers were sitting together making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as talk about kings, bandits, and 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; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Sandaka saw Ānanda coming off in the distance, and hushed his own assembly: "Be quiet, good sirs, 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.

Then Venerable Ānanda went up to the wanderer Sandaka, who said to him: "Come, Master Ānanda! Welcome, Master Ānanda! It's been a long time since you took the opportunity to come here. Please, sir, sit

down, this 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 unfinished?”

“Master 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 Master Ānanda himself would give a Dhamma talk explaining his own tradition.” “Well then, Sandaka, listen and pay close attention, I will speak.” “Yes, sir,” replied Sandaka. Venerable Ānanda said this: “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 procedure of the skillful teaching.” “But Master Ānanda, what are the four ways that negate the spiritual life, and the four kinds of unreliable spiritual life?”

“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 obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight. This person is made up of the four primary elements. When they die, the earth in their body merges and coalesces with the main mass of earth. The water in their body merges and coalesces with the main mass of water. The fire in their body merges and coalesces with the main mass of fire. The air in their body merges and coalesces with the main mass of air. The faculties are transferred to space. Four men with a bier carry away the corpse. Their footprints show the way to the cemetery. The bones become bleached. Offerings dedicated to the gods end in ashes. Giving is a doctrine for morons. When anyone affirms a positive teaching it’s just baseless, false nonsense. Both the foolish and the astute are annihilated and destroyed when their body breaks up, and they don’t exist after death.’

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 naked, shaven, 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, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher. What do I know or see that I should live the spiritual life under this teacher? This negates the spiritual life.' Realizing this, they leave disappointed.. This is the first way that negates the spiritual life.

Furthermore, take a certain teacher who has this doctrine and view: 'Nothing bad is done by the doer 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.'

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 naked, shaven, 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, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher. What do I know or see that I should live the spiritual life under this teacher? This negates the spiritual life.' Realizing this, they leave disappointed. This is the second way that negates the spiritual life.

Furthermore, take a certain teacher who has this doctrine and view: ‘There is no cause or condition for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There’s no cause or condition for the purification of sentient beings. Sentient beings are purified without cause or reason. There is no power, no energy, no manly 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.’

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 naked, shaven, 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, perfumes, and makeup, and accepting gold and money. Yet I’ll have exactly the same destiny in the next life as this teacher. What do I know or see that I should live the spiritual life under this teacher? This negates the spiritual life.’ Realizing this, they leave disappointed. This is the third way that negates the spiritual life.

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 neutral feeling 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 neutral feeling 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. There are 500 deeds, and five, and three. There are deeds and half-deeds. There are 62 paths, 62 sub-eons, six classes of rebirth, and eight stages in a person’s life. There are 4,900 Ājīvaka ascetics, 4,900

wanderers, and 4,900 naked ascetics. There are 2,000 faculties, 3,000 hells, and 36 realms of dust. There are seven percipient embryos, seven non-percipient embryos, and seven embryos without attachments. There are seven gods, seven humans, and seven goblins. There are seven lakes, seven winds, seven cliffs, and 700 cliffs. There are seven dreams and 700 dreams. There are 8.4 million great eons through 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 mortification or spiritual life 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.’

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 naked, shaven, 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, perfumes, and makeup, and accepting gold and money. Yet I’ll have exactly the same destiny in the next life as this teacher. What do I know or see that I should live the spiritual life under this teacher? This negates the spiritual life.’ Realizing this, they leave disappointed. This is the fourth way that negates the spiritual life.

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 procedure of the skillful teaching.”

“It’s incredible, Master Ānanda, it’s amazing, how these four ways that negate the spiritual life have been explained by the Buddha. But Master Ānanda, what are the four kinds of unreliable spiritual life?”

“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.’ He enters an empty house; he gets no alms-food; a dog bites him; he encounters a wild elephant, a wild horse, and a wild cow; he asks the name and clan of a woman or man; he asks the name and path to a village or town. When asked, ‘Why is this?’ he answers: ‘I had to enter an empty house, that’s why I entered it. I had to get no alms-food, 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.’ A sensible person reflects on this matter in this way: ‘This teacher makes such a claim, but he answers in such a way. This spiritual life is unreliable.’ Realizing this, they leave disappointed. This is the first kind of unreliable spiritual life.

Furthermore, take another teacher who is an oral transmitter, who 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. 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. This is the second kind of unreliable spiritual life.

Furthermore, take another teacher who relies on logic and inquiry. He teaches what he has worked out by logic, following a line of inquiry, expressing his 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. A sensible person reflects on this matter in this way: ‘This teacher relies on logic and inquiry. He teaches what he has worked out by logic, following a line of inquiry, expressing his 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. This is the third kind of unreliable spiritual life.

Furthermore, take another teacher who is dull and stupid. Because of that, whenever he's asked a question, he resorts to evasiveness and equivocation: '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.' A sensible person reflects on this matter in this way: 'This teacher is dull and stupid. Because of that, whenever he's asked a question, he resorts to evasiveness and equivocation: "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. This is the fourth kind of unreliable spiritual life.

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 procedure of the skillful teaching."

"It's incredible, Master Ānanda, it's amazing, how these four kinds of unreliable spiritual life have been explained by the Buddha. But, Master 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 procedure of the skillful teaching?"

"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 who wish to train, 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 live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

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. A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

When their mind has become immersed in samādhi like this—purified, bright, spotless, rid of taints, 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 evolving, many eons of the world contracting and evolving. ... They recollect their many kinds of past lives, with features and details. A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

When their mind has become immersed in samādhi like this—purified, bright, spotless, rid of taints, 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 are reborn according to their deeds. A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

When their mind has become immersed in samādhi like this—purified, bright, spotless, rid of taints, 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 no return to any state of existence.’ A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.”

“But Master 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 own true goal, utterly ended the fetters of rebirth, 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 own true goal, utterly ended the fetters of rebirth, 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 did as a lay person. A mendicant who is perfected can’t transgress in these five respects.”

“But Master 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 reflected on it?” “They wouldn’t be aware of it constantly, only when they reflected on 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 reflect on it.”

“But Reverend Ānanda, how many emancipators are there in this teaching and training?” “There are not just one hundred emancipators, Sandaka, or two or three or four or five hundred, but many more than that in this teaching and training.” “It’s incredible, Master 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 emancipators are recognized. But these Ājīvakas, those sons of dead sons, glorify themselves and put others down. And they only recognize three emancipators: Nanda Vaccha, Kisa Saṅkicca, and Makkhali Gosāla.” Then the wanderer Sandaka addressed his own assembly: “Go, good sirs. The spiritual life is lived under the ascetic Gotama. It’s not easy for me to give up possessions, honor, or popularity now.” And that’s how the wanderer Sandaka sent his own assembly to live the spiritual life under the Buddha.

77. The Longer Discourse with Sakuludāyī

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 several very well-known wanderers were residing in the monastery of the wanderers in the peacocks' feeding ground. They included Annabhāra, Varadhara, Sakuludāyī, and other very well-known wanderers. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Then it occurred to the Buddha: "It's too early to wander for alms in Rājagaha. Why don't I visit the wanderer Sakuludāyī at the monastery of the wanderers in the peacocks' feeding ground?" Then the Buddha went to the monastery of the wanderers.

Now at that time, Sakuludāyī was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as talk about kings, bandits, and 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; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Sakuludāyī saw the Buddha coming off in the distance, and hushed his own assembly: "Be quiet, good sirs, 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.

Then the Buddha approached Sakuludāyī, who said to him: "Come, Blessed One! Welcome, Blessed One! 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 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 unfinished?” “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 paths were sitting together at the debating hall, and this discussion came up among them: ‘The people of Āṅga and Magadha are so fortunate, so very fortunate! For there are these ascetics and brahmins who lead an order and a community, and teach a community. They’re well-known and famous religious founders, regarded as holy by many people. And they have come down for the rainy season residence at Rājagaha. They include Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Sañjaya Belatṭhiputta, and Nigaṇṭha Nātaputta. This ascetic Gotama also leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as 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, after honoring and respecting them, remain loyal?’

