

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

2. The Collection of the Middle Length Discourses
(2. Majjhima Nikāya)

2. The Middle Fifty Discourses (2. Majjhimapaṇṇāsapāḷi)

1. The Chapter on Householders (1. Gahapativaggo)

[MN 51-60, PTS 1.339-1.413]



PaliVerse

2. The Collection of the Middle Length Discourses

2. The Middle Fifty Discourses

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Middle Collection

The Middle Fifty Discourses

1. The Chapter on Householders

1. The Discourse to Kandaraka

1. Thus have I heard - On one occasion the Blessed One was dwelling at Campā on the bank of the Gaggarā pond together with a large Community of monks. Then Pessa, the elephant driver's son, and Kandaraka the wandering ascetic approached the Blessed One; having approached, Pessa the elephant driver's son paid respect to the Blessed One and sat down to one side. But the wandering ascetic Kandaraka exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he stood to one side. Standing to one side, the wandering ascetic Kandaraka, having surveyed the Community of monks who were silent, completely silent, said this to the Blessed One - "It is wonderful, Master Gotama, it is marvellous, Master Gotama, how well the Community of monks has been rightly guided by Master Gotama! Those who, Master Gotama, were Worthy Ones, Perfectly Enlightened Ones in the past period of time, those Blessed Ones too rightly guided the Community of monks just such a supreme - just as now the Community of monks has been rightly guided by Master Gotama. Those who, Master Gotama, will be Worthy Ones, Perfectly Enlightened Ones in the future period of time, those Blessed Ones too will rightly guide the Community of monks just such a supreme - just as now the Community of monks has been rightly guided by Master Gotama."

2. "So it is, Kandaraka, so it is, Kandaraka. Those who, Kandaraka, were Worthy Ones, Perfectly Enlightened Ones in the past period of time, those Blessed Ones too rightly guided the Community of monks just such a supreme - just as now the Community of monks has been rightly guided by me. Those who, Kandaraka, will be Worthy Ones, Perfectly Enlightened Ones in the future period of time, those Blessed Ones too will rightly guide the Community of monks just such a supreme - just as now the Community of monks has been rightly guided by me.

"There are indeed, Kandaraka, monks in this Community of monks who are Worthy Ones, who have eliminated the mental corruptions, who have lived the holy life, who have done what had to be done, who have laid down the burden, who have attained their own welfare, who have utterly eliminated the fetters of existence, who are completely liberated through final knowledge. There are indeed, Kandaraka, monks in this Community of monks who are trainees, of continuous morality, of continuous conduct, prudent, of prudent conduct; they dwell with minds well established in the

four establishments of mindfulness. In which four? Here, Kandaraka, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world."

3. When this was said, Pessa the elephant driver's son said this to the Blessed One: "Wonderful, Venerable Sir, marvellous, Venerable Sir! How well laid down are these four establishments of mindfulness by the Blessed One for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna. We too, venerable sir, laypeople clad in white, from time to time dwell with minds well established in these four establishments of mindfulness. Here we, venerable sir, dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; we dwell observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; we dwell observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; we dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Wonderful, venerable sir, marvellous, venerable sir! How well the Blessed One knows what is beneficial and harmful for beings when such a thicket of humans, such impurity of humans, such fraudulence of humans exists. For this is a thicket, venerable sir, namely humans; this is manifest, venerable sir, namely animals. For I, venerable sir, am able to remind an elephant in training. In whatever interval it will make a journey to and from Campā, it will reveal all those fraudulent behaviours, deceitful behaviours, crooked behaviours, and dishonest behaviours. But our slaves, venerable sir, or servants, or labourers, they behave one way with the body, another way with speech, and their mind is yet another way. Wonderful, venerable sir, marvellous, venerable sir! How well the Blessed One knows what is beneficial and harmful for beings when such a thicket of humans, such impurity of humans, such fraudulence of humans exists. For this is a thicket, venerable sir, namely humans; this is manifest, venerable sir, namely animals."

4. "So it is, Pessa, so it is, Pessa. For this is a thicket, Pessa, namely humans; this is manifest, Pessa, namely animals. There are these four persons, Pessa, existing and found in the world. Which four? Here, Pessa, a certain person is self-mortifying, devoted to the pursuit of self-mortification; here again, Pessa, a certain person is other-mortifying, devoted to the pursuit of mortifying others; here again, Pessa, a certain person is both self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others; here again, Pessa, a certain person is neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to the pursuit of mortifying others. He, being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine. Of these four persons, Pessa, which person pleases your mind?"

"That person, venerable sir, who is self-mortifying, devoted to the pursuit of self-mortification, that person does not please my mind. That person, venerable sir, who is other-mortifying, devoted to the pursuit of mortifying others, that person too does not please my mind. That person, venerable sir, who is both self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others, that person too does not please my mind. But that person, venerable sir, who is neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to the pursuit of mortifying others, who being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine - this person alone pleases my mind."

5. "But why, Pessa, do these three persons not please your mind?" "That person, venerable sir, who is self-mortifying, devoted to the pursuit of self-mortification, he scorches and torments himself who is longing for happiness and averse to pain - for this reason this person does not please my mind. That person, venerable sir, who is other-mortifying, devoted to the pursuit of mortifying others, he scorches and torments others who are longing for happiness and averse to pain - for this reason this person does not please my mind. That person, venerable sir, who is both self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others, he scorches and torments both himself and others who are longing for happiness and averse to pain - for this reason this person does not please my mind. But that person, venerable sir, who is neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to the pursuit of mortifying others, who being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine; he neither scorches nor torments himself or others who are longing for happiness and averse to pain - for this reason this person pleases my mind. Well then, venerable sir, we will now go; we have much to do, we have many duties." "Now do as you think fit, Pessa." Then Pessa, the elephant driver's son, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed.

6. Then the Blessed One, not long after Pessa the elephant driver's son had departed, addressed the monks - "Monks, Pessa the elephant driver's son is wise; monks, Pessa the elephant driver's son is of great wisdom. If, monks, Pessa the elephant driver's son had sat for a moment while I analyse these four persons in detail, he would have been connected with great benefit. But, monks, even so much, Pessa the elephant driver's son is connected with great benefit." "This is the time, Blessed One, this is the time, Fortunate One, that the Blessed One would analyse these four persons in detail. Having heard from the Blessed One, the monks will remember it." "Well then, monks, listen, pay close attention, I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

7. "And what, monks, is the person who is self-mortifying, devoted to the pursuit of self-mortification? Here, monks, a certain person is a naked ascetic, of loose habits, licking his hands, not one who comes when asked 'Come, venerable sir,' not one who stops when asked 'Stop, venerable sir'; he does not accept food brought to him, nor

food specifically prepared for him, nor an invitation. He does not accept food from the mouth of a pot, nor from the mouth of a bowl, nor across a threshold where a goat stands, nor across a stick, nor across a pestle, nor from two eating together, nor from a pregnant woman, nor from a nursing woman, nor from a woman who has gone among men, nor from where food has been collected, nor where a dog is standing by, nor where flies are swarming; nor fish, nor meat, nor liquor, nor fermented drink, nor rice-water does he drink. He is a one-house man taking one morsel, or a two-house man taking two morsels, etc. or a seven-house man taking seven morsels; he sustains himself with one small dish of food, he sustains himself with two small dishes of food, etc. he sustains himself with seven small dishes of food; he takes food once a day, he takes food once every two days, etc. he takes food once every seven days - thus he dwells devoted to the practice of eating food in rotation even up to half a month. He is one who feeds on vegetables, or one who feeds on millet, or one who feeds on wild rice, or one who feeds on leather scraps, or one who feeds on moss, or one who feeds on rice bran, or one who feeds on rice scum, or one who feeds on sesame flour, or one who feeds on grass, or one who feeds on cow dung; he sustains himself on forest roots and fruits, feeding on fallen fruits. He wears hempen garments, he wears mixed garments, he wears shroud-cloth, he wears rag-robles, he wears bark-cloth, he wears cheetah hide, he wears a cloak of cheetah hide, he wears kusa-grass garments, he wears bark garments, he wears wood-shaving garments, he wears a blanket of human hair, he wears a blanket of horse-tail hair, he wears owl-feather garments; he is one who plucks out hair and beard, being devoted to the practice of plucking out hair and beard, he is one who stands upright having rejected seats, he is one who squats being devoted to the striving of squatting, he is one who lies on thorns making his sleeping place on a bed of thorns; he dwells devoted to the practice of going down into the water three times including the evening - thus he dwells devoted to the practice of mortifying and tormenting the body in manifold ways. This is called, monks, the person who is self-mortifying, devoted to the pursuit of self-mortification.

8. "And what, monks, is the person who is other-mortifying, devoted to the pursuit of mortifying others? Here, monks, a certain person is a sheep-butcher, a pig-butcher, a fowler, a deer-hunter, a hunter, a fish-killer, a thief, an executioner of thieves, a cattle-butcher, a prison-keeper, or whatever others there are engaged in cruel activities. This is called, monks, the person who is other-mortifying, devoted to the pursuit of mortifying others.

9. "And what, monks, is the person who is both self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others? Here, monks, a certain person is either head-anointed king of the ruling caste, or a brahmin of great wealth. He, having had a new assembly hall built to the east of the city, having shaved off his hair and beard, having put on a rough cheetah hide, having anointed his body with ghee and oil, scratching his back with a deer horn, enters the new assembly hall together with the chief queen and the brahmin chaplain. There he makes his sleeping place on the bare ground smeared with green vegetation. From one cow with a calf of the same colour, the milk from one teat sustains the king, the milk from the second teat sustains the chief queen, the milk from the third teat sustains the brahmin chaplain, the milk from the fourth teat is poured into the fire, and with the remainder the calf sustains itself. He speaks thus: 'Let this many bulls be slaughtered for the sacrifice, let this many bullocks be

slaughtered for the sacrifice, let this many heifers be slaughtered for the sacrifice, let this many goats be slaughtered for the sacrifice, let this many rams be slaughtered for the sacrifice, let this many trees be cut down for sacrificial posts, let this many kusa-grasses be reaped for the sacred grass.' And those who are his slaves, or servants, or labourers, they too, threatened by punishment, threatened by fear, with tearful faces, weeping, make the preparations. This is called, monks, the person who is both self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others.

10. "And what, monks, is the person who is neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to the pursuit of mortifying others, who being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine? Here, monks, a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One. He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. A householder, or a householder's son, or one reborn in some other family, hears that Teaching. Having heard that Teaching, he gains faith in the Truth-finder. Endowed with that acquisition of faith, he considers thus: 'The household life is confinement, a path of dust; going forth is the open air. It is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?' At a later time, having abandoned a small or a large mass of wealth, having abandoned a small or a large circle of relatives, he shaves off his hair and beard, puts on ochre robes, and goes forth from home into homelessness.

11. "Having thus gone forth, having attained the training and way of life of monks, having abandoned the killing of living beings, he abstains from killing living beings; with rod laid down, with knife laid down, one who has shame, compassionate, he dwells concerned for the welfare of all living beings. Having abandoned taking what is not given, he abstains from taking what is not given; taking only what is given, expecting only what is given, he dwells in purity through non-stealing. Having abandoned unchaste conduct, he lives the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice. Having abandoned false speech, he abstains from false speech; he speaks the truth, is devoted to truth, reliable, trustworthy, not a deceiver of the world. Having abandoned divisive speech, he abstains from divisive speech; having heard something here, he does not repeat it elsewhere to divide these people, or having heard something elsewhere, he does not repeat it here to divide those people - Thus he is one who reunites those who are divided, a promoter of those who are united, rejoicing in concord, delighting in concord, taking delight in concord, he is a speaker of words that create concord. Having abandoned harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane,

pleasing and agreeable to many people. Having abandoned idle chatter, he abstains from idle chatter; he speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching, speaks on the discipline; he speaks words worth treasuring, timely, reasonable, well-defined, connected with the goal. He abstains from damaging seed and plant life, he eats only one meal a day, abstaining from eating at night, abstaining from food at improper times; he abstains from watching dancing, singing, music and shows; he abstains from wearing garlands, using perfumes, cosmetics, ornaments and decorations; he abstains from high and luxurious beds; he abstains from accepting gold and silver; he abstains from accepting raw grain; he abstains from accepting raw meat; he abstains from accepting women and girls; he abstains from accepting male and female slaves; he abstains from accepting goats and sheep; he abstains from accepting fowl and swine; he abstains from accepting elephants, cattle, horses and mares; he abstains from accepting fields and land; he abstains from running messages and errands; he abstains from buying and selling; he abstains from using false weights, false metals, and false measures; he abstains from cheating, deceiving, fraud and crooked dealings; he abstains from cutting, killing, imprisoning, highway robbery, plunder and violence.

"He is content with a robe for tending the body, with almsfood for tending the belly. Wherever he goes, he goes having taken only these with him. Just as a winged bird, wherever it flies, flies with its wings as its only burden; just so a monk is content with a robe for tending the body, with almsfood for tending the belly. Wherever he goes, he goes having taken only these with him. He, endowed with this noble aggregate of morality, experiences internally a blameless happiness.

12. He, having seen a form with the eye, is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the eye-faculty, he commits to restraint of the eye-faculty. Having heard a sound with the ear. Etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, he is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the mind faculty, he commits to restraint of the mind faculty. He, endowed with this noble restraint of the faculties, experiences internally an untainted happiness.

"He acts with full awareness when going forward and returning, acts with full awareness when looking ahead and looking aside, acts with full awareness when bending and stretching, acts with full awareness when wearing the double robe, bowl and robes, acts with full awareness when eating, drinking, chewing and tasting, acts with full awareness when defecating and urinating, acts with full awareness when walking, standing, sitting, sleeping, waking, speaking and remaining silent.

13. "He, endowed with this noble aggregate of morality, endowed with this noble restraint of the faculties, endowed with this noble mindfulness and full awareness, resorts to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a

mountain cave, a cemetery, a deep forest, an open space, a heap of straw. He, after the meal, having returned from his alms round, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, having abandoned covetousness in the world, dwells with a mind free from covetousness; he purifies the mind of covetousness. Having abandoned anger and malice, he dwells with a mind free from ill-will, compassionate for the welfare of all living beings; he purifies the mind of anger and malice; having abandoned sloth and torpor, he dwells free from sloth and torpor, perceiving light, mindful and fully aware; he purifies the mind of sloth and torpor; having abandoned restlessness and remorse, he dwells unagitated, with a mind internally calmed; he purifies the mind of restlessness and remorse; having abandoned sceptical doubt, he dwells as one who has crossed over doubt, without uncertainty regarding wholesome mental states; he purifies the mind of sceptical doubt.

"He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion; with the subsiding of applied and sustained thought, he enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration; with the fading away of rapture, he dwells in equanimity, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption; with the abandoning of pleasure and pain, and with the previous disappearance of joy and displeasure, he enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity.

14. "When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of recollecting past lives. He recollects manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there. There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives.

15. "When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of the passing away and rebirth of beings. With the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions: 'These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental

misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views, upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views, upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world.' Thus with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions.