Some of them said: ‘This Pūraṇa Kassapa leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people. But he’s not honored, respected, revered, venerated, and esteemed 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 sirs, don’t ask Pūraṇa Kassapa about that. He doesn’t know that. I know it. Ask me about it, and I’ll answer you.” It happened that Pūraṇa Kassapa didn’t get his way, though he called out with raised arms: “Be quiet, good sirs, 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 Makkhali Gosāla ... Ajita Kesakambala ... Pakudha Kaccāyana ... Sañjaya Belaṭṭhiputta ... Nigaṇṭha Nātaputta leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as 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 sirs, don't ask Nigaṇṭha Nātaputta about that. He doesn't know that. I know it. Ask me about it, and I'll answer you." It happened that Nigaṇṭha Nātaputta didn't get his way, though he called out with raised arms: "Be quiet, good sirs, 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 Nigaṇṭha Nātaputta 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 teaches a community. He's a well-known and famous religious founder, regarded as 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 on the edge of their seats, thinking: “Whatever the Buddha teaches, we shall listen to it.” It’s like when there’s a person at the crossroads pressing out pure manuka honey, and a large crowd is poised on the edge of their seats. 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 on the edge of their seats, thinking: “Whatever the Buddha teaches, we shall listen to it.” Even when a disciple of the ascetic Gotama rejects the training and returns to a lesser life, having been overly attached to their spiritual companions, 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.”

“But Udāyī, how many qualities do you see in me, because of which my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me?”

“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 after honoring and respecting him, they remain loyal to him.”

“Suppose, Udāyī, my disciples were loyal to me because I eat little. Well, there are disciples of mine who eat a cupful of food, or half a cupful; 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 alms-food. Well, there are disciples of mine who eat only alms-food, wander indiscriminately for alms-food, 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 alms-food, then those disciples who eat only alms-food 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 latches 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 ministers, and teachers of other paths 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 after honoring and respecting me, they remain loyal to me.

There are five other qualities because of which my disciples honor, respect, revere, and venerate me; and after 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.' Since this is so, this is the first quality because of which my disciples are loyal to me.

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.

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.

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 that has overwhelmed them and brought them low. 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.

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 desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. And many of my disciples meditate on that having attained perfection and consummation of insight.

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 fulfilled by development. And many of my disciples meditate on that having attained perfection and consummation of insight.

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.

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.

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.

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.

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 thought, 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.

Furthermore, I have explained to my disciples a practice that they use to develop the eight liberations. Having form, they see visions. This is the first liberation. Not perceiving form internally, they see visions 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 ending 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.

Furthermore, I have explained to my disciples a practice that they use to develop the eight dimensions of mastery. Perceiving form internally, someone sees visions 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 visions 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 visions 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 visions 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 visions externally, blue, with blue color, blue hue, and blue tint. They’re like a flax flower that’s blue, with blue color, blue hue, and blue tint. Or a cloth from Bāraṇasī that’s smoothed on both sides, blue, with blue color, blue hue, and blue tint. In the same way, not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint. Mastering them, they perceive: ‘I know and see.’ This is the fifth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint. They’re like a

champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bāraṇasī that's smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint. In the same way, not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint. Mastering them, they perceive: 'I know and see.' This is the sixth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint. They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bāraṇasī that's smoothed on both sides, red, with red color, red hue, and red tint. In the same way, not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery.

Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint. They're like the morning star that's white, with white color, white hue, and white tint. Or a cloth from Bāraṇasī that's smoothed on both sides, white, with white color, white hue, and white tint. In the same way, not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint. 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.

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, non-dual 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, non-dual and limitless. And many of my disciples meditate on that having attained perfection and consummation of insight.

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 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. It's like when an expert 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.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption. It has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. They drench, steep, fill, and spread their body 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 no rainfall to replenish it 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 their body 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.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread their body 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 their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

Furthermore, giving up pleasure and pain, and ending 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.

Furthermore, I have explained to my disciples a practice that they use to understand this: 'This body of mine is physical. It's made up of the four primary elements, 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 beautiful, eight-faceted, with expert workmanship, transparent and clear, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown. And someone with good eyesight were to take it in their hand and examine it: 'This beryl gem is naturally beautiful, eight-faceted, with expert workmanship, 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 physical. It's made up of the four primary elements, 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.

Furthermore, I have explained to my disciples a practice that they use to create from this body another body, consisting of form, mind-made, complete in all its various parts, 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, consisting of form, mind-made, complete in all its various parts, not deficient in any faculty. And many of my disciples meditate on that having attained perfection and consummation of insight.

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; appearing and disappearing; going unimpeded 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 Brahmā realm. Suppose an expert potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like. Or suppose an expert ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like. Or suppose an expert 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.

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 divine, whether near or far. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions. 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 divine, whether

near or far. And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to understand the minds of other beings and individuals, having comprehended 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'; contracted mind as 'contracted 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 comprehended them with their own mind ... And many of my disciples meditate on that having attained perfection and consummation of insight.

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 evolving, many eons of the world contracting and evolving. '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.

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 are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re 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 spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re 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 are reborn according to their deeds. Suppose there were two houses with doors. A person with good eyesight standing in between them would see people 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.

Furthermore, I have explained to my disciples a practice that they use to realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. Suppose there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still. They’d think: ‘This lake is transparent, clear, and unclouded. And here are the mussel shells, gravel and pebbles,

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 in this very life. And they live having realized it with their own insight due to the ending of defilements. And many of my disciples meditate on that having attained perfection and consummation of insight. This is the fifth quality because of which my disciples are loyal to me.

These are the five qualities because of which my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me.”

That is what the Buddha said. Satisfied, the wanderer Sakuludāyī was happy with what the Buddha said.

78. With Uggāhamāna Samaṇamuṇḍika

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 Samaṇamuṇḍikāputta was residing together with around three hundred wanderers in Mallikā's single-halled monastery for group debates, set among the flaking pale-moon ebony trees. Then the master builder Pañcakaṅga left Sāvattḥī 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 go to Mallikā's monastery to visit the wanderer Uggāhamāna?" So that's what he did.

Now at that time, Uggāhamāna was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as talk about kings, bandits, and 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; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Uggāhamāna saw Pañcakaṅga coming off in the distance, and hushed his own assembly: "Be quiet, good sirs, 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.

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: “Householder, when an individual 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 has these four qualities I describe them as an invincible ascetic.”

Then Pañcakaṅga neither approved nor dismissed that mendicant’s statement. He got up from his seat, thinking: “I will learn the meaning of this statement from the Buddha himself.” Then he went to the Buddha, bowed, sat down to one side, and informed the Buddha of all that had been discussed.

When he had spoken, the Buddha said to him: “Master builder, 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, apart from just wriggling? And a little baby doesn’t even have a concept of ‘speech’, so how could they possibly speak bad words, apart from just crying? And a little baby doesn’t even have a concept of ‘thought’, so how could they possibly think bad thoughts, apart 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, apart 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 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 has these four qualities I describe them, not as an invincible ascetic, but as having achieved the same level as a little baby.

When an individual has ten qualities, master builder, I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment. But certain things must first be understood, I say. ‘These are unskillful behaviors.’ ‘Unskillful behaviors stem from this.’ ‘Here unskillful behaviors cease without anything left over.’ ‘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 anything left over.’ ‘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 anything left over.’ ‘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 anything left over.’ ‘Someone practicing like this is practicing for the cessation of skillful thoughts.’

And what, master builder, 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 anything left over? 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 anything left over.

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 completed by development. Someone practicing like this is practicing for the cessation of unskillful behaviors.

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 anything left over? Their cessation has also been stated. It's when a mendicant behaves ethically, but they don't identify with their ethical behavior. And they truly understand the freedom of heart and freedom by wisdom where these skillful behaviors cease without anything left over.

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 fulfilled by development. Someone practicing like this is practicing for the cessation of skillful behaviors.

And what are unskillful thoughts? Thoughts 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 anything left over? 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 anything left over.

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 fulfilled by development. Someone practicing like this is practicing for the cessation of unskillful thoughts.

And what are skillful thoughts? Thoughts of renunciation, love, and kindness. 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, love, and kindness—skillful thoughts stem from this.

And where do these skillful thoughts cease without anything left over? 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 confidence, and unified mind, without placing the mind and keeping it connected. This is where these skillful thoughts cease without anything left over.

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 fulfilled by development. Someone practicing like this is practicing for the cessation of skillful thoughts.

Master builder, when an individual 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 thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. When an individual has 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 master builder was happy with what the Buddha said.

79. The Shorter Discourse With Sakuludāyī

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 the monastery of the wanderers in the peacocks' feeding ground. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Then it occurred to the Buddha: "It's too early to wander for alms in Rājagaha. Why don't I visit the wanderer Sakuludāyī at the monastery of the wanderers in the peacocks' feeding ground?" Then the Buddha went to the monastery of the wanderers.

Now at that time, Sakuludāyī was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as talk about kings, bandits, and 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; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Sakuludāyī saw the Buddha coming off in the distance, and hushed his own assembly: "Be quiet, good sirs, 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.

Then the Buddha approached Sakuludāyī, who said to him: "Come, Blessed One! Welcome, Blessed One! 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 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 unfinished?” “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 unworthy 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.’”

“Well then, Udāyī, suggest something for me to talk about.” “Master Gotama, 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 past, they dodged the issue, distracted the discussion with irrelevant points, and displayed irritation, 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 Nigaṇṭha Nātaputta, sir.”

“Udāyī, someone who can recollect their many kinds of past lives, with features and details, might ask me a question about the past, or I might ask them a question about the past. 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 are reborn according to their deeds might ask me a question about the future, or I might ask them a question about the future. And they might satisfy me with their answer, or I might satisfy them with my answer.

Nevertheless, Udāyī, leave aside the past and the future. I shall teach you the Dhamma: ‘When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases.’”

“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? And I can't now see even a mud-goblin. 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 past and the future. I shall teach you the Dhamma: "When this exists, that is; due to the arising of this, that arises. When this doesn't exist, that is not; due to the cessation of this, that ceases."' But that is even more unclear to me. Perhaps I might satisfy the Buddha by answering a question about my own teacher's doctrine."

"But Udāyī, what is your own teacher's doctrine?" "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."

"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: 'Mister, that finest lady in the land who you desire—do you know whether she's an aristocrat, a brahmin, a merchant, or a worker?' Asked this, he'd say, 'No.' They'd say to him: 'Mister, 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 tawny? What village, town, or city she comes from?' Asked this, he'd say, 'No.' They'd say to him: 'Mister, 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."

“Sir, suppose there was a beryl gem that was naturally beautiful, eight-faceted, with expert workmanship. When placed on a cream rug it would shine and glow and radiate. Such is the splendor of the self that is sound after death.”

“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.”

“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.”

“What do you think, Udāyī? Which of these two has a finer splendor: an oil lamp in the dark of night, or a bonfire in the dark of night?” “A bonfire in the dark of night, sir.”

“What do you think, Udāyī? Which of these two has a finer splendor: a bonfire in the dark of night, or the Morning Star in a clear and cloudless sky at the crack of dawn?” “The Morning Star in a clear and cloudless sky at the crack of dawn, sir.”

“What do you think, Udāyī? Which of these two has a finer splendor: the Morning Star in a clear and cloudless sky at the crack of dawn, or the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath?” “The full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath, sir.”

“What do you think, Udāyī? Which of these two has a finer splendor: the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath, or the sun at midday in a clear and cloudless sky in the last month of the rainy season?” “The sun at midday in a clear and cloudless sky in the last month of the rainy season, sir.”

“Beyond this, Udāyī, I know very many gods on whom the light of the sun and moon make 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." "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 teacher's doctrine: 'This is the ultimate splendor, this is the ultimate splendor.' But when pursued, pressed, and grilled on our own teacher's doctrine, we turned out to be void, hollow, and mistaken."

"But Udāyī, is there a world of perfect happiness? And is there a grounded path for realizing a world of perfect happiness?" "Sir, it says this in our own teacher's doctrine: 'There is a world of perfect happiness. And there is a grounded path for realizing a world of perfect happiness.'"

"Well, what is that grounded path for realizing a world of perfect 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 path for realizing a world of perfect happiness."

"What do you think, Udāyī? On an occasion when someone refrains from killing living creatures, is their self perfectly 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 perfectly 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 undertakes and follows some kind of mortification, is their self perfectly happy at that time, or does it have both pleasure and pain?" "It has both pleasure and pain."

"What do you think, Udāyī? Is a perfectly happy world realized by relying on a practice of mixed pleasure and pain?" "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 teacher’s doctrine: ‘There is a world of perfect happiness. And there is a grounded path for realizing a world of perfect happiness.’ But when pursued, pressed, and grilled on our own teacher’s doctrine, we turned out to be void, hollow, and mistaken.

But sir, is there a world of perfect happiness? And is there a grounded path for realizing a world of perfect happiness?” “There is a world of perfect happiness, Udāyī. And there is a grounded path for realizing a world of perfect happiness.”

“Well sir, what is that grounded path for realizing a world of perfect happiness?” “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 path for realizing a world of perfect happiness.”

“Sir, that’s not the grounded path for realizing a world of perfect happiness. At that point a perfectly happy world has already been realized.” “No, Udāyī, at that point a perfectly happy world has not been realized. This is the grounded path for realizing a world of perfect happiness.”

When he said this, Sakuludāyī’s assembly made an uproar, a dreadful racket: “In that case, we’re lost, and so are our teacher’s doctrines! We’re lost, and so are our teacher’s doctrines! We know nothing higher than this!”

Then Sakuludāyī, having quieted those wanderers, said to the Buddha: “Well sir, at what point is a perfectly happy world realized?” “It’s when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption. There are deities who have been reborn in a perfectly happy world. That mendicant associates with them, converses, and engages in discussion. It’s at this point that a perfectly happy world has been realized.”

“Surely the mendicants must live the spiritual life under the Buddha for the sake of realizing this perfectly happy world?” “No, Udāyī, the

mendicants don't live the spiritual life under me for the sake of realizing this perfectly happy world. There are other things that are finer, for the sake of which the mendicants live the spiritual life under me."

"But what are those finer things?" "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 who wish to train, teacher of gods and humans, awakened, blessed. ... 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 live the spiritual life under me.

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.

When their mind has become immersed in samādhi like this—purified, bright, spotless, rid of taints, 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 evolving, many eons of the world contracting and evolving. They recollect their many kinds of past lives, with features and details. This too is one of the finer things.

When their mind has become immersed in samādhi like this—purified, bright, spotless, rid of taints, 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 are reborn according to their deeds. This too is one of the finer things.

When their mind has become immersed in samādhi like this—purified, bright, spotless, rid of taints, 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 no return to any state of existence.’ This too is one of the finer things. These are the finer things for the sake of which the mendicants live the spiritual life under me.”

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 good 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?”

When he said this, Sakuludāyī’s assembly said to him: “Master Udāyī, don’t live the spiritual life under the ascetic Gotama. You have been a teacher; don’t live as a student. The consequence for you will be as if a water jar were to become a water jug. Master Udāyī, don’t live the spiritual life under the ascetic Gotama. You have been a teacher; don’t live as a student.” And that’s how the wanderer Sakuludāyī’s own assembly prevented him from living the spiritual life under the Buddha.

80. With Vekhanasa

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. 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 spoke these words of inspiration: “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?”

“Master 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?”

“Master Gotama, the ultimate splendor is the splendor compared to which no other splendor is finer.”

“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: ‘Mister, that finest lady in the land who you desire—do you know whether she’s an aristocrat, a brahmin, a merchant, or a worker?’ Asked this, he’d say, ‘No.’ They’d say to him: ‘Mister, 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 tawny? What village, town, or city she comes from?’ Asked this, he’d

say, ‘No.’ They’d say to him: ‘Mister, 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, 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.” “Master Gotama, suppose there was a beryl gem that was naturally beautiful, eight-faceted, with expert workmanship. When placed on a cream rug it would shine and glow and radiate. Such is the splendor of the self that is sound after death.”

“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.”

“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.”