16. "When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he directs and inclines the mind towards the knowledge of the elimination of mental corruptions. He understands as it really is: 'This is suffering.' He understands as it really is: 'This is the origin of suffering.' He understands as it really is: 'This is the cessation of suffering.' He understands as it really is: 'This is the practice leading to the cessation of suffering.' He understands as it really is: 'These are the mental corruptions.' He understands as it really is: 'This is the origin of mental corruptions.' He understands as it really is: 'This is the cessation of mental corruptions.' He understands as it really is: 'This is the practice leading to the cessation of mental corruptions.' For one knowing thus, seeing thus, the mind becomes liberated from the mental corruption of sensuality, the mind becomes liberated from the mental corruption of existence, the mind becomes liberated from the mental corruption of ignorance. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' This is called, monks, the person who is neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to the pursuit of mortifying others. He, being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine."

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

The Discourse on Kandaraka is concluded as first.

2. The Discourse to the Man from the City of Aṭṭhaka

17. Thus have I heard - On one occasion the Venerable Ānanda was dwelling at Vesālī in the village of Beluva. Now at that time the householder Dasama of Aṭṭhakanagara had arrived at Pāṭaliputta on some business. Then the householder Dasama of Aṭṭhakanagara approached the Kukkuṭa Monastery, approached a certain monk; having approached, he paid respect to that monk and sat down to one side. Seated to one side, the householder Dasama of Aṭṭhakanagara said this to that monk - "Where, venerable sir, is the Venerable Ānanda dwelling at present? For we wish to see that Venerable Ānanda." "This Venerable Ānanda, householder, is dwelling at Vesālī in the village of Beluva." Then the householder Dasama of Aṭṭhakanagara,

having finished that business at Pāṭaliputta, approached Vesālī, approached the village of Beluva, approached the Venerable Ānanda; having approached, he paid respect to the Venerable Ānanda and sat down to one side.

18. Seated to one side, the householder Dasama of Aṭṭhakanagara said this to the Venerable Ānanda - "Is there indeed, venerable Ānanda, one teaching declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where for a monk dwelling diligent, ardent, and resolute, the unliberated mind becomes liberated, the mental corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained is attained?"

"There is indeed, householder, one teaching declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where for a monk dwelling diligent, ardent, and resolute, the unliberated mind becomes liberated, the mental corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained is attained."

"But what, venerable Ānanda, is that one teaching declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where for a monk dwelling diligent, ardent, and resolute, the unliberated mind becomes liberated, the mental corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained is attained?"

19. "Here, householder, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. He considers thus: 'This first meditative absorption too is conditioned, fashioned by volition. But whatever is conditioned, fashioned by volition, that is impermanent, having the nature of cessation,' he understands. He, steady in that, attains the elimination of mental corruptions. If he does not attain the elimination of mental corruptions, then by that very lust for mental states, by that delight in mental states, with the utter elimination of the five lower mental fetters, he becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. This too, householder, is one teaching declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where for a monk dwelling diligent, ardent, and resolute, the unliberated mind becomes liberated, the mental corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained is attained.

20. "Furthermore, householder, with the subsiding of applied and sustained thought, a monk, with internal confidence... etc. he enters and dwells in the second meditative absorption. He considers thus: 'This second meditative absorption too is conditioned, fashioned by volition... he attains the unsurpassed freedom from bondage.

"Furthermore, householder, with the fading away of rapture, a monk... etc. he enters and dwells in the third meditative absorption. He considers thus: 'This third meditative absorption too is conditioned, fashioned by volition... etc. he attains the unsurpassed freedom from bondage.

"Furthermore, householder, with the abandoning of pleasure, a monk... etc. he enters and dwells in the fourth meditative absorption. He considers thus: 'This fourth meditative absorption too is conditioned, fashioned by volition... he attains the unsurpassed freedom from bondage.

"Furthermore, householder, a monk dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. He considers thus: 'This liberation of mind through friendliness too is conditioned, fashioned by volition. But whatever is conditioned, fashioned by volition, that is impermanent, having the nature of cessation,' he understands. He, steady in that... etc. he attains the unsurpassed freedom from bondage.

"Furthermore, householder, a monk with a mind accompanied by compassion... etc. with a mind accompanied by altruistic joy... etc. He dwells having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. He considers thus: 'This liberation of mind through equanimity too is conditioned, fashioned by volition. But whatever is conditioned, fashioned by volition, that is impermanent, having the nature of cessation,' he understands. He, steady in that... he attains the unsurpassed freedom from bondage.

"Furthermore, householder, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' a monk enters and dwells in the plane of infinite space. He considers thus: 'This too, the attainment of the plane of infinite space, is conditioned, fashioned by volition. But whatever is conditioned, fashioned by volition, that is impermanent, having the nature of cessation,' he understands. He, steady in that... etc. he attains the unsurpassed freedom from bondage.

"Furthermore, householder, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' a monk enters and dwells in the plane of infinite consciousness. He considers thus: 'This too, the attainment of the plane of infinite consciousness, is conditioned, fashioned by volition. But whatever is conditioned, fashioned by volition, that is impermanent, having the nature of cessation,' he understands. He, steady in that... etc. he attains the unsurpassed freedom from bondage.

"Furthermore, householder, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' a monk enters and dwells in the plane of nothingness. He considers thus: 'This too, the attainment of the plane of nothingness, is conditioned, fashioned by volition. But whatever is conditioned, fashioned by volition, that is impermanent, having the nature of cessation,' he understands. He, steady in that, attains the elimination of mental corruptions. If he does not attain the elimination of mental corruptions, then by that very lust for mental states, by that

delight in mental states, with the utter elimination of the five lower mental fetters, he becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. This too, householder, is one teaching declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where for a monk dwelling diligent, ardent, and resolute, the unliberated mind becomes liberated, the mental corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained is attained."

21. When this was said, the householder Dasama of Aṭṭhakanagara said this to the Venerable Ānanda - "Just as, venerable Ānanda, a man seeking only one treasure opening might at once find eleven treasure openings; just so indeed, venerable sir, I, seeking one door to the Deathless, have at once obtained eleven doors to the Deathless for development. Just as, venerable sir, a man might have a house with eleven doors, and when that house is on fire, he would be able to bring himself to safety through even one door; just so indeed, venerable sir, through even one of these eleven doors to the Deathless, I shall be able to bring myself to safety. If indeed, venerable sir, these heterodox followers will seek a teacher's fee for their teacher, why should I not make an offering to the Venerable Ānanda!" Then the householder Dasama of Aṭṭhakanagara, having assembled the Community of monks from Pāṭaliputta and Vesālī, with his own hand satisfied and served them with superior solid and soft food, clothed each and every monk individually with a suit of garments, clothed the Venerable Ānanda with the three robes, and had a monastery worth five hundred built for the Venerable Ānanda.

The Discourse on the Man from Aṭṭhakanāgara is concluded as second.

3. The Discourse on the Trainee

22. Thus have I heard - On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Now at that time the Sakyans of Kapilavatthu had a new assembly hall, recently built, not yet inhabited by any ascetic or brahmin or any human being. Then the Sakyans of Kapilavatthu approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, the Sakyans of Kapilavatthu said this to the Blessed One - "Here, venerable sir, the Sakyans of Kapilavatthu have a new assembly hall, recently built, not yet inhabited by any ascetic or brahmin or any human being. May the Blessed One, venerable sir, use it first. When it has been first used by the Blessed One, afterwards the Sakyans of Kapilavatthu will use it. That would be for the welfare and happiness of the Sakyans of Kapilavatthu for a long time." The Blessed One consented by silence. Then the Sakyans of Kapilavatthu, having learned of the Blessed One's acceptance, rose from their seats, paid respect to the Blessed One, circumambulated him keeping him on their right, and approached the new assembly hall; having approached, they completely spread the assembly hall with coverings, prepared seats, set up a water jar, and lit an oil lamp, then approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. Standing to one side, the Sakyans of Kapilavatthu said this to the Blessed One - "The assembly hall is completely spread with coverings, venerable sir, seats have been prepared, a water jar has been set up, an oil lamp has been lit. Now let the Blessed One do as he thinks fit, venerable sir." Then the Blessed One, having dressed, taking

his bowl and robe, together with the Community of monks, approached the assembly hall; having approached, having washed his feet, he entered the assembly hall and sat down leaning against the middle pillar, facing east. The Community of monks too, having washed their feet, entered the assembly hall and sat down leaning against the western wall, facing east, with the Blessed One in front. The Sakyans of Kapilavatthu too, having washed their feet, entered the assembly hall and sat down leaning against the eastern wall, facing west, with the Blessed One in front. Then the Blessed One, having instructed, encouraged, inspired, and gladdened the Sakyans of Kapilavatthu with a talk on the Teaching for much of the night, addressed the Venerable Ānanda - "Let the practice of a learner occur to you, Ānanda, for the Sakyans of Kapilavatthu. My back aches; I will stretch it." "Yes, venerable sir," the Venerable Ānanda assented to the Blessed One. Then the Blessed One, having prepared the double robe folded in four, lay down in the lion's posture on his right side, overlapping foot upon foot, mindful and fully aware, having attended to the perception of rising.

23. Then the Venerable Ānanda addressed Mahānāma the Sakyan - "Here, Mahānāma, a noble disciple is accomplished in morality, is one with guarded doors in the sense faculties, is one who knows moderation in food, is devoted to wakefulness, is endowed with seven good qualities, and is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life.

24. "And how, Mahānāma, is a noble disciple accomplished in morality? Here, Mahānāma, a noble disciple is virtuous, dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them. Thus, Mahānāma, a noble disciple is accomplished in morality.

"And how, Mahānāma, is a noble disciple one with guarded doors in the sense faculties? Here, Mahānāma, a noble disciple, having seen a form with the eye, is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the eye-faculty, he commits to restraint of the eye-faculty. Having heard a sound with the ear. Etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, he is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the mind faculty, he commits to restraint of the mind faculty. Thus, Mahānāma, a noble disciple is one with guarded doors in the sense faculties.

"And how, Mahānāma, is a noble disciple one who knows moderation in food? Here, Mahānāma, a noble disciple, having reflected wisely, takes food - 'not for amusement, not for intoxication, not for adornment, not for beautification; only for the presence and sustenance of this body, for the cessation of harm, for the support of the holy life. Thus: "I shall ward off the old feeling and shall not give rise to a new feeling, and there will be for me progress, blamelessness, and comfortable dwelling.'" Thus,

Mahānāma, a noble disciple is one who knows moderation in food.

"And how, Mahānāma, is a noble disciple devoted to wakefulness? Here, Mahānāma, a noble disciple during the day by walking and sitting purifies the mind of obstructive mental states, during the first watch of the night by walking and sitting purifies the mind of obstructive mental states, during the middle watch of the night lies down in the lion's posture on the right side, overlapping foot upon foot, mindful and fully aware, having attended to the perception of rising, during the last watch of the night, having risen, by walking and sitting purifies the mind of obstructive mental states. Thus, Mahānāma, a noble disciple is devoted to wakefulness.

25. "And how, Mahānāma, is a noble disciple endowed with seven good qualities? Here, Mahānāma, a noble disciple has faith, he believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' He has shame, he is ashamed of bodily misconduct, verbal misconduct, mental misconduct, he is ashamed of the attainment of evil unwholesome mental states. He has moral fear, he fears bodily misconduct, verbal misconduct, mental misconduct, he fears the attainment of evil unwholesome mental states. He is very learned, remembering what has been learnt, having great accumulation of learning. Whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that assert the holy life that is complete in its entirety and pure, such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view. He dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. He is mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago. He is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. Thus, Mahānāma, a noble disciple is endowed with seven good qualities.

26. "And how, Mahānāma, is a noble disciple one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life? Here, Mahānāma, a noble disciple, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion; with the subsiding of applied and sustained thought, with internal confidence... etc. he enters and dwells in the second meditative absorption; with the fading away of rapture... etc. he enters and dwells in the third meditative absorption; with the abandoning of pleasure and pain, and with the previous disappearance of joy and displeasure... etc. he enters and dwells in the fourth meditative absorption. Thus, Mahānāma, a noble disciple is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life.

27. "Since, Mahānāma, a noble disciple is thus accomplished in morality, is thus one

with guarded doors in the sense faculties, is thus one who knows moderation in food, is thus devoted to wakefulness, is thus endowed with seven good qualities, is thus one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life, this is called, Mahānāma, a noble disciple who is a learner in the practice, attained to the state of not being a rotten egg, capable of breaking through, capable of highest enlightenment, capable of the achievement of the unsurpassed freedom from bondage. Just as, Mahānāma, a hen's eggs, eight or ten or twelve, if they were properly sat upon by the hen, properly warmed, properly incubated, even though such a wish might not arise in that hen - 'Oh indeed, may these chicks, having broken through the egg shell with the tips of their claws or with their beaks, hatch out safely!' - yet those chicks are capable of breaking through the egg shell with the tips of their claws or with their beaks and hatching out safely. Even so, Mahānāma, since a noble disciple is thus accomplished in morality, is thus one with guarded doors in the sense faculties, is thus one who knows moderation in food, is thus devoted to wakefulness, is thus endowed with seven good qualities, is thus one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life, this is called, Mahānāma, a noble disciple who is a learner in the practice, attained to the state of not being a rotten egg, capable of breaking through, capable of highest enlightenment, capable of the achievement of the unsurpassed freedom from bondage.

28. "That noble disciple, Mahānāma, having come to this very unsurpassed purity of mindfulness due to equanimity, recollects manifold past lives, as follows - one birth, two births, etc. Thus with aspects and terms he recollects manifold past lives. This is his first breaking forth, like a chick from the egg-shell.

"That noble disciple, Mahānāma, having come to this unsurpassed purity of mindfulness due to equanimity, with the divine eye, which is pure and surpasses the human, sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, etc. he understands beings according to their actions. This is his second breaking forth, like a chick from the egg-shell.

"That noble disciple, Mahānāma, having come to this very unsurpassed purity of mindfulness due to equanimity, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. This is his third breaking forth, like a chick from the egg-shell.

29. "Since, Mahānāma, a noble disciple is accomplished in morality, this too is his conduct; since, Mahānāma, a noble disciple is one with guarded doors in the sense faculties, this too is his conduct; since, Mahānāma, a noble disciple is one who knows moderation in food, this too is his conduct; since, Mahānāma, a noble disciple is devoted to wakefulness, this too is his conduct; since, Mahānāma, a noble disciple is endowed with seven good qualities, this too is his conduct; since, Mahānāma, a noble disciple is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life, this too is his conduct.

"And since, Mahānāma, a noble disciple recollects manifold past lives, as follows - one birth, two births, etc. thus with aspects and terms he recollects manifold past lives, this too is his true knowledge; since, Mahānāma, a noble disciple with the divine eye, which is pure and surpasses the human, sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, etc. he understands beings according to their actions, this too is his true knowledge. Since, Mahānāma, a noble disciple, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions, this too is his true knowledge.

"This is called, Mahānāma, a noble disciple 'accomplished in true knowledge', and also 'accomplished in conduct', and also 'accomplished in true knowledge and conduct'.

30. "This verse too, Mahānāma, was spoken by Brahmā Sanaṅkumāra -

'The noble is foremost among people, for those who rely on clan;
One accomplished in true knowledge and conduct, he is foremost of gods and humans.'

"Now this verse, Mahānāma, was well sung by Brahmā Sanaṅkumāra, not badly sung, well spoken, not badly spoken, connected with benefit, not connected with harm, and is approved by the Blessed One."

Then the Blessed One, having risen, addressed the Venerable Ānanda - "Good, good, Ānanda, good indeed have you, Ānanda, spoken the practice of a learner to the Sakyans of Kapilavatthu."

This the Venerable Ānanda said. The Teacher was approving. The Sakyans of Kapilavatthu, delighted, rejoiced in what the Venerable Ānanda had said.

The Discourse on the Learner is concluded as third.

4. The Discourse to Potaliya

31. Thus have I heard - On one occasion the Blessed One was dwelling among the Aṅguttarāpans, where there was a market town of the Aṅguttarāpans named Āpaṇa. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Āpaṇa for almsfood. Having walked for almsfood in Āpaṇa, after the meal, having returned from his alms round, he approached a certain jungle thicket for the day residence. Having plunged into that jungle thicket, he sat down for the day residence at the foot of a certain tree. Now the householder Potaliya, fully dressed with inner and outer robes, with umbrella and sandals, walking up and down for leg exercise, wandering about, approached that jungle thicket; having approached, having plunged into that jungle thicket, he approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he stood to one side. To the householder Potaliya standing to one side, the Blessed One said this - "There are indeed, householder, seats; if you wish, sit down." When this was said, the householder Potaliya, thinking "The ascetic Gotama addresses me with the term 'householder',"

angry and displeased, remained silent. For the second time the Blessed One... etc. For the third time the Blessed One said this to the householder Potaliya - "There are indeed, householder, seats; if you wish, sit down." When this was said, the householder Potaliya, thinking "The ascetic Gotama addresses me with the term 'householder'," angry and displeased, said this to the Blessed One - "This, Master Gotama, is not proper, this is not fitting, that you address me with the term 'householder'." "But you have, householder, the characteristics, the marks, the signs as those of a householder." "Because, Master Gotama, all my business activities have been rejected, all my dealings have been cut off." "But in what way, householder, have all your business activities been rejected, all your dealings been cut off?" "Here, Master Gotama, whatever wealth or grain or silver or gold I had, all that has been handed over as inheritance to my sons; there I dwell without advising, without criticising, with food and clothing as my highest concern. Thus, Master Gotama, all my business activities have been rejected, all my dealings have been cut off." "You speak of the cutting off of dealings in one way, householder, but in the Noble One's discipline the cutting off of dealings is another way." "But in what way, venerable sir, is there the cutting off of dealings in the Noble One's discipline? It would be good, venerable sir, if the Blessed One would expound to me the Teaching in such a way that there is the cutting off of dealings in the Noble One's discipline." "Well then, householder, listen, pay close attention, I will speak." "Yes, venerable sir," the householder Potaliya assented to the Blessed One.

32. The Blessed One said this - "Householder, there are these eight principles that lead to the eradication of dealings in the Noble One's discipline. What are the eight? In dependence on non-killing of living beings, killing living beings is to be abandoned; in dependence on taking what is given, taking what is not given is to be abandoned; in dependence on truthful speech, lying is to be abandoned; in dependence on non-divisive speech, divisive speech is to be abandoned; in dependence on non-greedy attachment, greedy attachment is to be abandoned; in dependence on non-blaming anger, blaming anger is to be abandoned; in dependence on non-wrath and anguish, wrath and anguish is to be abandoned; in dependence on non-arrogance, arrogance is to be abandoned. These, householder, are the eight principles stated in brief, not analysed in detail, that lead to the eradication of dealings in the Noble One's discipline." "Venerable sir, these eight principles that have been stated in brief by the Blessed One, not analysed in detail, that lead to the eradication of dealings in the Noble One's discipline - it would be good, venerable sir, if the Blessed One would analyse these eight principles in detail, out of compassion." "Well then, householder, listen, pay close attention, I will speak." "Yes, venerable sir," the householder Potaliya assented to the Blessed One. The Blessed One said this -

33. "'In dependence on non-killing of living beings, killing living beings is to be abandoned' - thus indeed this was said. Dependent on what was this said? Here, householder, a noble disciple considers thus: 'Whatever mental fetters because of which I would be one who kills living beings, I am practising for the abandoning and eradication of those mental fetters. If I were one who kills living beings, I myself would censure myself on account of killing living beings, the wise, having investigated, would censure me on account of killing living beings, upon the body's collapse at death an unfortunate realm is to be expected on account of killing living beings. This itself indeed is a mental fetter, this is a mental hindrance, namely killing

living beings. And whatever mental corruptions, vexations, and fevers would arise on account of killing living beings, for one who abstains from killing living beings, those mental corruptions, vexations, and fevers do not exist.' 'In dependence on non-killing of living beings, killing living beings is to be abandoned' - thus what was said, this was said dependent on that.

34. "'In dependence on taking what is given, taking what is not given is to be abandoned' - thus indeed this was said. Dependent on what was this said? Here, householder, a noble disciple considers thus: 'Whatever mental fetters because of which I would be one who takes what is not given, I am practising for the abandoning and eradication of those mental fetters. If I were one who takes what is not given, I myself would censure myself on account of taking what is not given, the wise, having investigated, would censure me on account of taking what is not given, upon the body's collapse at death an unfortunate realm is to be expected on account of taking what is not given. This itself indeed is a mental fetter, this is a mental hindrance, namely taking what is not given. And whatever mental corruptions, vexations, and fevers would arise on account of taking what is not given, for one who abstains from taking what is not given, those mental corruptions, vexations, and fevers do not exist.' 'In dependence on taking what is given, taking what is not given is to be abandoned' - thus what was said, this was said dependent on that.

35. "'In dependence on truthful speech, lying is to be abandoned' - thus indeed this was said. Dependent on what was this said? Here, householder, a noble disciple considers thus: 'Whatever mental fetters because of which I would be a liar, I am practising for the abandoning and eradication of those mental fetters. If I were a liar, I myself would censure myself on account of lying, the wise, having investigated, would censure me on account of lying, upon the body's collapse at death an unfortunate realm is to be expected on account of lying. This itself indeed is a mental fetter, this is a mental hindrance, namely lying. And whatever mental corruptions, vexations, and fevers would arise on account of lying, for one who abstains from lying, those mental corruptions, vexations, and fevers do not exist.' 'In dependence on truthful speech, lying is to be abandoned' - thus what was said, this was said dependent on that.

36. "'In dependence on non-divisive speech, divisive speech is to be abandoned' - thus indeed this was said. Dependent on what was this said? Here, householder, a noble disciple considers thus: 'Whatever mental fetters because of which I would be one who speaks divisively, I am practising for the abandoning and eradication of those mental fetters. If I were one who speaks divisively, I myself would censure myself on account of divisive speech, the wise, having investigated, would censure me on account of divisive speech, upon the body's collapse at death an unfortunate realm is to be expected on account of divisive speech. This itself indeed is a mental fetter, this is a mental hindrance, namely divisive speech. And whatever mental corruptions, vexations, and fevers would arise on account of divisive speech, for one who abstains from divisive speech, those mental corruptions, vexations, and fevers do not exist.' 'In dependence on non-divisive speech, divisive speech is to be abandoned' - thus what was said, this was said dependent on that.

37. "'In dependence on non-greedy attachment, greedy attachment is to be abandoned' - thus indeed this was said. Dependent on what was this said? Here,

householder, a noble disciple considers thus: 'Whatever mental fetters because of which I would be one with greedy attachment, I am practising for the abandoning and eradication of those mental fetters. If I were one with greedy attachment, I myself would censure myself on account of greedy attachment, the wise, having investigated, would censure me on account of greedy attachment, upon the body's collapse at death an unfortunate realm is to be expected on account of greedy attachment. This itself indeed is a mental fetter, this is a mental hindrance, namely greedy attachment. And whatever mental corruptions, vexations, and fevers would arise on account of greedy attachment, for one who abstains from greedy attachment, those mental corruptions, vexations, and fevers do not exist.' 'In dependence on non-greedy attachment, greedy attachment is to be abandoned' - thus what was said, this was said dependent on that.

38. "'In dependence on non-blaming anger, blaming anger is to be abandoned' - thus indeed this was said. Dependent on what was this said? Here, householder, a noble disciple considers thus: 'Whatever mental fetters because of which I would be one who blames with anger, I am practising for the abandoning and eradication of those mental fetters. If I were one who blames with anger, I myself would censure myself on account of blaming anger, the wise, having investigated, would censure me on account of blaming anger, upon the body's collapse at death an unfortunate realm is to be expected on account of blaming anger. This itself indeed is a mental fetter, this is a mental hindrance, namely blaming anger. And whatever mental corruptions, vexations, and fevers would arise on account of blaming anger, for one who is without blaming anger, those mental corruptions, vexations, and fevers do not exist.' 'In dependence on non-blaming anger, blaming anger is to be abandoned' - thus what was said, this was said dependent on that.

39. "'In dependence on non-wrath and anguish, wrath and anguish is to be abandoned' - thus indeed this was said. Dependent on what was this said? Here, householder, a noble disciple considers thus: 'Whatever mental fetters because of which I would be one with wrath and anguish, I am practising for the abandoning and eradication of those mental fetters. If I were one with wrath and anguish, I myself would censure myself on account of wrath and anguish, the wise, having investigated, would censure me on account of wrath and anguish, upon the body's collapse at death an unfortunate realm is to be expected on account of wrath and anguish. This itself indeed is a mental fetter, this is a mental hindrance, namely wrath and anguish. And whatever mental corruptions, vexations, and fevers would arise on account of wrath and anguish, for one without wrath and anguish, those mental corruptions, vexations, and fevers do not exist.' 'In dependence on non-wrath and anguish, wrath and anguish is to be abandoned' - thus what was said, this was said dependent on that.

40. "'In dependence on non-arrogance, arrogance is to be abandoned' - thus indeed this was said. Dependent on what was this said? Here, householder, a noble disciple considers thus: 'Whatever mental fetters because of which I would be arrogant, I am practising for the abandoning and eradication of those mental fetters. If I were arrogant, I myself would censure myself on account of arrogance, the wise, having investigated, would censure me on account of arrogance, upon the body's collapse at death an unfortunate realm is to be expected on account of arrogance. This itself

indeed is a mental fetter, this is a mental hindrance, namely arrogance. And whatever mental corruptions, vexations, and fevers would arise on account of arrogance, for one who is not arrogant, those mental corruptions, vexations, and fevers do not exist.' 'In dependence on non-arrogance, arrogance is to be abandoned' -thus what was said, this was said dependent on that.

41. "These, householder, are the eight principles stated in brief, analysed in detail, that lead to the eradication of dealings in the Noble One's discipline; but there is not yet the complete eradication of dealings in every way whatsoever in the Noble One's discipline."

"But in what way, venerable sir, is there the complete eradication of dealings in every way whatsoever in the Noble One's discipline? It would be good, venerable sir, if the Blessed One would expound to me the Teaching in such a way that there is the complete eradication of dealings in every way whatsoever in the Noble One's discipline." "Well then, householder, listen, pay close attention, I will speak." "Yes, venerable sir," the householder Potaliya assented to the Blessed One. The Blessed One said this -

The Talk on the Danger in Sensual Pleasures

42. "Just as, householder, a dog overcome by hunger and weakness might be present at a butcher's slaughterhouse. A skilled butcher or a butcher's apprentice might throw towards him a skeleton well-scraped, scraped, fleshless, smeared with blood. What do you think, householder, would that dog, licking that skeleton well-scraped, scraped, fleshless, smeared with blood, dispel his hunger and weakness?"

"No, Venerable Sir."

"What is the reason for this?"

"Because, venerable sir, that skeleton is well-scraped, scraped, fleshless, smeared with blood. That dog would only become a partaker of weariness and vexation." "Just so, householder, a noble disciple considers thus: 'Sensual pleasures have been declared by the Blessed One as like a skeleton, having much suffering, much anguish, the danger here is greater.' Having seen this as it really is with right wisdom, having avoided that equanimity which is of diversity, based on diversity, he develops that equanimity which is of unity, based on unity, where all clinging to worldly gains ceases without remainder.

43. "Just as, householder, a vulture or a heron or a hawk, having taken a slice of flesh, might fly up. Other vultures, herons, and hawks, having pursued and pursued it, might tear at it and pull it away. What do you think, householder, if that vulture or heron or hawk did not quickly give up that slice of flesh, on that account it might undergo death or suffering like death?"

"Yes, venerable sir."

"Just so, householder, a noble disciple considers thus: 'Sensual pleasures have been declared by the Blessed One as like a slice of flesh, having much suffering, much anguish, the danger here is greater.' Having seen this as it really is with right wisdom, having avoided that equanimity which is of diversity, based on diversity, he develops that equanimity which is of unity, based on unity, where all clinging to worldly gains

ceases without remainder.

44. "Just as, householder, a man having taken a blazing grass torch might go against the wind. What do you think, householder, if that man did not quickly give up that blazing grass torch, that blazing grass torch would burn his hand or burn his arm or burn one or another of his limbs, on that account he might undergo death or suffering like death?"

"Yes, venerable sir."

"Just so, householder, a noble disciple considers thus: 'Sensual pleasures have been declared by the Blessed One as like a grass torch, having much suffering, much anguish, the danger here is greater.' Having seen this as it really is with right wisdom, etc. he develops that very equanimity.

45. "Just as, householder, there might be a charcoal pit, more than a man's height deep, full of glowing embers, without flame, without smoke. Then a man might come along, wishing to live, not wishing to die, wishing for happiness, averse to suffering. Two strong men, having seized him by both arms, might drag him towards the charcoal pit. What do you think, householder, would that man twist his body this way and that?"

"Yes, venerable sir."

"What is the reason for this?"

"It is known, venerable sir, to that man: 'I will fall into this charcoal pit, on that account I will undergo death or suffering like death.'" "Just so, householder, a noble disciple considers thus: 'Sensual pleasures have been declared by the Blessed One as like a charcoal pit, having much suffering, much anguish, the danger here is greater.' Having seen this as it really is with right wisdom, etc. he develops that very equanimity.

46. "Just as, householder, a man might see a dream of a pleasant park, a pleasant forest, pleasant ground, a pleasant pond. He, having awakened, would see nothing. "Just so, householder, a noble disciple considers thus: 'Sensual pleasures have been declared by the Blessed One as like a dream, having much suffering, much anguish, the danger here is greater.' Etc. he develops that very equanimity.

47. "Just as, householder, a man having borrowed goods, having asked for a vehicle or excellent jewelled earrings. He, honoured and surrounded by those borrowed goods, might proceed to the market place. People, having seen it, would say thus - 'A wealthy man indeed, friend, this person is, thus indeed do wealthy people enjoy their wealth.' The owners, wherever they might see him, right there they would take away their own things. What do you think, householder, would that be enough for that man's distress?"

"Yes, venerable sir."

"What is the reason for this?"

"Because, venerable sir, the owners are taking away their own things." "Just so, householder, a noble disciple considers thus: 'Sensual pleasures have been declared by the Blessed One as like borrowed goods, having much suffering, much anguish, the danger here is greater.' Etc. he develops that very equanimity.

48. "Just as, householder, not far from a village or a town there might be a dense jungle thicket. There might be a tree with ripe fruit and abundant fruit, and there might be no fruits fallen on the ground. Then a man might come along, desiring fruit, seeking fruit, wandering about in search of fruit. He, having plunged into that jungle thicket, might see that tree with ripe fruit and abundant fruit. He would think thus - 'This tree has ripe fruit and abundant fruit, and there are no fruits fallen on the ground. But I know how to climb a tree. What if I were to climb this tree and eat as much as I like and fill my lap?' He, having climbed that tree, would eat as much as he likes and fill his lap. Then a second man might come along, desiring fruit, seeking fruit, wandering about in search of fruit, having taken a sharp axe. He, having plunged into that jungle thicket, might see that tree with ripe fruit and abundant fruit. He would think thus - 'This tree has ripe fruit and abundant fruit, and there are no fruits fallen on the ground. But I do not know how to climb a tree. What if I were to cut this tree at the root and eat as much as I like and fill my lap?' He would cut that tree at the very root. What do you think, householder, if that man who had first climbed the tree did not quickly come down, would that tree, falling, break his hand or break his foot or break one or another of his limbs, and on that account might he undergo death or suffering like death?"