“What do you think, Kaccāna? Which of these two has a finer splendor: an oil lamp in the dark of night, or a bonfire in the dark of night?” “A bonfire in the dark of night.”

“What do you think, Kaccāna? Which of these two has a finer splendor: a bonfire in the dark of night, or the Morning Star in a clear and cloudless sky at the crack of dawn?” “The Morning Star in a clear and cloudless sky at the crack of dawn.”

“What do you think, Kaccāna? Which of these two has a finer splendor: the Morning Star in a clear and cloudless sky at the crack of dawn, or the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath?” “The full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath.”

“What do you think, Kaccāna? Which of these two has a finer splendor: the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath, or the sun at midday in a clear and cloudless sky in the last month of the rainy season?” “The sun at midday in a clear and cloudless sky in the last month of the rainy season.”

“Beyond this, Kaccāna, I know very many gods on whom the light of the sun and moon make 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.

Kaccāna, there are these five kinds of sensual stimulation. What five? Sights known by the eye that 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 that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arises from these five kinds of sensual stimulation is called sensual pleasure. So there is the saying: ‘From the senses comes sensual pleasure. From sensual pleasure comes the best kind of sensual pleasure, which is said to be the best thing there.’”

When he said this, Vekhanasa said to the Buddha: “It’s incredible, Master Gotama, it’s amazing! How well said this was by Master Gotama! ‘From the senses comes sensual pleasure. From sensual pleasure comes the best kind of sensual pleasure, which is said to be the best thing there.’ Master Gotama, from the senses comes sensual pleasure. From sensual pleasure comes the best kind of sensual pleasure, which is said to be the best thing there.” “Kaccāna, it’s hard for you, who has a different view, creed, belief, practice, and teacher’s doctrine, to understand the senses, sensual pleasure, and the best kind of sensual pleasure. 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 own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. They can understand the senses, sensual pleasure, and the best kind of sensual pleasure.”

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 past or seeing the future, they nevertheless claim: ‘We understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’” Their statement turns out to

be a joke—mere words, void and hollow.” “Kaccāna, there are some ascetics and brahmins who, not knowing the past or seeing the future, nevertheless claim: ‘We understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’ There is a legitimate refutation of them. Nevertheless, Kaccāna, leave aside the past and the future. 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.’”

When he said this, Vekhanasa said to the Buddha: “Excellent, Master Gotama! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

81. With Ghaṭikāra

SO I HAVE HEARD. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. 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.” Then Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined 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.” “Once upon a time, Ānanda, there was a market town in this spot named Vebhaliṅga. It was successful and prosperous 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 sat and advised the mendicant Saṅgha.” 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 on the seat spread out. When he was seated he said to Venerable Ānanda:

“Once upon a time, Ānanda, there was a market town in this spot named Vebhaliṅga. It was successful and prosperous 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 sat and advised the mendicant Saṅgha.

The Buddha Kassapa had as chief attendant in Vebhaliṅga a potter named Ghaṭikāra. Ghaṭikāra had a dear friend named Jotipāla, a brahmin 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 regard it as holy to see that Blessed One.’ When he said

this, Jotipāla said to him: ‘Enough, dear Ghaṭikāra. What’s the use of seeing that baldy, 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 regard it as holy to see that Blessed One.’ For a third time, Jotipāla said to him: ‘Enough, dear Ghaṭikāra. What’s the use of seeing that baldy, that fake ascetic?’ ‘Well then, dear Jotipāla, let’s take some bathing paste of powdered shell and go to the river to bathe.’ ‘Yes, dear,’ replied Jotipāla. So that’s what they did.

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 regard it as holy to see that Blessed One.’ When he said this, Jotipāla said to him: ‘Enough, dear Ghaṭikāra. What’s the use of seeing that baldy, 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 regard it as holy to see that Blessed One.’ For a third time, Jotipāla said to him: ‘Enough, dear Ghaṭikāra. What’s the use of seeing that baldy, that fake ascetic?’ Then Ghaṭikāra grabbed Jotipāla by the belt 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 regard it as holy to see that Blessed One.’ So Jotipāla undid his belt and said to Ghaṭikāra: ‘Enough, dear Ghaṭikāra. What’s the use of seeing that baldy, that fake ascetic?’ 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 regard it as holy to see that Blessed One.’ Then Jotipāla thought: ‘It’s incredible, it’s amazing, how this potter Ghaṭikāra, though born in a lower caste, 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 regard it to see that Blessed One.’ ‘Well then, dear Ghaṭikāra, release me, we shall go.’

Then Ghaṭikāra the potter and Jotipāla the brahmin 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 my dear friend Jotipāla, a brahmin student. 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.

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 look after my blind old parents?’ ‘Well then, dear Ghaṭikāra, I shall go forth from the lay life to homelessness.’ 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 my dear friend Jotipāla, a brahmin student. Please give him the going forth.’ And Jotipāla the brahmin student received the going forth, the ordination in the Buddha’s presence.

Not long after Jotipāla’s ordination, a fortnight later, the Buddha Kassapa—having stayed in Vebhaliṅga as long as he wished—set out for Benares. Traveling stage by stage, he arrived at Benares, where he stayed near Benares, in the deer park at Isipatana. King Kikī of Kāsi heard that he had arrived. King Kikī had the finest carriages harnessed. Then he mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Benares 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. Then 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 in silence. Then, knowing that the Buddha had accepted, King Kikī got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. And when the night had passed, King Kikī had a variety of delicious 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.’

Then Kassapa Buddha robed up in the morning and, taking his bowl and robe, went to the home of King Kikī, where he sat 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 a variety of delicious 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, may the Buddha please accept my invitation to reside in Benares 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, may the Buddha please accept my invitation to reside in Benares 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 Benares,’ became sad and upset. Then King Kikī said to the Buddha Kassapa: ‘Sir, do you have another attendant better than me?’

‘Great king, there is a market town named Vebhaliṅga, where there’s a potter named Ghaṭṭikāra. He is my chief attendant. Now, great king, you thought, “The Buddha does not accept my invitation to reside for the rains in Benares,” and 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 take alcoholic drinks that cause negligence. He has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has 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 celibate, ethical, and of good character. He has set aside gems and gold, and rejected gold and money. He’s 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 chick peas here and take what they wish.” He looks after 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.

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 attendant 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 got up from my seat and left. Then Ghaṭikāra 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 Ghaṭikāra 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.

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 Ghaṭikāra’s parents, where I said to them: “Excuse me, where has Bhaggava gone?” “Your attendant 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 got up 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.

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, my dears!” 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 sky for a roof for the whole three months, but no rain fell 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.’

Then King Kikī sent around five hundred cartloads 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 cartloads of rice,

soft saffron rice, and suitable sauce have been sent to you by King Kikī of Kāsī. Please accept them.’ ‘The king has many duties, and much to do. I have enough. Let this be for the king himself.’ Ānanda, you might think: ‘Surely the brahmin 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 was happy with what the Buddha said.

82. With Raṭṭhapāla

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 Thullakoṭṭhita. The brahmins and householders of Thullakoṭṭhita heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Thullakoṭṭhita, 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 who wish to train, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras and Brahmās, 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 the brahmins and householders of Thullakoṭṭhita went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined 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.

Now at that time a respectable person named Raṭṭhapāla, the son of the leading clan in Thullakoṭṭhita, was sitting in the assembly. He thought: “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. Why don’t I cut off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?” Then, having approved and agreed with

what the Buddha said, the brahmins and householders of Thullakoṭṭhita got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving. 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 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 cut 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.”

Then Raṭṭhapāla got up 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 cut 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 dainty 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 while you’re still alive?”

For a second time, and 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 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. 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 dainty 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. 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.

Then Raṭṭhapāla's friends went to him and said: "Our friend Raṭṭhapāla, you are your parents' only child. You're dear to them and they love you. You're dainty 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. 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, and a third time, Raṭṭhapāla's friends made the same request. And for a third time, Raṭṭhapāla kept silent.

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."