"Yes, venerable sir."

"Just so, householder, a noble disciple considers thus: 'Sensual pleasures have been declared by the Blessed One as like tree fruits, having much suffering, much anguish, the danger here is greater.' Having seen this as it really is with right wisdom, having avoided that equanimity which is of diversity, based on diversity, he develops that equanimity which is of unity, based on unity, where all clinging to worldly gains ceases without remainder.

49. "That noble disciple, householder, having come to this very unsurpassed purity of mindfulness due to equanimity, recollects manifold past lives, as follows - one birth, two births, etc. thus with aspects and terms he recollects manifold past lives.

"That noble disciple, householder, having come to this very unsurpassed purity of mindfulness due to equanimity, with the divine eye, which is pure and surpasses the human, sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, etc. he understands beings according to their actions.

"That noble disciple, householder, having come to this very unsurpassed purity of mindfulness due to equanimity, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. To this extent indeed, householder, there is the complete eradication of dealings in every way whatsoever in the Noble One's discipline.

50. "What do you think, householder, just as in the Noble One's discipline there is the complete eradication of dealings in every way whatsoever, do you perceive such eradication of dealings in yourself?" "Who am I, venerable sir, and what is the complete eradication of dealings in every way whatsoever in the Noble One's discipline! I am far, venerable sir, from the complete eradication of dealings in every way whatsoever in the Noble One's discipline. For we, venerable sir, formerly imagined heterodox wandering ascetics, though being of inferior breed, to be of good breed; though being of inferior breed, we fed them food fit for those of good breed; though being of inferior breed, we placed them in a position fit for those of good breed; but we, venerable sir, imagined monks, though being of good breed, to be of inferior breed; though being of good breed, we fed them food fit for those of inferior breed; though being of good breed, we placed them in a position fit for those of inferior breed; but now we, venerable sir, will know heterodox wandering ascetics, being of inferior breed, as of inferior breed; being of inferior breed, we will feed them food fit for those of inferior breed; being of inferior breed, we will place them in a position fit for those of inferior breed. But we, venerable sir, will know monks, being of good breed, as of good breed; being of good breed, we will feed them food fit for those of good breed; being of good breed, we will place them in a position fit for those of good breed. The Blessed One has indeed, venerable sir, aroused in me love for ascetics towards ascetics, confidence in ascetics towards ascetics, respect for ascetics towards ascetics. Excellent, venerable sir, excellent, venerable sir! Just as, venerable sir, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness so that those with eyes might see forms; just so, venerable sir, the Teaching has been made clear by the Blessed One in many ways. I, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life."

The Discourse on Potaliya is concluded as fourth.

5. The Discourse to Jīvaka

51. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in Jīvaka Komārabhacca's mango grove. Then Jīvaka Komārabhacca approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Jīvaka Komārabhacca said this to the Blessed One - "I have heard this, venerable sir - 'They kill living beings for the ascetic Gotama, and the ascetic Gotama knowingly consumes meat specifically prepared for him, dependent on that action.' Those who, venerable sir, say thus - 'They kill living beings for the ascetic Gotama, and the ascetic Gotama knowingly consumes meat specifically prepared for him, dependent on that action' - are they, venerable sir, speaking what has been said by the Blessed One, and do they not misrepresent the Blessed One with what is untrue, and do they explain what is in conformity with the Teaching, and does no reasonable counter-argument come to a blameworthy position?"

52. "Those, Jīvaka, who say thus - 'They kill living beings for the ascetic Gotama, and the ascetic Gotama knowingly consumes meat specifically prepared for him, dependent on that action' - they are not speaking what has been said by me, and

they misrepresent me with what is untrue and not factual. I, Jīvaka, say that meat is not to be consumed on three grounds. Seen, heard, suspected - on these three grounds, Jīvaka, I say that meat is not to be consumed. I, Jīvaka, say that meat is to be consumed on three grounds. Not seen, not heard, not suspected - on these three grounds, Jīvaka, I say that meat is to be consumed.

53. "Here, Jīvaka, a monk dwells in dependence on a certain village or market town. He dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. A householder or a householder's son, having approached him, invites him for a meal for the morrow. If he wishes, Jīvaka, the monk consents. After that night has passed, in the earlier period of the day, having dressed, taking his bowl and robe, he approaches the dwelling of that householder or householder's son; having approached, he sits down on the prepared seat. That householder or householder's son serves him with superior almsfood. He does not think thus - 'How good it would be if this householder or householder's son would serve me with superior almsfood! Oh, if only this householder or householder's son would serve me with such superior almsfood in the future too!' - thus he does not think. He consumes that almsfood not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape. What do you think, Jīvaka, does that monk at that time intend for affliction of himself, or intend for affliction of others, or intend for affliction of both?"

"No, Venerable Sir."

"Does not that monk, Jīvaka, at that time take only blameless food?"

"Yes, Venerable Sir. I have heard this, Venerable Sir - 'Brahmā is one who abides in friendliness.' This, Venerable Sir, has been seen by me with my own eyes in the Blessed One; for the Blessed One, Venerable Sir, is one who abides in friendliness."

"Whatever lust, Jīvaka, whatever hate, whatever delusion by which one might have anger, that lust, that hate, that delusion has been abandoned by the Truth-finder, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. If, Jīvaka, you have spoken with reference to this, I allow you that." "This indeed, Venerable Sir, is what I have spoken with reference to."

54. "Here, Jīvaka, a monk dwells in dependence on a certain village or market town. He with a mind accompanied by compassion... etc. with a mind accompanied by altruistic joy... etc. He dwells having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. A householder or a householder's son, having approached him, invites him for a meal for the morrow. If he wishes, Jīvaka, the monk consents. After that night has passed, in the earlier period of the day, having dressed, taking his bowl and robe, he approaches the dwelling of that householder or householder's son; having approached, he sits down on the prepared seat. That householder or householder's son serves him with superior almsfood. He does not think thus - 'How good it would be if this householder or householder's son

would serve me with superior almsfood! Oh, if only this householder or householder's son would serve me with such superior almsfood in the future too!' - thus he does not think. He consumes that almsfood not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape. What do you think, Jīvaka, does that monk at that time intend for affliction of himself, or intend for affliction of others, or intend for affliction of both?"

"No, Venerable Sir."

"Does not that monk, Jīvaka, at that time take only blameless food?"

"Yes, Venerable Sir. I have heard this, Venerable Sir - 'Brahmā is one who abides in equanimity.' This, Venerable Sir, has been seen by me with my own eyes in the Blessed One; for the Blessed One, Venerable Sir, is one who abides in equanimity."

"Whatever lust, Jīvaka, whatever hate, whatever delusion by which one might be harming, or might be discontent, or might have aversion, that lust, that hate, that delusion has been abandoned by the Truth-finder, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. If, Jīvaka, you have spoken with reference to this, I allow you that." "This indeed, Venerable Sir, is what I have spoken with reference to."

55. "Whoever, Jīvaka, kills a living being for the Truth-finder or a disciple of the Truth-finder, he generates much demerit on five grounds. Since he, householder, says thus - 'Go, bring such and such a living being,' by this first ground he generates much demerit. Since that living being, being brought with a rope around its neck, experiences suffering and displeasure, by this second ground he generates much demerit. Since he says thus - 'Go, kill this living being,' by this third ground he generates much demerit. Since that living being, being killed, experiences suffering and displeasure, by this fourth ground he generates much demerit. Since he offends the Truth-finder or a disciple of the Truth-finder with what is not allowable, by this fifth ground he generates much demerit. Whoever, Jīvaka, kills a living being for the Truth-finder or a disciple of the Truth-finder, he generates much demerit on these five grounds."

When this was said, Jīvaka Komārabhacca said this to the Blessed One - "Wonderful, Venerable Sir, marvellous, Venerable Sir! Indeed, venerable sir, monks take allowable food; indeed, venerable sir, monks take blameless food. Excellent, venerable sir, excellent, venerable sir! Etc. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life."

The Discourse on Jīvaka is concluded as fifth.

6. The Discourse to Upāli

56. Thus have I heard - On one occasion the Blessed One was dwelling at Nāḷandā in Pāvārika's mango grove. Now at that time Nigaṇṭha Nāṭaputta was residing at Nāḷandā together with a great assembly of Jains. Then Dīghatapassī the Jain, having walked for almsfood in Nāḷandā, after the meal, having returned from his alms round, approached Pāvārika's mango grove, approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he stood to one side. To Dīghatapassī the Jain

standing to one side, the Blessed One said this - "There are indeed, ascetic, seats; if you wish, sit down." When this was said, Dīghatapassī the Jain, having taken a certain low seat, sat down to one side. To Dīghatapassī the Jain seated to one side, the Blessed One said this - "How many actions, ascetic, does Nigaṇṭha Nāṭaputta declare for the performance of evil action, for the continuation of evil action?"

"It is not the habit, friend Gotama, of Nigaṇṭha Nāṭaputta to declare 'action, action'; it is the habit, friend Gotama, of Nigaṇṭha Nāṭaputta to declare 'punishment, punishment'."

"How many punishments, ascetic, does Nigaṇṭha Nāṭaputta declare for the performance of evil action, for the continuation of evil action?"

"Three punishments, friend Gotama, Nigaṇṭha Nāṭaputta declares for the performance of evil action, for the continuation of evil action, as follows - bodily punishment, verbal punishment, mental punishment."

"But, ascetic, is bodily punishment one thing, verbal punishment another, mental punishment another?"

"Bodily punishment is one thing, friend Gotama, verbal punishment is another, mental punishment is another."

"But of these three punishments, ascetic, thus divided, thus distinguished, which punishment does Nigaṇṭha Nāṭaputta declare to be more blameworthy for the performance of evil action, for the continuation of evil action - whether bodily punishment, or verbal punishment, or mental punishment?"

"Of these three punishments, friend Gotama, thus divided, thus distinguished, Nigaṇṭha Nāṭaputta declares bodily punishment to be more blameworthy for the performance of evil action, for the continuation of evil action, not so verbal punishment, not so mental punishment."

"You say bodily punishment, ascetic?"

"I say bodily punishment, friend Gotama."

"You say bodily punishment, ascetic?"

"I say bodily punishment, friend Gotama."

"You say bodily punishment, ascetic?"

"I say bodily punishment, friend Gotama."

Thus the Blessed One established Dīghatapassī the Jain in this point of discussion up to the third time.

57. When this was said, Dīghatapassī the Jain said this to the Blessed One: "But you, friend Gotama, how many punishments do you declare for the performance of evil action, for the continuation of evil action?"

"It is not the habit, ascetic, of the Truth-finder to declare 'punishment, punishment'; it is the habit, ascetic, of the Truth-finder to declare 'action, action'."

"But you, friend Gotama, how many actions do you declare for the performance of evil action, for the continuation of evil action?"

"I declare, ascetic, three actions for the performance of evil action, for the continuation of evil action, as follows - bodily action, verbal action, mental action."

"But, friend Gotama, is bodily action one thing, verbal action another, mental action another?"

"Bodily action is one thing, ascetic, verbal action another, mental action another."

"But of these three actions, friend Gotama, thus divided, thus distinguished, which action do you declare to be more blameworthy for the performance of evil action, for the continuation of evil action - whether bodily action, or verbal action, or mental action?"

"Of these three actions, ascetic, thus divided, thus distinguished, I declare mental action to be more blameworthy for the performance of evil action, for the continuation of evil action, not so bodily action, not so verbal action."

"You say mental action, friend Gotama?"

"I say mental action, ascetic."

"You say mental action, friend Gotama?"

"I say mental action, ascetic."

"You say mental action, friend Gotama?"

"I say mental action, ascetic."

Thus Dīghatapassī the Jain, having established the Blessed One in this point of discussion up to the third time, rose from his seat and approached Nigaṇṭha Nāṭaputta.

58. Now at that time Nigaṇṭha Nāṭaputta was seated together with a great assembly of householders, an assembly from Bālaka with Upāli at its head. Nigaṇṭha Nāṭaputta saw Dīghatapassī the Jain coming from afar; having seen Dīghatapassī the Jain, he said this - "Well now, from where are you coming, ascetic, in the middle of the day?"

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

"But did you, ascetic, have any friendly conversation with the ascetic Gotama?" "I did indeed have, venerable sir, some friendly conversation with the ascetic Gotama."

"In what way, then, ascetic, did you have some friendly conversation with the ascetic Gotama?" Then Dīghatapassī the Jain reported to Nigaṇṭha Nāṭaputta all the friendly conversation he had with the Blessed One. When this was said, Nigaṇṭha Nāṭaputta said this to Dīghatapassī the Jain - "Good, good, ascetic! Just as would be done by a learned disciple who rightly understands the Teacher's instruction, just so by Dīghatapassī the Jain has the ascetic Gotama been answered. For what does the miserable mental punishment amount to compared with this gross bodily punishment! Indeed bodily punishment is more blameworthy for the performance of evil action, for the continuation of evil action, not so verbal punishment, not so mental punishment."

59. When this was said, the householder Upāli said this to Nigaṇṭha Nāṭaputta:
"Good, good, venerable sir Dīghatapassī! Just as would be done by a learned disciple who rightly understands the Teacher's instruction, just so by the venerable austere ascetic has the ascetic Gotama been answered. For what does the miserable mental punishment amount to compared with this gross bodily punishment! Indeed bodily punishment is more blameworthy for the performance of evil action, for the continuation of evil action, not so verbal punishment, not so mental punishment. Well then, venerable sir, I will go and refute the ascetic Gotama on this point of discussion. If the ascetic Gotama takes a stand with me as the venerable austere ascetic has established; just as a strong man might seize a long-haired ram by the hair and drag it towards him, drag it away, and drag it back and forth, just so I will drag the ascetic Gotama back and forth in debate. Just as a strong brewer's workman, having thrown a large brewer's straining basket into a deep water pool, might seize it by the corners and drag it towards him, drag it away, and drag it back and forth, just so I will drag the ascetic Gotama back and forth in debate. Just as a strong brewer's mixer, having seized a strainer by the corners, might shake it down, shake it up, and beat it out, just so I will shake down, shake up, and beat out the ascetic Gotama in debate. Just as a sixty-year-old elephant, having plunged into a deep pond, plays the game called hemp-washing, just so I, methinks, will play the game of hemp-washing with the ascetic Gotama. Well then, venerable sir, I will go and refute the ascetic Gotama on this point of discussion." "Go, householder, refute the ascetic Gotama on this point of discussion. For either I, householder, might refute the ascetic Gotama, or Dīghatapassī the Jain, or you."