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." 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 Thullakoṭṭhita as long as he wished—set out for Sāvattthī. Traveling stage

by stage, he arrived at Sāvattthī, where he stayed in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then Venerable Raṭṭhapāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families 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 no return to any state of existence.” And Venerable Raṭṭhapāla became one of the perfected.

Then he went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, I’d like to visit my parents, if the Buddha allows it.” Then the Buddha focused on comprehending Raṭṭhapāla’s mind. When he knew that it was impossible for Raṭṭhapāla to reject the training and return to a lesser life, he said: “Please, Raṭṭhapāla, go at your convenience.” And then Raṭṭhapāla 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 Thullakoṭṭhita. 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 Thullakoṭṭhita for alms. Wandering indiscriminately for alms-food, he approached his own father’s house. 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 house Raṭṭhapāla received neither alms nor a polite refusal, but only abuse. 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 details of his hands, feet, and voice.

She then went to his mother and said: “Please, madam, you should know this. My lord Raṭṭhapāla has arrived.” “Wow! If you speak the truth, 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.” 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! There’s ... and you’ll 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're 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 in silence. Then, knowing that Raṭṭhapāla had accepted, his father went back to his own house. He made a heap of gold coins and bullion 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."

And when the night had passed Raṭṭhapāla's father had a variety of delicious foods prepared in his own home, and announced the time to the Venerable Raṭṭhapāla, saying: "Sir, it's time. The meal is ready." 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. Then Raṭṭhapāla's father, revealing the heap of gold coins and bullion, said to Raṭṭhapāla: "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 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." Then Raṭṭhapāla's former wives each clasped his feet and said: "What are they like, lord, the nymphs for whom you lead the spiritual life?" "Sisters, I don't lead the spiritual life for the sake of nymphs." Saying, "Our lord Raṭṭhapāla refers to us as sisters!" they fainted right away. 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 a variety of delicious foods.

When he had eaten and washed his hand and bowl, he recited these verses while standing right there:

"See this fancy puppet,
a body built of sores,
diseased, obsessed over,
which doesn't last at all.

See this fancy figure,
with gems and earrings,
bones wrapped in skin,
made pretty by its clothes.

Rouged feet
and powdered face
is enough to beguile a fool,
but not a seeker of the far shore.

Hair in eight braids
and eyeliner,
is enough to beguile a fool,
but not a seeker of the far shore.

A rotting body all adorned
like a freshly painted makeup box
is 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."

Then Raṭṭhapāla, having recited this verse while standing, went to King Koravya's deer range and sat at the root of a tree for the day's meditation.

Then King Koravya addressed his gamekeeper: "My good gamekeeper, tidy up the park of the deer range. We will go to see the nice 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, sire. And the respectable person named Raṭṭhapāla, the son of the leading clan in Thullakoṭṭhita, 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 Master Raṭṭhapāla." And then King Koravya said: "Give away all the different 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 Thullakoṭṭhita 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, Master 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:

“Master 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. 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 Master Raṭṭhapāla is now a youth, young, black-haired, 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?

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 Master 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?

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 Master Raṭṭhapāla is the son of the leading clan here in Thullakoṭṭhita. You have no decay of wealth. So what did you know or see or hear that made you go forth?

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 Master Raṭṭhapāla has many friends and colleagues, relatives and kin right here in Thullakoṭṭhita. You have no decay of relatives. So what did you know or see or hear that made you go forth?

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. Master Raṭṭhapāla has none of these. So what did you know or see or hear that made you go forth?”

“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? ‘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. 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.”

“‘The world is unstable and swept away.’ So Master 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 proficient at riding elephants, horses, and chariots, and at archery? Were

you strong in thigh and arm, capable, and battle-hardened?” “I was, Master Raṭṭhapāla. Sometimes it seems as if I had superpowers then. I don’t see anyone who could have equalled 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, Master 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, Master Raṭṭhapāla, it’s amazing, how well said this was by the Buddha. For the world is indeed unstable and swept away.

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 family members 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 family members to help: ‘Please, my dear friends and colleagues, relatives and family members, 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, Master Raṭṭhapāla, it’s amazing, how well said this was by the Buddha. For the world indeed has no shelter and no savior.

In this royal court you can find abundant gold coin and bullion stored in dungeons and towers. 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, Master 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.

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 dwell in the prosperous land of Kuru?” “Indeed I do.” “What do you think, great king? Suppose a trustworthy and reliable man were to come from the east. He’d approach you and say: ‘Please sir, you should know this. I come from the east. There I saw a large country that is successful and prosperous 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 coins and bullion, both 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 dwell there.”

“What do you think, great king? Suppose a trustworthy and reliable 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 dwell there.” “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, Master Raṭṭhapāla, it’s amazing, how well said this was by the Buddha. For the world is indeed wanting, insatiable, the slave of craving.”

This is what Venerable Raṭṭhapāla said. Then he went on to say:

“I see rich people in the world who,
because of delusion, give not 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 wise say this life is short,
it’s perishable and not eternal.

The rich and the poor feel its touch;
the fool and the wise feel it too.
But the fool lies stricken by their own folly,
but the wise don’t tremble at the touch.

Therefore wisdom’s much better than wealth,
since by wisdom you reach consummation in this life.
But if because of delusion 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, placing faith in them,
also enters a womb and the world beyond.

As a bandit caught in the door
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 the many kinds of sensual stimulation,
I went forth, O King.

As fruit falls from a tree, so people fall,
young and old, when the body breaks up.
Seeing this, too, I went forth, O King;
the ascetic life is guaranteed to be better.”

83. About King Makhādeva

SO I HAVE HEARD. At one time the Buddha was staying near Mithilā in the Makhādeva Mango Grove. 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.” Then Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined 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.”

“Once upon a time, Ānanda, right here in Mithilā there was a just and principled king named Makhādeva, 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. Then, after many years, many hundred years, many thousand years had passed, King Makhādeva 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 thousands of 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. Whatever generation is current when such good practice is broken, he is their final man. Therefore I say to you: “Keep up this good practice that I have founded. Do not be my final man.””

And so, after giving a prize village to the barber and carefully instructing the crown prince in kingship, King Makhādeva 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.

For 84,000 years King Makhādeva 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. Having developed these four Brahmā meditations, when his body broke up, after death, he was reborn in a good place, a Brahmā realm.

Then, after many years, many hundred years, many thousand years had passed, King Makhādeva’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.

And having developed the four Brahmā meditations, when his body broke up, after death, Makhādeva’s son was reborn in a good place, a Brahmā realm.

And a lineage of 84,000 kings, sons of sons of King Makhādeva, 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 ... 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 Brahmā meditations, when their bodies broke up, after death, they were reborn in a good place, a Brahmā realm. 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.

Once upon a time, Ānanda, while the gods of the Thirty-Three were sitting together in the Hall of Justice, 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 sirs, 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 stilt 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. Then 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 Justice, where they spoke very highly of you. 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! Do not waver.’ King Nimi consented in silence.

Then, knowing that the king had accepted, as easily as a strong person would extend or contract their arm, Sakka vanished from King Nimi and reappeared among the Thirty-Three gods. Then Sakka, lord of gods, addressed his charioteer 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! Do not waver.” ‘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! Do not waver. 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.’ Mātali brought King Nimi to the Hall of Justice. 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 Justice, where they spoke very highly of you. The gods of the Thirty-Three would like to see you. Enjoy divine glory among the gods!’ ‘Enough, good sir. Send me back to Mithila 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.’

Then Sakka, lord of gods, addressed his charioteer Mātali: ‘Come, dear Mātali, harness the chariot with a thousand thoroughbreds and send King Nimi back to Mithila 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.

And having developed the four Brahmā meditations, when his body broke up, after death, King Nimi was reborn in a good place, a Brahmā realm. But King Nimi had a son named Kaḷārajanaka. He didn’t go forth from the lay life to homelessness. He broke that good practice. He was their final man.

Ānanda, you might think: ‘Surely King Makhādeva, 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 Makhādeva 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 Brahmā realm. 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 thought, 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.’ Whatever generation is current when such good practice is broken, he 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 was happy with what the Buddha said.

84. At Madhurā

SO I HAVE HEARD. At one time Venerable Mahākaccāna was staying near Madhurā, in Gunda's Grove. King Avantiputta of Madhurā heard: "It seems the ascetic Kaccāna is staying near Madhurā, in Gunda's Grove. He has this good reputation: 'He is astute, competent, clever, learned, a brilliant speaker, eloquent, mature, a perfected one.' It's good to see such perfected ones." And then King Avantiputta said: "Give away all the different 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 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: "Master Kaccāna, the brahmins say: 'Only brahmins are the highest caste; other castes are inferior. Only brahmins are the light caste; other castes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā's rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.' What does Master Kaccāna have to say about this?" "Great king, that's just propaganda. And here's a way to understand that it's just propaganda.

What do you think, great king? Suppose an aristocrat prospers in money, grain, silver, or gold. Wouldn't there be aristocrats, brahmins, merchants, and workers who would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely?" "There would, Master Kaccāna."

"What do you think, great king? Suppose a brahmin ...

a merchant ...

a worker prospers in money, grain, silver, or gold. Wouldn't there be workers, aristocrats, brahmins, and merchants who would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely?" "There would, Master Kaccāna."

"What do you think, great king? If this is so, are the four castes equal or not? Or how do you see this?" "Certainly, Master Kaccāna, in this case these four castes 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 propaganda."

What do you think, great king? Take an aristocrat who kills living creatures, steals, and commits sexual misconduct; uses speech that's false, divisive, 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 merchant ... a worker who kills living creatures, steals, and commits sexual misconduct; uses speech that's false, divisive, 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, merchant, or worker 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 castes equal or not? Or how do you see this?" "Certainly, Master Kaccāna, in this case these four castes 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 propaganda."

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, divisive, 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, merchant, or worker who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, 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, merchant, or worker 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 castes equal or not? Or how do you see this?" "Certainly, Master Kaccāna, in this case these four castes 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 propaganda."

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, merchant, or worker 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, merchant, or worker, and is just reckoned as a bandit."

“What do you think, great king? If this is so, are the four castes equal or not? Or how do you see this?” “Certainly, Master Kaccāna, in this case these four castes 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 propaganda.

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 refrain from killing living creatures, stealing, and lying. They abstain from eating at night, eat in one part of the day, and are celibate, 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, alms-food, lodgings, and medicines and supplies for the sick. And I’d arrange for 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, merchant, or worker who shaves off their hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness. They refrain from killing living creatures, stealing, and lying. They abstain from eating at night, eat in one part of the day, and are celibate, 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, alms-food, lodgings, and medicines and supplies for the sick. And I’d arrange for their lawful guarding and protection. Why is that? Because they’ve lost their former status as a brahmin, merchant, or worker, and are just reckoned as an ascetic.”

“What do you think, great king? If this is so, are the four castes equal or not? Or how do you see this?” “Certainly, Master Kaccāna, in this case these four castes are equal. I can’t see any difference between them.” “This is another way to understand that this is just propaganda: ‘Only brahmins are the highest caste; other castes are inferior. Only brahmins are the light caste; other castes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.’”

When he had spoken, King Avantiputta of Madhurā said to Mahākaccāna: “Excellent, Master 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 good eyes can see what’s there, Master Kaccāna has made the teaching clear in many ways. I go for refuge to Master Kaccāna, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master 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 extinguished.” “Master 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 extinguished, I go for refuge to that fully extinguished Buddha, to the teaching, and to the Saṅgha. From this day forth, may Master Kaccāna remember me as a lay follower who has gone for refuge for life.”

85. With Prince Bodhi

SO I HAVE HEARD. At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood. 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 person at all. Then Prince Bodhi addressed the brahmin 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 might accept tomorrow's meal from me together with the mendicant Saṅgha." "Yes, sir," Saṅjikāputta replied. He did as Prince Bodhi asked, and the Buddha consented in silence.

Then, knowing that the Buddha had accepted, Saṅjikāputta got up from his seat, went to Prince Bodhi, and said: "I gave the ascetic Gotama your message, and he accepted."

And when the night had passed Prince Bodhi had a variety of delicious 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, sir," Saṅjikāputta replied, and he did as he was asked.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to Prince Bodhi's home. 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 compassion for future generations.” 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. Then Prince Bodhi served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious 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.’”

“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.’ Some time later, while still black-haired, 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 live 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 teacher’s doctrine with their own insight and live having achieved it.’ I quickly memorized that teaching. So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. 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 Ālāra 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 Ālāra 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 Ālāra Kālāma and said to him: ‘Reverend Kālāma, have you realized this teaching with your own insight up to this point, and declare it 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 live having achieved it. The teaching that you’ve realized with your own insight, and live 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 teacher Ālāra Kālāma placed me, his student, on the same position as him, and honored me with lofty 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 live 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 teacher’s doctrine with their own insight and live having achieved it.’ I quickly memorized that teaching. So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. 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 it 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 live having achieved it. The teaching that you’ve realized with your own insight, and live 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 teacher, and honored me with lofty 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.

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 Senanigama near 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 go 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 go for alms. This is good enough for a respectable person who wishes to put forth effort in meditation.’ So I sat down right there, thinking: ‘This is good enough for meditation.’ And then these three examples, 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, 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.”

“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, stupefaction, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings because of their efforts, they are incapable of knowledge and vision, of supreme awakening. This was the first example that occurred to me.

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, stupefaction, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings because of their efforts, they are incapable of knowledge and vision, of supreme awakening. This was the second example that occurred to me.

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, stupefaction, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings because of their efforts, they are capable of knowledge and vision, of supreme awakening. This was the third example that occurred to me. These are the three examples, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

Then it occurred to me: 'Why don't I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and torture 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 tortures them. In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and tortured 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.

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.

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.

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 tough 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.

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 an expert butcher or their apprentice was slicing my belly open with a 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.

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 an intense 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.

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.’

Then it occurred to me: ‘Why don’t I practice completely cutting off food?’ But deities came to me and said: ‘Good sir, don’t practice totally cutting off food. If you do, we’ll infuse divine 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 divine nectar in my pores, that would be a lie on my part.’ So I dismissed those deities, saying, ‘There’s no need.’

Then it occurred to me: ‘Why don’t I just take a little bit of food each time, a cup of broth made from mung beans, lentils, chick peas, or green

gram.’ So that’s what I did, until my body became extremely emaciated. Due to eating so little, my limbs became like the joints of an eighty year old or a corpse, 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 bittergourd 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. 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 tawny skin.’ That’s how far the pure, bright complexion of my skin had been ruined by taking so little food.

Then it occurred to me: ‘Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to overexertion—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, gruelling work. Could there be another path to awakening?’ Then it occurred to me: ‘I recall sitting in the cool shade of the rose-apple 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 realization: ‘That is the path to awakening!’ 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.’

Then it occurred to me: ‘I can’t achieve that pleasure with a body so excessively emaciated. Why don’t I eat some solid food, some rice and porridge?’ So I ate some solid food. Now at that time the 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.’

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, spotless, rid of taints, 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 evolving, many eons of the world contracting and evolving. 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 destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had immersed in samādhi like this—purified, bright, spotless, rid of taints, 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 are reborn according to their deeds. This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had immersed in samādhi like this—purified, bright, spotless, rid of taints, 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’. 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 no return to any state of existence.’ This was the third knowledge, which I achieved in the last watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Then it occurred to me: ‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute. But people like attachment, they love it and enjoy it. It’s hard for them to see this thing; that is, specific conditionality, dependent origination. It’s also hard for them to see this thing; 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 the Dhamma, 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,
enough with trying to explain it!
This teaching is not easily understood
by those mired in greed and hate.

Those caught up in greed can’t see
what’s subtle, going against the stream,
deep, hard to see, and very fine,
for they’re shrouded in a mass of darkness.’

And as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.

Then Brahmā Sahampati, knowing what I was thinking, thought: ‘Oh my goodness! 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 Brahmā Sahampati, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm 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's what Brahmā Sahampati said. Then he went on to say:

‘Among the Magadhans there appeared in the past
an impure teaching thought up by those still stained.
Fling open the door to the deathless!
Let them hear the teaching the stainless one discovered.