60. When this was said, Dīghatapassī the Jain said this to Nigaṇṭha Nāṭaputta:
"Venerable sir, this does not please me, that the householder Upāli should refute the ascetic Gotama. For, venerable sir, the ascetic Gotama is deceitful; he knows an enticing magic by which he entices the disciples of other sects." "This is impossible, ascetic, there is no chance that the householder Upāli should become a disciple of the ascetic Gotama. But there is indeed the possibility that the ascetic Gotama should become a disciple of the householder Upāli. Go, householder, refute the ascetic Gotama on this point of discussion. For either I, householder, might refute the ascetic Gotama, or Dīghatapassī the Jain, or you." For the second time Dīghatapassī... etc. For the third time Dīghatapassī the Jain said this to Nigaṇṭha Nāṭaputta: "Venerable sir, this does not please me, that the householder Upāli should refute the ascetic Gotama. For, venerable sir, the ascetic Gotama is deceitful; he knows an enticing magic by which he entices the disciples of other sects." "This is impossible, ascetic, there is no chance that the householder Upāli should become a disciple of the ascetic Gotama. But there is indeed the possibility that the ascetic Gotama should become a disciple of the householder Upāli. Go, householder, refute the ascetic Gotama on this point of discussion. For either I, householder, might refute the ascetic Gotama, or Dīghatapassī the Jain, or you." "Yes, venerable sir," the householder Upāli replied to Nigaṇṭha Nāṭaputta, and rising from his seat, having paid respect to Nigaṇṭha Nāṭaputta and circumambulated him keeping him on his right, he approached Pāvārika's mango grove, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the householder Upāli said this to the Blessed One: "Did Dīghatapassī the Jain come here, venerable sir?"

"Dīghatapassī the Jain did come here, householder."

"But did you, venerable sir, have any friendly conversation with Dīghatapassī the Jain?"

"I did indeed have, householder, some friendly conversation with Dīghatapassī the Jain."

"In what way, then, venerable sir, did you have some friendly conversation with Dīghatapassī the Jain?"

Then the Blessed One reported to the householder Upāli all the friendly conversation he had with Dīghatapassī the Jain.

61. When this was said, the householder Upāli said this to the Blessed One: "Good, good, venerable sir Tapassī! Just as would be done by a learned disciple who rightly understands the Teacher's instruction, just so by Dīghatapassī the Jain has the Blessed One been answered. For what does the miserable mental punishment amount to compared with this gross bodily punishment? Indeed bodily punishment is more blameworthy for the performance of evil action, for the continuation of evil action, not so verbal punishment, not so mental punishment." "If indeed you, householder, standing firm in truth would discuss, there could be friendly conversation between us here." "Standing firm in truth, venerable sir, I will discuss; let there be friendly conversation between us here."

62. "What do you think, householder, suppose here a Jain were sick, afflicted, severely ill, forbidden cold water, using hot water. He, not obtaining cold water, might die. Now for this one, householder, where does Nigaṇṭha Nāṭaputta declare his rebirth?"

"There are, venerable sir, deities called 'mind-attached'; there he is reborn."

"What is the reason for this?"

"Because, venerable sir, he dies with his mind attached."

"Pay attention, householder, having paid attention, householder, answer. Your latter statement does not connect with your former, nor your former with your latter. But this speech was spoken by you, householder - 'Standing firm in truth, venerable sir, I will discuss; let there be friendly conversation between us here.'" "Although, venerable sir, the Blessed One says thus, indeed bodily punishment is more blameworthy for the performance of evil action, for the continuation of evil action, not so verbal punishment, not so mental punishment."

63. "What do you think, householder, suppose here a Jain were restrained by the fourfold restraint, held back from all water, yoked to all water, having shaken off all water, pervaded by all water. He, going forward and going back, brings destruction to many small living beings. Now for this one, householder, what result does Nigaṇṭha Nāṭaputta declare?"

"What is unintentional, venerable sir, Nigaṇṭha Nāṭaputta declares is not greatly blameworthy."

"But if, householder, he intends?"

"It is greatly blameworthy, venerable sir."

"But in what, householder, does Nigaṇṭha Nāṭaputta declare intention?"

"In mental punishment, venerable sir."

"Pay attention, householder, having paid attention, householder, answer. Your latter statement does not connect with your former, nor your former with your latter. But this speech was spoken by you, householder - 'Standing firm in truth, venerable sir, I will discuss; let there be friendly conversation between us here.'" "Although, venerable sir, the Blessed One says thus, indeed bodily punishment is more blameworthy for the performance of evil action, for the continuation of evil action, not so verbal punishment, not so mental punishment."

64. "What do you think, householder, is this Nāḷandā prosperous and flourishing, populous, crowded with people?"

"Yes, venerable sir, this Nāḷandā is prosperous and flourishing, populous, crowded with people."

"What do you think, householder, suppose here a man were to come with a drawn sword. He might speak thus - 'I will make all the living beings in this Nāḷandā into one heap of flesh, one pile of flesh, in one moment, in one instant.' What do you think, householder, is that man able to make all the living beings in this Nāḷandā into one heap of flesh, one pile of flesh, in one moment, in one instant?"

"Even ten men, venerable sir, even twenty men, venerable sir, even thirty men, venerable sir, even forty men, venerable sir, even fifty men, venerable sir, are not able to make all the living beings in this Nāḷandā into one heap of flesh, one pile of flesh, in one moment, in one instant. For what does one miserable man amount to!"

"What do you think, householder, suppose here an ascetic or a brahmin possessing supernormal power, having attained mastery of mind, were to come. He might speak thus - 'I will reduce this Nāḷandā to ashes with one mental act of ill-will.' What do you think, householder, is that ascetic or brahmin possessing supernormal power, having attained mastery of mind, able to reduce this Nāḷandā to ashes with one mental act of ill-will?"

"Even ten Nāḷandās, venerable sir, even twenty Nāḷandās, even thirty Nāḷandās, even forty Nāḷandās, even fifty Nāḷandās, that ascetic or brahmin possessing supernormal power, having attained mastery of mind, is able to reduce to ashes with one mental act of ill-will. For what does one miserable Nāḷandā amount to!"

"Pay attention, householder, having paid attention, householder, answer. Your latter statement does not connect with your former, nor your former with your latter. But this speech was spoken by you, householder - 'Standing firm in truth, venerable sir, I will discuss; let there be friendly conversation between us here.'"

"Although, venerable sir, the Blessed One says thus, indeed bodily punishment is more blameworthy for the performance of evil action, for the continuation of evil action, not so verbal punishment, not so mental punishment."

65. "What do you think, householder, have you heard that the Daṇḍakī forest, the Kāliṅga forest, the Majjha forest, the Mātāṅga forest, became forest, became wilderness?"

"Yes, venerable sir, I have heard that the Daṇḍakī forest, the Kāliṅga forest, the Majjha forest, the Mātāṅga forest, became forest, became wilderness."

"What do you think, householder, what have you heard, by whom did the Daṇḍakī forest, the Kāliṅga forest, the Majjha forest, the Mātāṅga forest, become forest, become wilderness?"

"I have heard this, venerable sir, through the ill-will towards the sages, the Daṇḍakī forest, the Kāliṅga forest, the Majjha forest, the Mātāṅga forest, became forest, became wilderness."

"Pay attention, householder, having paid attention, householder, answer. Your latter statement does not connect with your former, nor your former with your latter. But this speech was spoken by you, householder - 'Standing firm in truth, venerable sir, I will discuss; let there be friendly conversation between us here.'"

66. "I was already delighted and satisfied, venerable sir, by the Blessed One's earlier simile. And yet, wishing to hear these various discernments of questions from the Blessed One, I thought the Blessed One should be opposed. Excellent, venerable sir, excellent, venerable sir! Just as, venerable sir, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - so that those with eyes might see forms; just so, the Teaching has been made clear by the Blessed One in many ways. I, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life."

67. "Investigate thoroughly, householder, thorough investigation is good for well-known people like you." "By this, venerable sir, I am exceedingly delighted and satisfied with the Blessed One, that the Blessed One said thus to me - 'Investigate thoroughly, householder, thorough investigation is good for well-known people like you.' For if, venerable sir, heterodox followers had obtained me as a disciple, they would carry a banner around almost the whole of Nāḷandā - 'The householder Upāli has become our disciple.' And yet the Blessed One said thus to me - 'Investigate thoroughly, householder, thorough investigation is good for well-known people like you.' I, venerable sir, for the second time go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life."

68. "For a long time, householder, your family has been like a well for the Jains, so that you might think a lump of food should be given to those of them who have arrived." "By this, venerable sir, I am exceedingly delighted and satisfied with the Blessed One, that the Blessed One said thus to me - 'For a long time, householder, your family has been like a well for the Jains, so that you might think a lump of food should be given to those of them who have arrived.' I have heard this, venerable sir, the ascetic Gotama says thus - 'Gifts should be given only to me, gifts should not be given to others; gifts should be given only to my disciples, gifts should not be given to

the disciples of others; only what is given to me is of great fruit, what is given to others is not of great fruit; only what is given to my disciples is of great fruit, what is given to the disciples of others is not of great fruit.' And yet the Blessed One encourages me to give even to the Jains. But, venerable sir, we shall know the proper time for this. I, venerable sir, for the third time go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life."

69. Then the Blessed One gave a progressive discourse to the householder Upāli, as follows - a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew that the householder Upāli was of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered - suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye, even so, in the householder Upāli, in that very seat, the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation." Then the householder Upāli, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One - "Well then, venerable sir, we will now go. We have much to do, we have many duties." "Now do as you think fit, householder."

70. Then the householder Upāli, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and approached his own dwelling; having approached, he addressed the doorkeeper - "From this day forth, my dear doorkeeper, I close the door to the Jains and female Jains, the door is open to the Blessed One's monks, nuns, male lay followers, and female lay followers. If any Jain comes, you should say to him thus - 'Stop, venerable sir, do not enter. From this day forth the householder Upāli has become a disciple of the ascetic Gotama. The door is closed to the Jains and female Jains, the door is open to the Blessed One's monks, nuns, male lay followers, and female lay followers. If you, venerable sir, have need of almsfood, stand right here, they will bring it to you right here.'" "Yes, venerable sir," the doorkeeper assented to the householder Upāli.

71. Dīghatapassī the Jain heard - "The householder Upāli, it seems, has become a disciple of the ascetic Gotama." Then Dīghatapassī the Jain approached Nigaṇṭha Nāṭaputta; having approached, he said this to Nigaṇṭha Nāṭaputta - "I have heard this, venerable sir, the householder Upāli, it seems, has become a disciple of the ascetic Gotama." "This is impossible, ascetic, there is no chance that the householder Upāli should become a disciple of the ascetic Gotama. But there is indeed the possibility that the ascetic Gotama should become a disciple of the householder Upāli." For the second time Dīghatapassī the Jain... etc. For the third time Dīghatapassī the Jain said this to Nigaṇṭha Nāṭaputta: "I have heard this, venerable sir - should become a disciple of the householder Upāli." "Well then, venerable sir, I will

go to find out whether the householder Upāli has become a disciple of the ascetic Gotama or not." "Go, ascetic, find out whether the householder Upāli has become a disciple of the ascetic Gotama or not."

72. Then Dīghatapassī the Jain approached the dwelling of the householder Upāli. The doorkeeper saw Dīghatapassī the Jain coming from afar. Having seen Dīghatapassī the Jain, he said this - "Stop, venerable sir, do not enter. From this day forth the householder Upāli has become a disciple of the ascetic Gotama. The door is closed to the Jains and female Jains, the door is open to the Blessed One's monks, nuns, male lay followers, and female lay followers. If you, venerable sir, have need of almsfood, stand right here, they will bring it to you right here." "I have no need of almsfood, friend," having said this, he turned back from there and approached Nigaṇṭha Nāṭaputta; having approached, he said this to Nigaṇṭha Nāṭaputta - "It is indeed true, venerable sir, that the householder Upāli has become a disciple of the ascetic Gotama. This indeed I did not obtain from you, venerable sir; it does not please me, venerable sir, that the householder Upāli should refute the ascetic Gotama. For, venerable sir, the ascetic Gotama is deceitful; he knows an enticing magic by which he entices the disciples of other sects." The householder Upāli has been enticed by you, venerable sir, by the ascetic Gotama with his enticing magic." "This is impossible, ascetic, there is no chance that the householder Upāli should become a disciple of the ascetic Gotama. But there is indeed the possibility that the ascetic Gotama should become a disciple of the householder Upāli." For the second time Dīghatapassī the Jain said this to Nigaṇṭha Nāṭaputta - "It is indeed true, venerable sir, etc. should become a disciple of the householder Upāli." For the third time Dīghatapassī the Jain said this to Nigaṇṭha Nāṭaputta - "It is indeed true, venerable sir, etc. should become a disciple of the householder Upāli." "Well then, ascetic, I will go until I myself know whether the householder Upāli has become a disciple of the ascetic Gotama or not."

Then Nigaṇṭha Nāṭaputta together with a great assembly of Jains approached the dwelling of the householder Upāli. The doorkeeper saw Nigaṇṭha Nāṭaputta coming from afar. Having seen Nigaṇṭha Nāṭaputta, he said this - "Stop, venerable sir, do not enter. From this day forth the householder Upāli has become a disciple of the ascetic Gotama. The door is closed to the Jains and female Jains, the door is open to the Blessed One's monks, nuns, male lay followers, and female lay followers. If you, venerable sir, have need of almsfood, stand right here, they will bring it to you right here." "Well then, my dear doorkeeper, go to where the householder Upāli is; having approached, say this to the householder Upāli - 'Nigaṇṭha Nāṭaputta, venerable sir, together with a great assembly of Jains is standing outside the door-porch; he wishes to see you.'" "Yes, venerable sir," the doorkeeper replied to Nigaṇṭha Nāṭaputta and approached the householder Upāli; having approached, he said this to the householder Upāli - "Nigaṇṭha Nāṭaputta, venerable sir, together with a great assembly of Jains is standing outside the door-porch; he wishes to see you." "Well then, my dear doorkeeper, prepare seats in the middle door-hall." "Yes, venerable sir," the doorkeeper replied to the householder Upāli, and having prepared seats in the middle door-hall, he approached the householder Upāli; having approached, he said this to the householder Upāli - "Seats have been prepared, venerable sir, in the middle door-hall. Now do as you think fit."

73. Then the householder Upāli approached the middle door-hall; having approached, he himself sat down on whichever seat there was the highest, the best, the foremost, and the most excellent, and addressed the doorkeeper - "Well then, my dear doorkeeper, go to where Nigaṇṭha Nāṭaputta is; having approached, say this to Nigaṇṭha Nāṭaputta - 'The householder Upāli, venerable sir, says this - "Please enter, venerable sir, if you wish.'"" "Yes, venerable sir," the doorkeeper replied to the householder Upāli and approached Nigaṇṭha Nāṭaputta; having approached, he said this to Nigaṇṭha Nāṭaputta - "The householder Upāli, venerable sir, says this - 'Please enter, venerable sir, if you wish.'" Then Nigaṇṭha Nāṭaputta together with a great assembly of Jains approached the middle door-hall. Then the householder Upāli - who formerly, whenever he saw Nigaṇṭha Nāṭaputta coming from afar, having gone out to meet him, would dust off with his upper robe whichever seat there was the highest, the best, the foremost, and the most excellent, and taking hold of it, would have him sit down - now himself sat down on whichever seat there was the highest, the best, the foremost, and the most excellent, and said this to Nigaṇṭha Nāṭaputta - "There are indeed, venerable sir, seats; if you wish, sit down." When this was said, Nigaṇṭha Nāṭaputta said this to the householder Upāli - "You are mad, householder, you are a fool, householder! Having said 'I will go, venerable sir, and refute the ascetic Gotama,' having gone, you have come back caught in a great net of debate. Just as, householder, a man who goes to fetch testicles might come back with his testicles removed, or just as, householder, a man who goes to fetch eyes might come back with his eyes removed; just so you, householder, having said 'I will go, venerable sir, and refute the ascetic Gotama,' having gone, you have come back caught in a great net of debate. You have been enticed, householder, by the ascetic Gotama with his enticing magic."