Standing high on a rocky mountain,
you can see the people all around.
In just the same way, all-seer, wise one,
ascend the palace built of Dhamma!

You're free of sorrow; but look at these people
overwhelmed with sorrow, oppressed by rebirth and old age.
Rise, hero! Victor in battle, leader of the caravan,
wander the world without obligation.
Let the Blessed One teach the Dhamma!
There will be those who understand!’

Then, understanding Brahmā'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 flaw 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. Then I replied in verse to Brahmā Sahampati:

‘Flung open are the doors to the deathless!
Let those with ears to hear decide their faith.
Thinking it would be troublesome, Brahmā, I did not teach
the sophisticated, sublime Dhamma among humans.’

Then Brahmā 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.

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, clever, 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.’

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, clever, 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.’

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 Benares, in the deer park at Isipatana. So, when I had stayed in Uruvelā as long as I wished, I set out for Benares.

While I was traveling along the road between Gaya 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 champion, the knower of all,
unsullied in the midst of all things.
I’ve given up all, freed in the ending of craving.
When I know for myself, who should I follow?’

I have no teacher.
There is no-one like me.
In the world with its gods,
I have no counterpart.

For in this world, I am the perfected one;
I am the supreme Teacher.
I alone am fully awakened,
cooled, extinguished.

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 deathless drum!’

‘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.

Traveling stage by stage, I arrived at Benares, 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 as they had agreed. 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’. 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 the Deathless! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which people from good families 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 the Deathless! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which people from good families 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.’

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 the Deathless! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which people from good families rightly go forth from the lay life to homelessness.’

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.

As the group of five mendicants were being advised and instructed by me like this, they soon realized the supreme end of the spiritual path in this very life. They lived having achieved with their own insight the goal for which people from good families rightly go forth from the lay life to homelessness.”

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 end 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.”

“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, not to speak of all five.”

“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, not to speak of all five.”

“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 who wish to train, 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 gaining 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.

When a mendicant with these five factors that support meditation has the Realized One as trainer, they could realize the supreme end of the spiritual path in seven years. Let alone seven years, they could realize the supreme end 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 end 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 in the evening and achieve distinction in the morning, or be instructed in the morning and achieve distinction in the evening.” 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 in the evening and achieve distinction in the morning, or be instructed in the morning and achieve distinction in the evening.”

When he said this, Saṅjikāputta said to Prince Bodhi: “Though Master Bodhi speaks like this, you don’t go for refuge to Master 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 the lady, my mother. This one time the Buddha was staying near Kosambi, in Ghosita’s Monastery. Then my pregnant 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 on Crocodile Hill, in the deer park at Bhesakaḷā’s Wood. Then my nurse, 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.”

86. With Aṅgulimāla

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery. 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 people, and he wore their fingers as a necklace. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattḥī for alms. Then, after the meal, on his return from alms-round, 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 people, 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.

But when they said this, the Buddha went on in silence. The bandit Aṅgulimāla saw the Buddha coming off in the distance, and thought: "It's incredible, it's 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 he had beaten me already. Why don't I take his life?"

Then Aṅgulimāla donned his sword and shield, fastened his bow and arrows, and followed behind the Buddha. Then 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: “It’s incredible, it’s 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 Sakyan ascetics speak the truth. Yet while walking the ascetic Gotama says: ‘I’ve stopped, Aṅgulimāla—now you stop.’ Why don’t I ask him about this?”

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 cast off violence towards all creatures.
But you’re uncontrolled towards living creatures;
that’s why I’ve stopped, but you have not.”

“Oh, at long last an ascetic,
a great sage who I honor, has entered this great forest.
Now that I’ve heard your verse on Dhamma,
I shall live without evil.”

With these words, the bandit hurled his sword and weapons
down a cliff into a chasm.
He venerated the Holy One’s feet,
and asked for the going forth right there.

Then the Buddha, the compassionate great sage,
the teacher of the world with its gods,
said to him, “Come, monk!”
And with that he became a monk.

Then the Buddha set out for Sāvattthī with Venerable Āṅgulimāla as his second monk. Traveling stage by stage, he arrived at Sāvattthī, where he stayed in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a crowd had gathered by the gate of King Pasenadi's royal compound making a dreadful racket: "In your realm, Your Majesty, there is a bandit named Āṅgulimāla. 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 people, and he wears their fingers as a necklace. Your Majesty must put a stop to him!"

Then King Pasenadi drove out from Sāvattthī 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?"

"No, sir. In my realm there is a bandit named Āṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings. ... I shall put a stop to him."

"But great king, suppose you were to see that Āṅgulimāla 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 celibate, 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, alms-food, lodgings, and medicines and supplies for the sick. And I'd arrange for his lawful guarding and protection. But sir, how could such an immoral, evil man ever have such virtue and restraint?"

Now, at that time Venerable Āṅgulimāla was sitting not far from the Buddha. Then the Buddha pointed with his right arm and said to the king: "Great king, this is Āṅgulimāla."

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 Āṅgulimāla and said: "Sir, is the venerable really

Āṅgulimāla?” “Yes, great king.” “What clans were your father and mother from?” “My father was a Gagga, and my mother a Mantāṇī.”

“May the venerable Gagga Mantāṇīputta be happy. I’ll make sure that you’re provided with robes, alms-food, lodgings, and medicines and supplies for the sick.”

Now at that time Venerable Āṅgulimāla lived in the wilderness, ate only alms-food, and owned just three robes. 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 unextinguished! 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 got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then Venerable Āṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvattihī for alms. Then as he was wandering indiscriminately for alms-food he saw a woman undergoing a painful obstructed labor. Seeing this, it occurred to him: “Oh, beings suffer such filth! Oh, beings suffer such filth!” Then after wandering for alms in Sāvattihī, after the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said to him:

“Well then, Āṅgulimāla, go to that woman and say this: ‘Ever since I was born, sister, I don’t recall having deliberately taken the life of a living creature. By this truth, may both you and your infant be safe.’”

“But sir, wouldn’t that be telling a deliberate lie? For I have deliberately killed many living creatures.” “In that case, Āṅgulimāla, go to that woman and say this: ‘Ever since I was born in the noble birth, sister, I don’t recall having deliberately taken the life of a living creature. By this truth, may both you and your infant be safe.’”

“Yes, sir,” replied Āṅgulimāla. He went to that woman and said: “Ever since I was born in the noble birth, sister, I don’t recall having

deliberately taken the life of a living creature. By this truth, may both you and your infant be safe.” Then that woman was safe, and so was her infant.

Then Aṅgulimāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which people from good families 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 no return to any state of existence.” And Venerable Aṅgulimāla became one of the perfected.

Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvathī 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 life the result of deeds that might have caused you to be tormented in hell for many years, many hundreds or thousands of years.” Later, Venerable Aṅgulimāla was experiencing the bliss of release while in private retreat. On that occasion he spoke these words of inspiration:

“Someone who was heedless before,
and afterwards is not,
lights up the world,
like the moon freed from a cloud.

Someone who, with skillful deeds,
closes the door on bad things they’ve done,
lights up the world,
like the moon freed from a cloud.

A young mendicant,
devoted to the teaching of the Buddha,
lights up the world,
like the moon freed from a cloud.

May even my enemies hear a Dhamma talk!
May even my enemies devote themselves to the Buddha's teaching!
May even my enemies associate with those good people
who establish others in the Dhamma!

May even my enemies hear Dhamma at the right time,
from those who speak on acceptance,
praising acquiescence;
and may they follow that path!

For then they'd surely wish no harm
upon myself or others.
Protecting creatures firm and fragile,
they'd attain ultimate peace.

For irrigators guide the water,
and fletchers straighten arrows;
carpenters shape timber—
but the astute tame themselves.

Some tame by using the rod,
some with goads, and some with whips.
But the poised 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 attachment to rebirth is eradicated.

I've done many of the sort of deeds
that lead to a bad destination.
The result of my deeds has already hit me,
so I enjoy my food free of debt.

Fools and unintelligent people
devote themselves to negligence.
But the intelligent protect diligence
as their best treasure.