74. "Excellent, venerable sir, is the enticing magic; beautiful, venerable sir, is the enticing magic; may my dear relatives and blood-relations be enticed by this enticing magic, venerable sir; it would be for the welfare and happiness of my dear relatives and blood-relations for a long time; if even all the warriors, venerable sir, were to be enticed by this enticing magic; it would be for the welfare and happiness of all the warriors for a long time; if even all the brahmins, venerable sir... etc. merchants... etc. workers were to be enticed by this enticing magic; it would be for the welfare and happiness of all the workers for a long time; if even the world with its gods, venerable sir, with its Māras, with its Brahmās, the generation with its ascetics and brahmins, with its gods and humans, were to be enticed by this enticing magic; it would be for the welfare and happiness of the world with its gods, with its Māras, with its Brahmās, of the generation with its ascetics and brahmins, with its gods and humans, for a long time." Well then, venerable sir, I will make a simile for you. By means of a simile some wise men understand the meaning of what is said.

75. "Once in the past, venerable sir, a certain brahmin who was old, aged, and elderly had a young maiden as wife who was pregnant and near to giving birth. Then, venerable sir, that maiden said this to that brahmin - 'Go, brahmin, having bought a young monkey from the market, bring it, which will be a plaything for my boy.' When this was said, that brahmin said this to that maiden - 'Wait, madam, until she gives birth. If you, madam, give birth to a boy, for you I will buy a young male monkey from the market and bring it, which will be a plaything for your boy. But if you, madam, give birth to a girl, for you I will buy a young female monkey from the market and

bring it, which will be a plaything for your girl.' For the second time, venerable sir, that maiden... etc. For the third time, venerable sir, that maiden said this to that brahmin - 'Go, brahmin, having bought a young monkey from the market, bring it, which will be a plaything for my boy.' Then, venerable sir, that brahmin, filled with lust and with mind bound in love for that maiden, having bought a young monkey from the market and brought it, said this to that maiden - 'This, madam, is a young monkey bought from the market and brought for you, which will be a plaything for your boy.' When this was said, venerable sir, that maiden said this to that brahmin - 'Go, brahmin, having taken this young monkey, approach Rattapāṇi the washerman's son; having approached, say this to Rattapāṇi the washerman's son - "I wish, my dear Rattapāṇi, this young monkey to be dyed with the dye called yellow ointment, beaten and beaten again, polished on both sides."'

"Then, venerable sir, that brahmin, filled with lust and with mind bound in love for that maiden, having taken that young monkey, approached Rattapāṇi the washerman's son; having approached, he said this to Rattapāṇi the washerman's son - 'I wish, my dear Rattapāṇi, this young monkey to be dyed with the dye called yellow ointment, beaten and beaten again, polished on both sides.' When this was said, venerable sir, Rattapāṇi the washerman's son said this to that brahmin - 'This young monkey of yours is indeed fit for dyeing, but not fit for beating, not fit for polishing.' Just so, venerable sir, the doctrine of the foolish Jains is fit for dyeing for fools, not for the wise, not fit for questioning, not fit for scrutiny. Then, venerable sir, that brahmin at a later time, having taken a new suit of cloth, approached Rattapāṇi the washerman's son; having approached, he said this to Rattapāṇi the washerman's son - 'I wish, my dear Rattapāṇi, this new suit of cloth to be dyed with the dye called yellow ointment, beaten and beaten again, polished on both sides.' When this was said, venerable sir, Rattapāṇi the washerman's son said this to that brahmin - 'This new suit of cloth of yours, venerable sir, is fit for dyeing and fit for beating and fit for polishing.' Just so, venerable sir, the doctrine of that Blessed One, the Worthy One, the Perfectly Enlightened One, is fit for dyeing for the wise, not for fools, fit for questioning and fit for scrutiny."

"The assembly including the king knows thus, householder - 'The householder Upāli is a disciple of Nigaṇṭha Nāṭaputta.' Whose disciple should we consider you, householder?" When this was said, the householder Upāli, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to Nigaṇṭha Nāṭaputta - "Well then, venerable sir, listen to whose disciple I am" -

76. "Of the wise one, free from delusion, who has broken through the barrenness,
the victorious conqueror;
Of the one free from trouble, with well-balanced mind, of mature virtue, of
good wisdom;
Of the one who has crossed over the uneven, the stainless one, of that Blessed
One I am a disciple.

"Of the one without doubt, content, who has rejected worldly gains, joyful;
Of the one who has accomplished the ascetic life, the human being, the man in
his final body;

Of the incomparable one, free from defilement, of that Blessed One I am a disciple.

"Of the one without uncertainty, wholesome, the guide, the excellent charioteer;
Of the unsurpassed one, of beautiful teaching, confident, luminous;
Of the destroyer of conceit, the hero, of that Blessed One I am a disciple.

"Of the leading bull, immeasurable, profound, who has attained wisdom;
Of the one who brings security, the knower, established in the Teaching, of restrained self;
Of the one who has gone beyond attachment, liberated, of that Blessed One I am a disciple.

"Of the serpent, dwelling in remote places, whose mental fetters are eliminated, liberated;
Of the one with counter-wisdom, the wise one, whose banner has fallen, without lust;
Of the tamed one, without obsession, of that Blessed One I am a disciple.

"Of the seventh sage, without deceit, possessing the threefold true knowledge, who has attained the supreme;
Of the one who has bathed, skilled in verse, tranquil, who has understood knowledge;
Of the first of givers, the able one, of that Blessed One I am a disciple.

"Of the noble one, of developed self, who has attained what is to be attained, the explainer;
Of the mindful one, the one with insight, neither bent forward nor bent back;
Of the one without longing, who has attained mastery, of that Blessed One I am a disciple.

"Of the one who has risen up, the meditator, whose mind is not followed by defilements, pure;
Of the unattached one, the beneficent one, secluded, who has attained the highest;
Of the one who has crossed over, helping others to cross, of that Blessed One I am a disciple.

"Of the peaceful one, of extensive wisdom, of great wisdom, free from greed;
Of the Truth-finder, the Fortunate One, without rival, matchless;
Of the confident one, the subtle one, of that Blessed One I am a disciple.

"Of the destroyer of craving, the Buddha, free from smoke, untainted;
Of the one worthy of offerings, the demon, the highest person, incomparable;
Of the great one who has attained the highest fame, I am a disciple of that Blessed One."

77. "But when, householder, were these praises of the ascetic Gotama concocted by you?" "Just as, venerable sir, from a great heap of various flowers, a skilled garland-maker or a garland-maker's apprentice might string a variegated garland; just so, venerable sir, that Blessed One has many praises, many hundreds of praises. For who, venerable sir, would not praise one who deserves praise?" Then, as Nigaṇṭha Nāṭaputta could not endure the honour shown to the Blessed One, right there hot blood gushed from his mouth.

The Discourse on Upāli is concluded as sixth.

7. The Discourse on the Dog-Duty Ascetic

78. Thus have I heard - On one occasion the Blessed One was dwelling among the Koliyans, where there was a market town of the Koliyans named Haliddavasana. Then Puṇṇa the Koliyan's son, who practised the ox-duty, and the naked ascetic Seniyo, who practised the dog-duty, approached the Blessed One; having approached, Puṇṇa the Koliyan's son, who practised the ox-duty, paid respect to the Blessed One and sat down to one side. But the naked ascetic Seniyo, who practised the dog-duty, exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he crouched down like a dog and sat down to one side. Seated to one side, Puṇṇa the Koliyan's son, who practised the ox-duty, said this to the Blessed One - "This naked ascetic Seniyo, venerable sir, who practises the dog-duty, does what is difficult to do; he eats food thrown on the ground. That dog-duty of his has been completely taken upon himself for a long time. What is his destination, what is his future life?" "Enough, Puṇṇa, let this be; do not ask me this." For the second time Puṇṇa the Koliyan's son, who practised the ox-duty, etc. For the third time Puṇṇa the Koliyan's son, who practised the ox-duty, said this to the Blessed One - "This naked ascetic Seniyo, venerable sir, who practises the dog-duty, does what is difficult to do; he eats food thrown on the ground. That dog-duty of his has been completely taken upon himself for a long time. What is his destination, what is his future life?"

79. "Certainly indeed I cannot obtain this from you, Puṇṇa. Enough, Puṇṇa, let this be; do not ask me this." But I will explain to you. Here, Puṇṇa, a certain one develops the dog-duty completely and uninterruptedly, develops the dog-morality completely and uninterruptedly, develops the dog-mind completely and uninterruptedly, develops the dog-department completely and uninterruptedly. He, having developed the dog-duty completely and uninterruptedly, having developed the dog-morality completely and uninterruptedly, having developed the dog-mind completely and uninterruptedly, having developed the dog-department completely and uninterruptedly, upon the body's collapse at death, is reborn in the company of dogs. But if he holds such a view: 'By this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity,' that is his wrong view. For one of wrong view, Puṇṇa, I declare one of two destinations -either hell or the animal realm. Thus indeed, Puṇṇa, the dog-duty when succeeding leads to the company of dogs, when failing to hell." When this was said, the naked ascetic Seniyo who practised the dog-duty wailed and shed tears.

Then the Blessed One said this to Puṇṇa the Koliyan's son who practised the ox-duty - "This indeed I did not obtain from you, Puṇṇa. Enough, Puṇṇa, let this be; do not ask me this." "I am not, venerable sir, weeping because the Blessed One said thus to me;

but, venerable sir, this dog-duty of mine has been completely taken upon myself for a long time. This, venerable sir, is Puṇṇa the Koliyan's son who practises the ox-duty. That ox-duty of his has been completely taken upon himself for a long time. What is his destination, what is his future life?" "Enough, Seniyo, let this be; do not ask me this." For the second time the naked ascetic Seniyo... etc. For the third time the naked ascetic Seniyo who practised the dog-duty said this to the Blessed One - "This, venerable sir, is Puṇṇa the Koliyan's son who practises the ox-duty. That ox-duty of his has been completely taken upon himself for a long time. What is his destination, what is his future life?"

80. "Certainly indeed I cannot obtain this from you, Seniyo. Enough, Seniyo, let this be; do not ask me this." But I will explain to you. Here, Seniyo, a certain one develops the ox-duty completely and uninterruptedly, develops the ox-morality completely and uninterruptedly, develops the ox-mind completely and uninterruptedly, develops the ox-department completely and uninterruptedly. He, having developed the ox-duty completely and uninterruptedly, having developed the ox-morality completely and uninterruptedly, having developed the ox-mind completely and uninterruptedly, having developed the ox-department completely and uninterruptedly, upon the body's collapse at death, is reborn in the company of cattle. But if he holds such a view: 'By this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity,' that is his wrong view. For one of wrong view, Seniyo, I declare one of two destinations - either hell or the animal realm. Thus indeed, Seniyo, the ox-duty when succeeding leads to the company of cattle, when failing to hell." When this was said, Puṇṇa the Koliyan's son, who practised the ox-duty, wailed and shed tears.

Then the Blessed One said this to the naked ascetic Seniyo who practised the dog-duty - "This indeed I did not obtain from you, Seniyo. Enough, Seniyo, let this be; do not ask me this." "I am not, venerable sir, weeping because the Blessed One said thus to me; but, venerable sir, this ox-duty of mine has been completely taken upon myself for a long time. Thus confident am I, venerable sir, in the Blessed One; the Blessed One is able to expound the Teaching in such a way that I might abandon this ox-duty, and this naked ascetic Seniyo who practises the dog-duty might abandon that dog-duty." "Well then, Puṇṇa, listen, pay close attention, I will speak." "Yes, venerable sir," Puṇṇa the Koliyan's son, who practised the ox-duty, assented to the Blessed One. The Blessed One said this -

81. "Puṇṇa, there are these four actions that I have realised by direct knowledge myself and proclaimed. What are the four? There is, Puṇṇa, action that is dark with dark result; there is, Puṇṇa, action that is bright with bright result; there is, Puṇṇa, action that is dark and bright with dark and bright result; there is, Puṇṇa, action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action.

"And what, Puṇṇa, is action that is dark with dark result? Here, Puṇṇa, a certain one generates afflictive bodily activity, generates afflictive verbal activity, generates afflictive mental activity. He, having generated afflictive bodily activity, having generated afflictive verbal activity, having generated afflictive mental activity, is reborn in an afflictive world. When he has been reborn in an afflictive world, afflictive contacts touch him. He, being touched by afflictive contacts, feels afflictive feeling,

exclusively painful, just as beings in hell. Thus indeed, Puṇṇa, rebirth of a being comes from what has come to be; by what one does, by that one is reborn; contacts touch one who has been reborn. Thus I say, Puṇṇa, 'beings are heirs to their actions.' This is called, Puṇṇa, action that is dark with dark result.

"And what, Puṇṇa, is action that is bright with bright result? Here, Puṇṇa, a certain one generates non-afflictive bodily activity, generates non-afflictive verbal activity, generates non-afflictive mental activity. He, having generated non-afflictive bodily activity, having generated non-afflictive verbal activity, having generated non-afflictive mental activity, is reborn in a non-afflictive world. When he has been reborn in a non-afflictive world, non-afflictive contacts touch him. He, being touched by non-afflictive contacts, feels non-afflictive feeling, exclusively pleasant, just as the gods of streaming radiance. Thus indeed, Puṇṇa, rebirth of a being comes from what has come to be; by what one does, by that one is reborn; contacts touch one who has been reborn. Thus I say, Puṇṇa, 'beings are heirs to their actions.' This is called, Puṇṇa, action that is bright with bright result.

"And what, Puṇṇa, is action that is dark and bright with dark and bright result? Here, Puṇṇa, a certain one generates bodily activity that is both afflictive and non-afflictive, generates verbal activity that is both afflictive and non-afflictive, generates mental activity that is both afflictive and non-afflictive. He, having generated bodily activity that is both afflictive and non-afflictive, having generated verbal activity that is both afflictive and non-afflictive, having generated mental activity that is both afflictive and non-afflictive, is reborn in a world that is both afflictive and non-afflictive. When he has been reborn in a world that is both afflictive and non-afflictive, contacts that are both afflictive and non-afflictive touch him. He, being touched by contacts that are both afflictive and non-afflictive, feels feeling that is both afflictive and non-afflictive, mingled pleasure and pain, just as human beings, some gods, and some beings in states of misfortune. Thus indeed, Puṇṇa, rebirth of a being comes from what has come to be; by what one does, by that one is reborn. Contacts touch one who has been reborn. Thus I say, Puṇṇa, 'beings are heirs to their actions.' This is called, Puṇṇa, action that is dark and bright with dark and bright result.

"And what, Puṇṇa, is action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action? Therein, Puṇṇa, whatever volition there is for the abandoning of this action that is dark with dark result, whatever volition there is for the abandoning of this action that is bright with bright result, whatever volition there is for the abandoning of this action that is dark and bright with dark and bright result - this is called, Puṇṇa, action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action. These, Puṇṇa, are the four actions that I have realised by direct knowledge myself and proclaimed."

82. When this was said, Puṇṇa the Koliyan's son, who practised the ox-duty, said this to the Blessed One: "Excellent, venerable sir, excellent, venerable sir! Just as, venerable sir, etc. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life." But the naked ascetic Seniyo, who practised the dog-duty, said this to the Blessed One: "Excellent, venerable sir, excellent, venerable sir! Just as, venerable sir, etc. made clear. I, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May I, venerable sir, receive

the going forth under the Blessed One, may I receive the full ordination." "Whoever, Seniyo, was formerly of another sect and wishes for the going forth in this Teaching and discipline, wishes for full ordination, he undergoes probation for four months. After the elapse of four months, monks having won the favour give the going forth and give full ordination for monkhood. But here the difference among individuals is known to me."

"If, venerable sir, those formerly of other sects wishing for the going forth in this Teaching and discipline, wishing for full ordination, undergo probation for four months, and after the elapse of four months monks having won the favour give the going forth and give full ordination for monkhood, I will undergo probation for four years. After the elapse of four years, let monks having won the favour give the going forth and give full ordination for monkhood." Then the naked ascetic Seniyo, who practised the dog-duty, received the going forth under the Blessed One, he received the full ordination. And not long after being fully ordained, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Seniyo soon realised for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the Venerable Seniyo became one of the Worthy Ones.

The Discourse on the Dog-duty Ascetic is concluded as seventh.

8. The Discourse to Prince Abhaya

83. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then Prince Abhaya approached Nigaṇṭha Nāṭaputta; having approached, he paid respect to Nigaṇṭha Nāṭaputta and sat down to one side. To Prince Abhaya seated to one side, Nigaṇṭha Nāṭaputta said this - "Come, prince, refute the ascetic Gotama. Thus a good reputation will arise for you - 'Prince Abhaya has refuted the ascetic Gotama who is of such great supernormal power, of such great majesty.'" "But in what way, venerable sir, shall I refute the ascetic Gotama who is of such great supernormal power, of such great majesty?" "Come, prince, go to where the ascetic Gotama is; having approached, say this to the ascetic Gotama - 'Would the Truth-finder, venerable sir, speak such speech as is unpleasant and disagreeable to others?' If the ascetic Gotama, thus asked, answers thus - 'The Truth-finder, prince, would speak such speech as is unpleasant and disagreeable to others,' then you should say to him thus - 'Then what difference is there, venerable sir, between you and a worldling? For a worldling too would speak such speech as is unpleasant and disagreeable to others.' But if the ascetic Gotama, thus asked, answers thus - 'The Truth-finder, prince, would not speak such speech as is unpleasant and disagreeable to others,' then you should say to him thus - 'Then why, venerable sir, was Devadatta declared by you - "Devadatta is bound for the realm of misery, Devadatta is bound for hell, Devadatta will remain there for an aeon, Devadatta is incurable"? And by that speech of yours Devadatta was angry and displeased.' When the ascetic Gotama, prince, is asked this two-horned question, he will be able neither to spit it out nor to swallow it down. Just as if an iron hook were

stuck in a man's throat, he would be able neither to spit it out nor to swallow it down; just so, prince, when the ascetic Gotama is asked this two-horned question, he will be able neither to spit it out nor to swallow it down." "Yes, venerable sir," Prince Abhaya replied to Nigaṇṭha Nāṭaputta, and rising from his seat, having paid respect to Nigaṇṭha Nāṭaputta and circumambulated him keeping him on his right, he approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side.

84. To Prince Abhaya seated to one side, having looked up at the sun, this thought occurred: "It is not the right time today to refute the Blessed One. Tomorrow I will refute the Blessed One at my own dwelling," and he said this to the Blessed One: "May the Blessed One consent to accept a meal from me for tomorrow as the fourth with himself, venerable sir." The Blessed One consented by silence. Then Prince Abhaya, having learned of the Blessed One's acceptance, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the Blessed One, after that night had passed, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of Prince Abhaya; having approached, he sat down on the prepared seat. Then Prince Abhaya with his own hand satisfied and served the Blessed One with superior solid and soft food. Then Prince Abhaya, when the Blessed One had finished eating and had removed his hand from the bowl, having taken a certain low seat, sat down to one side.

85. Seated to one side, Prince Abhaya said this to the Blessed One - "Would the Truth-finder, venerable sir, speak such speech as is unpleasant and disagreeable to others?" "There is no categorical answer to this, prince." "Here, venerable sir, the Jains have lost." "But why do you, prince, speak thus - 'Here, venerable sir, the Jains have lost'?" "Here, venerable sir, I approached Nigaṇṭha Nāṭaputta; having approached, I paid respect to Nigaṇṭha Nāṭaputta and sat down to one side. To me seated to one side, venerable sir, Nigaṇṭha Nāṭaputta said this - 'Come, prince, refute the ascetic Gotama. Thus a good reputation will arise for you - 'Prince Abhaya has refuted the ascetic Gotama who is of such great supernormal power, of such great majesty.'" When this was said, venerable sir, I said this to Nigaṇṭha Nāṭaputta - 'But in what way, venerable sir, shall I refute the ascetic Gotama who is of such great supernormal power, of such great majesty?' 'Come, prince, go to where the ascetic Gotama is; having approached, say this to the ascetic Gotama - "Would the Truth-finder, venerable sir, speak such speech as is unpleasant and disagreeable to others?" If the ascetic Gotama, thus asked, answers thus - "The Truth-finder, prince, would speak such speech as is unpleasant and disagreeable to others," then you should say to him thus - "Then what difference is there, venerable sir, between you and a worldling? For a worldling too would speak such speech as is unpleasant and disagreeable to others." But if the ascetic Gotama, thus asked, answers thus - "The Truth-finder, prince, would not speak such speech as is unpleasant and disagreeable to others," then you should say to him thus - "Then why, venerable sir, was Devadatta declared by you - 'Devadatta is bound for the realm of misery, Devadatta is bound for hell, Devadatta will remain there for an aeon, Devadatta is incurable'? And by that speech of yours Devadatta was angry and displeased." When the ascetic Gotama, prince, is asked this two-horned question, he will be able neither to spit it out nor to swallow it down. Just as if an iron hook were stuck in a man's throat, he would be

able neither to spit it out nor to swallow it down; just so, prince, when the ascetic Gotama is asked this two-horned question, he will be able neither to spit it out nor to swallow it down."

86. Now at that time a young boy, dull, an infant lying on his back, was seated on the lap of Prince Abhaya. Then the Blessed One said this to Prince Abhaya - "What do you think, prince, if this boy, through your negligence or through the nurse's negligence, were to put a stick or a potsherd in his mouth, what would you do to him?" "I would remove it, venerable sir. If, venerable sir, I could not remove it at the first attempt, having grasped his head with my left hand, having made a crooked finger with my right hand, I would remove it even with blood. What is the reason for this? There is compassion in me for the boy." "Just so indeed, prince, whatever speech the Truth-finder knows to be not factual, untrue, not connected with benefit, and that is unpleasant and disagreeable to others, the Truth-finder does not speak that speech. Whatever speech too the Truth-finder knows to be factual, true, but not connected with benefit, and that is unpleasant and disagreeable to others, that speech too the Truth-finder does not speak. But whatever speech the Truth-finder knows to be factual, true, connected with benefit, and that is unpleasant and disagreeable to others, there the Truth-finder knows the proper time for the explanation of that speech. Whatever speech the Truth-finder knows to be not factual, untrue, not connected with benefit, and that is pleasant and agreeable to others, the Truth-finder does not speak that speech. Whatever speech too the Truth-finder knows to be factual, true, but not connected with benefit, and that is pleasant and agreeable to others, that speech too the Truth-finder does not speak. But whatever speech the Truth-finder knows to be factual, true, connected with benefit, and that is pleasant and agreeable to others, there the Truth-finder knows the proper time for the explanation of that speech. What is the reason for this? There is, prince, compassion in the Truth-finder for beings."

87. "These wise warriors, venerable sir, wise brahmins, wise householders, and wise ascetics, having prepared a question, approach the Truth-finder and ask it. Is this, venerable sir, previously reflected upon in the mind of the Blessed One: 'Those who approach me and ask thus, to them, thus asked, I will answer thus,' or does this occur to the Truth-finder spontaneously?"

"Well then, prince, I will ask you a question about this very matter. As it pleases you, so you should answer it. What do you think, prince, are you skilled in the parts and components of a chariot?"

"Yes, venerable sir, I am skilled in the parts and components of a chariot."

"What do you think, prince, if those who approached you were to ask thus - 'What is the name of this part and component of a chariot?' Would this be previously reflected upon in your mind: 'Those who approach me and ask thus, to them, thus asked, I will answer thus,' or would this occur to you spontaneously?"

"For I, venerable sir, am known as a charioteer, skilled in the parts and components of a chariot. All the parts and components of a chariot are well known to me. This would occur to me spontaneously."

"Just so indeed, prince, those wise warriors, wise brahmins, wise householders, and wise ascetics, having prepared a question, approach the Truth-finder and ask it, this occurs to the Truth-finder spontaneously. What is the reason for this? For, prince, the element of phenomena has been thoroughly penetrated by the Truth-finder, and because of the thorough penetration of that element of phenomena, this occurs to the Truth-finder spontaneously."

When this was said, Prince Abhaya said this to the Blessed One - "Excellent, venerable sir, excellent, venerable sir! Etc. From this day forth, may he remember me as a lay follower who has gone for refuge for life."

The Discourse on Prince Abhaya is concluded as eighth.

9. The Discourse on Many Kinds of Feeling

88. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the carpenter Pañcakaṅga approached the Venerable Udāyī; having approached, he paid respect to the Venerable Udāyī and sat down to one side. Seated to one side, the carpenter Pañcakaṅga said this to the Venerable Udāyī - "How many feelings, Venerable Udāyī, have been spoken of by the Blessed One?" "Three feelings, carpenter, have been spoken of by the Blessed One. Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these, carpenter, are the three feelings spoken of by the Blessed One." When this was said, the carpenter Pañcakaṅga said this to the Venerable Udāyī - "No indeed, Venerable Udāyī, three feelings have not been spoken of by the Blessed One; two feelings have been spoken of by the Blessed One - pleasant feeling, unpleasant feeling. That which is neither-unpleasant-nor-pleasant feeling, venerable sir, this has been spoken of by the Blessed One as being in the peaceful, superior happiness." For the second time the Venerable Udāyī said this to the carpenter Pañcakaṅga - "No indeed, householder, two feelings have not been spoken of by the Blessed One; three feelings have been spoken of by the Blessed One. Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these, carpenter, are the three feelings spoken of by the Blessed One." For the second time the carpenter Pañcakaṅga said this to the Venerable Udāyī - "No indeed, Venerable Udāyī, three feelings have not been spoken of by the Blessed One; two feelings have been spoken of by the Blessed One - pleasant feeling, unpleasant feeling. That which is neither-unpleasant-nor-pleasant feeling, venerable sir, this has been spoken of by the Blessed One as being in the peaceful, superior happiness." For the third time the Venerable Udāyī said this to the carpenter Pañcakaṅga - "No indeed, carpenter, two feelings have not been spoken of by the Blessed One; three feelings have been spoken of by the Blessed One. Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these, carpenter, are the three feelings spoken of by the Blessed One." For the third time the carpenter Pañcakaṅga said this to the Venerable Udāyī - "No indeed, Venerable Udāyī, three feelings have not been spoken of by the Blessed One, two feelings have been spoken of by the Blessed One - pleasant feeling, unpleasant feeling. That which is neither-unpleasant-nor-pleasant feeling, venerable sir, this has been spoken of by the Blessed One as being in the peaceful, superior happiness." Indeed the Venerable Udāyī was not able to convince the carpenter Pañcakaṅga, nor was the carpenter Pañcakaṅga able to convince the Venerable Udāyī.

89. The Venerable Ānanda heard this friendly conversation of the Venerable Udāyī with the carpenter Pañcakaṅga. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda reported to the Blessed One all the friendly conversation that the Venerable Udāyī had with the carpenter Pañcakaṅga. When this was said, the Blessed One said this to the Venerable Ānanda - "There is indeed an existing exposition, Ānanda, for which the carpenter Pañcakaṅga did not give thanks to Udāyī, and there is indeed an existing exposition for which Udāyī did not give thanks to the carpenter Pañcakaṅga. Two feelings, Ānanda, have been spoken of by me by way of exposition, three feelings also have been spoken of by me by way of exposition, five feelings also have been spoken of by me by way of exposition, six feelings also have been spoken of by me by way of exposition, eighteen feelings also have been spoken of by me by way of exposition, thirty-six feelings also have been spoken of by me by way of exposition, one hundred and eight feelings also have been spoken of by me by way of exposition. Thus, Ānanda, the Teaching has been expounded by me by way of exposition. When the Teaching has been thus expounded by me by way of exposition, Ānanda, those who will not approve, will not agree with, will not give thanks for each other's well-spoken and well-said words, for them this is to be expected - they will dwell quarrelling, disputing, engaging in contention, wounding each other with verbal daggers. Thus, Ānanda, the Teaching has been expounded by me by way of exposition. When the Teaching has been thus expounded by me by way of exposition, Ānanda, those who will approve, will agree with, will give thanks for each other's well-spoken and well-said words, for them this is to be expected - they will dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection."

90. "There are, Ānanda, these five types of sensual pleasure. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... etc. odours cognisable by nose... etc. flavours cognisable by tongue... etc. tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing - these, Ānanda, are the five types of sensual pleasure. Whatever happiness and pleasure arises dependent on these five types of sensual pleasure, Ānanda, this is called sensual happiness.

"Whoever, Ānanda, should speak thus - 'This is the utmost happiness and pleasure that beings experience,' that I do not allow of his. What is the reason for this? There is, Ānanda, another happiness more brilliant and more sublime than that happiness. And what, Ānanda, is that other happiness more brilliant and more sublime than that happiness? Here, Ānanda, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. This, Ānanda, is another happiness more brilliant and more sublime than that happiness.

"Whoever, Ānanda, should speak thus - 'This is the utmost happiness and pleasure that beings experience,' that I do not allow of his. What is the reason for this? There is, Ānanda, another happiness more brilliant and more sublime than that happiness. And what, Ānanda, is that other happiness more brilliant and more sublime than that

happiness? Here, Ānanda, with the subsiding of applied and sustained thought, a monk... etc. he enters and dwells in the second meditative absorption. This, Ānanda, is another happiness more brilliant and more sublime than that happiness.

"Whoever, Ānanda, should speak thus... etc. And what, Ānanda, is that other happiness more brilliant and more sublime than that happiness? Here, Ānanda, with the fading away of rapture, a monk... etc. he enters and dwells in the third meditative absorption. This, Ānanda, is another happiness more brilliant and more sublime than that happiness.

"Whoever, Ānanda, should speak thus... etc. And what, Ānanda, is that other happiness more brilliant and more sublime than that happiness? Here, Ānanda, with the abandoning of pleasure, a monk... etc. he enters and dwells in the fourth meditative absorption. This, Ānanda, is another happiness more brilliant and more sublime than that happiness.

"Whoever, Ānanda, should speak thus... etc. And what, Ānanda, is that other happiness more brilliant and more sublime than that happiness? Here, Ānanda, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' a monk enters and dwells in the plane of infinite space. This, Ānanda, is another happiness more brilliant and more sublime than that happiness.

"Whoever, Ānanda, should speak thus... etc. And what, Ānanda, is that other happiness more brilliant and more sublime than that happiness? Here, Ānanda, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' a monk enters and dwells in the plane of infinite consciousness. This, Ānanda, is another happiness more brilliant and more sublime than that happiness.