Don't devote yourself to negligence,
or delight in sexual 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 teachings that are shared,
I encountered 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."

87. Born From the Beloved

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery. 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 cemetery and wail: "Where are you, my only child? Where are you, my only child?" Then he went to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Householder, you look like someone who's not in their right mind; your faculties have deteriorated." "And how, sir, could my faculties not have deteriorated? 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 cemetery 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 got up from his seat and left.

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. Eventually that topic of discussion reached the royal compound.

Then King Pasenadi addressed Queen Mallikā: "Mallika, 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 student who agrees with everything their teacher says. Go away, Mallikā, get out of here!”

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 made 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: “Master 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.’”

“That’s right, brahmin, that’s right! For our loved ones are a source of sorrow, lamentation, pain, sadness, and distress. 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 Sāvatthī 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?’ 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 Sāvatthī 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?’ 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 Sāvatthī 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.

Once upon a time right here in Sāvattthī 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.”

Then Nālījaṅgha the brahmin, having approved and agreed with what the Buddha said, got up 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:

“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.’

What do you think, great king? Do you love Lady Vāsabhā? ...

your son, General Viḍūḍabha ...

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.’

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, perfumes,

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.’”

“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 got up from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and spoke these words of inspiration three times:

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

88. The Imported Cloth

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvattthī for alms. He wandered for alms in Sāvattthī. After the meal, on his return from alms-round, he went to the Eastern Monastery, the stilt longhouse of Migāra’s mother, for the day’s meditation. Now at that time King Pasenadi of Kosala mounted the Single Lotus Elephant and drove out from Sāvattthī in the middle of the day. He saw Ānanda coming off in the distance and said to the minister Sirivaḍḍha: “My dear Sirivaḍḍha, isn’t that Venerable Ānanda?” “Indeed it is, great king.”

Then King Pasenadi addressed a man: “Please, mister, 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 moment out of compassion.’” “Yes, Your Majesty,” that man replied. He did as the king asked. Ānanda consented in 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 compassion.” Ānanda consented in 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.” So the king sat down on the seat spread out, and said: “Sir, might 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.”

“It’s incredible, sir, it’s amazing! For I couldn’t fully express the question, but 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.

But sir, 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.”

“But what kind of verbal behavior ... mental behavior is faulted by sensible ascetics and brahmins?” ...

“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.”

“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.”

“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.”

“But what kind of verbal behavior ... mental behavior is not faulted by sensible ascetics and brahmins?” ...

“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.”

“Sir, does the Buddha praise gaining all these skillful things?” “Great king, the Realized One has given up all unskillful things and possesses skillful things.”

“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 imported cloth was sent to me by King Ajātasattu Vedehiputta of

Magadha packed in a parasol case. It's exactly sixteen measures long and eight wide. May Venerable Ānanda please accept it out of compassion." "Enough, great king. My three robes are complete."

"Sir, we have both seen this river Aciravatī 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 imported cloak. And you can share your old robes with your fellow monks. In this way my teacher's offering will come to overflow, it seems to me. Please accept the imported cloth." 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. Then he got up from his seat, bowed, and respectfully circled Ānanda, keeping him on his right, before leaving.

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. 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 were happy with what the Buddha said.

89. Shrines to the Teaching

SO I HAVE HEARD. At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Medelūmpa. Now at that time King Pasenadi of Kosala had arrived at Nagaraka 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: “Sire, the finest chariots are harnessed. Please go at your convenience.” Then King Pasenadi mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Nagaraka, heading for the park grounds. He went by carriage as far as the terrain allowed, then descended and entered the park on foot. 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 appropriate 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?” “Great king, there is a Sakyan town named Medaḷūmpa. 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: “Sire, the finest chariots are harnessed. Please go at your convenience.” Then King Pasenadi mounted a fine carriage and, along with other fine carriages, set out from Nagaraka

to Medaḷumpa. He reached the town while it was still light and headed for the park grounds. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

At that time several mendicants were walking meditation 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.” “Great king, that’s his dwelling, with the door closed. Approach it quietly, without hurrying; go onto the porch, clear your throat, and knock with the latch. 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 and knocked, and the Buddha opened the door. 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 devotion for this body, conveying your manifest love?” “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.’

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 quarreling, 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.’

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, 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, you’d think.’ I went up to them and said: ‘Venerables, why are you so thin, haggard, pale, and veiny—hardly a captivating sight, 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.’

Furthermore, as an anointed king I am able to execute, fine, or banish those who are guilty. Yet when I’m sitting in judgment they interrupt me. And I can’t get them to stop interrupting me and wait until I’ve finished speaking. But here I’ve seen 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: ‘It’s incredible, it’s 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.’

Furthermore, I’ve seen some clever 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.’

Furthermore, I see some clever brahmins ... some clever householders ... some clever 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 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 end of the spiritual path in this very life. They live having achieved with their own insight the goal for which people from good families 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.’

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 devotion 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 most of the night discussing the teaching, then they lay down with their heads towards where the Buddha was and their feet towards me. It occurred to me: ‘It’s incredible, it’s 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 devotion 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.'

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 show the Buddha such utmost devotion and demonstrate such friendship. Well, now, sir, I must go. I have many duties, and much to do." "Please, great king, go at your convenience." Then King Pasenadi got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

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 were happy with what the Buddha said.

90. At Kaṇṇakatthala

SO I HAVE HEARD. At one time the Buddha was staying near Ujuṇṇa, in the deer park at Kaṇṇakatthala. Now at that time King Pasenadi of Kosala had arrived at Ujuṇṇa on some business. Then he addressed a man: “Please, mister, 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.

The sisters Somā and Sakulā heard this. Then, 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.”

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.”

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 claim to be all-knowing and all-seeing, to know and see everything without exception: that is not possible.’ Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and

criticism?” “Great king, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.”

Then King Pasenadi addressed General Viḍḍabha: “General, who introduced this topic of discussion to the royal compound?” “It was Saṅjaya, great king, the brahmin of the Ākāsa clan.” Then the king addressed a man: “Please, mister, in my name tell Saṅjaya that King Pasenadi summons him.” “Yes, Your Majesty,” that man replied. He did as the king asked. 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 knows all and sees all simultaneously: that is not possible.’” “What the Buddha says appears reasonable. Sir, there are these four classes: aristocrats, brahmins, merchants, and workers. 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 joined palms, and observing proper etiquette.” “Sir, I am not asking you about the present 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 who wish to train, 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 gaining 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, merchants, and workers. If they had these five factors that support meditation, that would be for their lasting welfare and happiness.” “Sir, there are these four classes: aristocrats, brahmins, merchants, and workers. If they had these five factors that support meditation, would there be any difference between them?” “In that case, I

say it is the diversity 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."

"What the Buddha says appears reasonable. Sir, there are these four classes: aristocrats, brahmins, merchants, 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 light?" "No, sir." "In the same way, when fire has been kindled by energy and produced by effort, I say that there is no difference between the freedom of one and the freedom of the other." "What the Buddha says appears reasonable. But sir, do gods absolutely exist?" "But what exactly are you asking?" "Whether those gods come back to this state of existence or not." "Those gods who are subject to affliction come back to this state of existence, but those free of affliction do not come back."

When he said this, General Viḍḍabha said to the Buddha: "Sir, will the gods subject to affliction topple or expel from their place the gods who are free of affliction?"

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." Then 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, mister.”

“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, mister.”

“What do you think, general? Have you heard of the gods of the Thirty-Three?” “Yes, mister, I’ve heard of them, and so has 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 subject to affliction can’t even see the gods who are free of affliction, so how could they possibly topple or expel them from their place?”

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 Brahmā absolutely exist?” “But what exactly are you asking?” “Whether that Brahmā comes back to this state of existence or not.” “Any Brahmā who is subject to affliction comes back to this state of existence, but those free of affliction do not come back.” 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.” Then a certain man said to the king: “It’s time to depart, great king.”

Then the king said to the Buddha: “Sir, I asked you about omniscience, and you answered. I approve and accept this, and am satisfied with it. I asked you about the four classes, about the gods, and about Brahmā, and you answered in each case. Whatever I asked the Buddha about, he answered. I approve 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.” 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.