"Whoever, Ānanda, should speak thus... etc. And what, Ānanda, is that other happiness more brilliant and more sublime than that happiness? Here, Ānanda, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' a monk enters and dwells in the plane of nothingness. This, Ānanda, is another happiness more brilliant and more sublime than that happiness.

"Whoever, Ānanda, should speak thus... etc. And what, Ānanda, is that other happiness more brilliant and more sublime than that happiness? Here, Ānanda, with the complete transcendence of the plane of nothingness, a monk enters and dwells in the plane of neither-perception-nor-non-perception. This, Ānanda, is another happiness more brilliant and more sublime than that happiness.

"Whoever, Ānanda, should speak thus - 'This is the utmost happiness and pleasure that beings experience,' that I do not allow of his. What is the reason for this? There is, Ānanda, another happiness more brilliant and more sublime than that happiness. And what, Ānanda, is that other happiness more brilliant and more sublime than that happiness? Here, Ānanda, with the complete transcendence of the plane of neither-perception-nor-non-perception, a monk enters and dwells in the cessation of perception and feeling. This, Ānanda, is another happiness more brilliant and more sublime than that happiness.

91. "Now, Ānanda, there is this possibility, that heterodox wandering ascetics would speak thus - 'The ascetic Gotama speaks of the cessation of perception and feeling; and he declares that as happiness. What is this, how is this?' Ānanda, heterodox wandering ascetics who speak thus should be told: 'No indeed, friend, the Blessed One does not declare happiness with reference to pleasant feeling only; but, friend, wherever happiness is found, in whatever place, that the Truth-finder declares as happiness.'"

This is what the Blessed One said. Delighted, the Venerable Ānanda rejoiced in what the Blessed One had said.

The Discourse on Many Kinds of Feeling is concluded as ninth.

10. The Discourse on the Incontrovertible Teaching

92. Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks, and arrived at a brahmin village of the Kosalans named Sālā. The brahmin householders of Sālā heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, wandering on a journey among the Kosalans together with a large Community of monks, has arrived at Sālā. And concerning that Master Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. Good indeed is the seeing of such Worthy Ones." Then the brahmin householders of Sālā approached the Blessed One; having approached, some, having paid respect to the Blessed One, sat down to one side. Some exchanged friendly greetings with the Blessed One; having concluded the pleasant and memorable talk, they sat down to one side. Some, having extended joined palms in salutation towards the Blessed One, sat down to one side. Some, having announced their name and clan in the presence of the Blessed One, sat down to one side. Some, remaining silent, sat down to one side.

93. To the brahmins and householders of Sālā seated to one side, the Blessed One said this - "But is there, householders, any agreeable teacher in whom you have obtained faith with reason?" "There is not, venerable sir, any agreeable teacher in whom we have obtained faith with reason." "Since, householders, you have not found an agreeable teacher, you may undertake and practise this incontrovertible teaching. For, householders, when the incontrovertible teaching is accepted and undertaken, it will long be for your welfare and happiness. And what, householders, is the incontrovertible teaching?"

94. "Householders, there are some ascetics and brahmins who hold such a doctrine and view as this: 'There is not what is given, there is not what is sacrificed, there is not what is offered; there is no result and consequence of good and bad actions,

there is not this world, there is not the other world; there is not mother, there is not father; there are no spontaneously reborn beings; there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves.' Now, householders, some ascetics and brahmins speak in direct contradiction to those very ascetics and brahmins. They say thus: 'There is what is given, there is what is sacrificed, there is what is offered; there is result and consequence of good and bad actions; there is this world, there is the other world; there is mother, there is father; there are spontaneously reborn beings; there are in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves.' What do you think, householders - 'Do not these ascetics and brahmins speak in direct contradiction to each other?'" "Yes, venerable sir."

95. "Therein, householders, those ascetics and brahmins who hold such a doctrine and view as this: 'There is not what is given, there is not what is sacrificed... etc. who proclaim this world and the other world, having realised them by direct knowledge themselves' - for them this is to be expected: This bodily good conduct, good verbal conduct, good mental conduct - having avoided these three wholesome mental states, this bodily misconduct, verbal misconduct, mental misconduct - they will proceed having accepted these three unwholesome mental states. What is the reason for this? Because those venerable ascetics and brahmins do not see the danger, degradation, and defilement of unwholesome mental states, and the benefit and cleansing aspect of renunciation in wholesome mental states. But while the other world exists, he has the view 'there is no other world'; that is his wrong view. But while the other world exists, he thinks 'there is no other world'; that is his wrong thought. But while the other world exists, he speaks the speech 'there is no other world'; that is his wrong speech. But while the other world exists, he says 'there is no other world'; he sets himself in opposition to those Worthy Ones who know the other world. But while the other world exists, he convinces another 'there is no other world'; that is his convincing of what is not the Good Teaching. And by that convincing of what is not the Good Teaching, he exalts himself and scoffs at others. Thus indeed his good morality has already been abandoned, immorality has been established - and this wrong view, wrong thought, wrong speech, opposition to the noble ones, convincing of what is not the Good Teaching, self-exaltation, and scoffing at others. Thus these many evil unwholesome mental states come to be with wrong view as condition.

"Therein, householders, an intelligent person considers thus: 'If there is no other world, then this venerable person, upon the body's collapse, will make himself safe; if there is another world, then this venerable person, upon the body's collapse at death, will be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Granted, let there be no other world, let the words of those venerable ascetics and brahmins be true; and yet this venerable person is blameworthy by the wise in this very life - an immoral person, holding wrong views, a proponent of nihilism.' If there is indeed another world, then for this venerable person there is a losing throw in both respects - in that he is blameworthy by the wise in this very life, and in that upon the body's collapse at death he will be reborn in a realm of misery, an unfortunate realm,

a nether world, in hell. He has wrongly accepted and undertaken this incontrovertible teaching in such a way that it extends only to one side and excludes the wholesome alternative.

96. "Therein, householders, those ascetics and brahmins who hold such a doctrine and view as this: 'There is what is given, etc. who proclaim this world and the other world, having realised them by direct knowledge themselves' - for them this is to be expected: This bodily misconduct, verbal misconduct, mental misconduct - having avoided these three unwholesome mental states, this bodily good conduct, good verbal conduct, good mental conduct - they will proceed having accepted these three wholesome mental states. What is the reason for this? Because those venerable ascetics and brahmins see the danger, degradation, and defilement of unwholesome mental states, and the benefit and cleansing aspect of renunciation in wholesome mental states. But while the other world exists, he has the view 'there is another world'; that is his right view. But while the other world exists, he thinks 'there is another world'; that is his right thought. But while the other world exists, he speaks the speech 'there is another world'; that is his right speech. But while the other world exists, he says 'there is another world'; he does not set himself in opposition to those Worthy Ones who know the other world. But while the other world exists, he convinces another 'there is another world'; that is his convincing of the Good Teaching. And by that convincing of the Good Teaching, he does not exalt himself nor scoff at others. Thus indeed his immorality has already been abandoned, good morality has been established - and this right view, right thought, right speech, non-opposition to the noble ones, convincing of the Good Teaching, non-self-exaltation, and non-scoffing at others. Thus these many wholesome mental states come to be with right view as condition.

"Therein, householders, an intelligent person considers thus: 'If there is another world, then this venerable person, upon the body's collapse at death, will be reborn in a fortunate realm, in a heavenly world. Granted, let there be no other world, let the words of those venerable ascetics and brahmins be true; and yet this venerable person is praiseworthy by the wise in this very life - a virtuous person, holding right view, one who affirms that things exist.' If there is indeed another world, then for this venerable person there is a winning throw in both respects - in that he is praiseworthy by the wise in this very life, and in that upon the body's collapse at death he will be reborn in a fortunate realm, in a heavenly world. He has rightly accepted and undertaken this incontrovertible teaching in such a way that it extends to both sides and excludes the unwholesome alternative.

97. "Householders, there are some ascetics and brahmins who hold such a doctrine and view as this: 'For one who acts, for one who causes to act, for one who cuts, for one who causes to cut, for one who tortures, for one who causes to torture, for one who causes grief, for one who causes to grieve, for one who wearies, for one who causes to weary, for one who trembles, for one who causes to tremble, for one who kills living beings, for one who takes what is not given, for one who breaks into houses, for one who plunders, for one who commits burglary, for one who waits in ambush, for one who goes to another's wife, for one who speaks falsely - for one who acts, no evil is done. If with a razor-edged wheel one were to make all the living beings on this earth into one heap of flesh, one pile of flesh, there is no evil on that

account, there is no coming of evil. If one were to go along the south bank of the Ganges killing, slaying, cutting, causing to cut, torturing, causing to torture - there is no evil on that account, there is no coming of evil. If one were to go along the north bank of the Ganges giving, causing to give, sacrificing, causing to sacrifice - there is no merit on that account, there is no coming of merit. By giving, by self-control, by restraint, by speaking truth, there is no merit, there is no coming of merit.' Now, householders, some ascetics and brahmins speak in direct contradiction to those very ascetics and brahmins. They say thus: 'For one who acts, for one who causes to act, for one who cuts, for one who causes to cut, for one who tortures, for one who causes to torture, for one who causes grief, for one who causes to grieve, for one who wearies, for one who causes to weary, for one who trembles, for one who causes to tremble, for one who kills living beings, for one who takes what is not given, for one who breaks into houses, for one who plunders, for one who commits burglary, for one who waits in ambush, for one who goes to another's wife, for one who speaks falsely - for one who acts, evil is done. If with a razor-edged wheel one were to make all the living beings on this earth into one heap of flesh, one pile of flesh, there is evil on that account, there is coming of evil. If one were to go along the south bank of the Ganges killing, slaying, cutting, causing to cut, torturing, causing to torture - there is evil on that account, there is coming of evil. If one were to go along the north bank of the Ganges giving, causing to give, sacrificing, causing to sacrifice - there is merit on that account, there is coming of merit. By giving, by self-control, by restraint, by speaking truth, there is merit, there is coming of merit.' What do you think, householders, do not these ascetics and brahmins speak in direct contradiction to each other?" "Yes, venerable sir."

98. "Therein, householders, those ascetics and brahmins who hold such a doctrine and view as this: 'For one who acts, for one who causes to act, for one who cuts, for one who causes to cut, for one who tortures, for one who causes to torture, for one who causes grief, for one who causes to grieve, for one who wearies, for one who causes to weary, for one who trembles, for one who causes to tremble, for one who kills living beings, for one who takes what is not given, for one who breaks into houses, for one who plunders, for one who commits burglary, for one who waits in ambush, for one who goes to another's wife, for one who speaks falsely - for one who acts, no evil is done. If with a razor-edged wheel one were to make all the living beings on this earth into one heap of flesh, one pile of flesh, there is no evil on that account, there is no coming of evil. If one were to go along the south bank of the Ganges killing, slaying, etc. By giving, by self-control, by restraint, by speaking truth, there is no merit, there is no coming of merit' - for them this is to be expected: This bodily good conduct, good verbal conduct, good mental conduct - having avoided these three wholesome mental states, this bodily misconduct, verbal misconduct, mental misconduct - they will proceed having accepted these three unwholesome mental states. What is the reason for this? Because those venerable ascetics and brahmins do not see the danger, degradation, and defilement of unwholesome mental states, and the benefit and cleansing aspect of renunciation in wholesome mental states. But while action exists, he has the view 'there is no action'; that is his wrong view. But while action exists, he thinks 'there is no action'; that is his wrong thought. But while action exists, he speaks the speech 'there is no action'; that is his wrong speech. But while action exists, he says 'there is no action'; he sets himself in

opposition to those Worthy Ones who are proponents of the efficacy of action. But while action exists, he convinces another 'there is no action'; that is his convincing of what is not the Good Teaching. And by that convincing of what is not the Good Teaching, he exalts himself and scoffs at others. Thus indeed his good morality has already been abandoned, immorality has been established - and this wrong view, wrong thought, wrong speech, opposition to the noble ones, convincing of what is not the Good Teaching, self-exaltation, and scoffing at others. Thus these many evil unwholesome mental states come to be with wrong view as condition.

"Therein, householders, an intelligent person considers thus: 'If there is no action, then this venerable person, upon the body's collapse, will make himself safe; if there is action, then this venerable person, upon the body's collapse at death, will be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Granted, let there be no action, let the words of those venerable ascetics and brahmins be true; and yet this venerable person is blameworthy by the wise in this very life - an immoral person, holding wrong views, a proponent of the inefficacy of action.' If there is indeed action, then for this venerable person there is a losing throw in both respects - in that he is blameworthy by the wise in this very life, and in that upon the body's collapse at death he will be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. He has wrongly accepted and undertaken this incontrovertible teaching in such a way that it extends only to one side and excludes the wholesome alternative.

99. "Therein, householders, those ascetics and brahmins who hold such a doctrine and view as this: 'For one who acts, for one who causes to act, for one who cuts, for one who causes to cut, for one who tortures, for one who causes to torture, for one who causes grief, for one who causes to grieve, for one who wearies, for one who causes to weary, for one who trembles, for one who causes to tremble, for one who kills living beings, for one who takes what is not given, for one who breaks into houses, for one who plunders, for one who commits burglary, for one who waits in ambush, for one who goes to another's wife, for one who speaks falsely - for one who acts, evil is done. If with a razor-edged wheel one were to make all the living beings on this earth into one heap of flesh, one pile of flesh, there is evil on that account, there is coming of evil. If one were to go along the south bank of the Ganges killing, slaying, cutting, causing to cut, torturing, causing to torture, there is evil on that account, there is coming of evil. If one were to go along the north bank of the Ganges giving, causing to give, sacrificing, causing to sacrifice, there is merit on that account, there is coming of merit. By giving, by self-control, by restraint, by speaking truth, there is merit, there is coming of merit' - for them this is to be expected: This bodily misconduct, verbal misconduct, mental misconduct - having avoided these three unwholesome mental states, this bodily good conduct, good verbal conduct, good mental conduct - they will proceed having accepted these three wholesome mental states. What is the reason for this? Because those venerable ascetics and brahmins see the danger, degradation, and defilement of unwholesome mental states, and the benefit and cleansing aspect of renunciation in wholesome mental states. But while action exists, he has the view 'there is action'; that is his right view. But while action exists, he thinks 'there is action'; that is his right thought. But while action exists, he speaks the speech 'there is action'; that is his right speech. But while action exists, he says 'there is action'; he does not set himself in opposition to those Worthy Ones who

are proponents of the efficacy of action. But while action exists, he convinces another 'there is action'; that is his convincing of the Good Teaching. And by that convincing of the Good Teaching, he does not exalt himself nor scoff at others. Thus indeed his immorality has already been abandoned, good morality has been established - and this right view, right thought, right speech, non-opposition to the noble ones, convincing of the Good Teaching, non-self-exaltation, and non-scoffing at others. Thus these many wholesome mental states come to be with right view as condition.

"Therein, householders, an intelligent person considers thus: 'If there is action, then this venerable person, upon the body's collapse at death, will be reborn in a fortunate realm, in a heavenly world. Granted, let there be no action, let the words of those venerable ascetics and brahmins be true; and yet this venerable person is praiseworthy by the wise in this very life - a virtuous person, holding right view, one who affirms the efficacy of action.' If there is indeed action, then for this venerable person there is a winning throw in both respects - in that he is praiseworthy by the wise in this very life, and in that upon the body's collapse at death he will be reborn in a fortunate realm, in a heavenly world. He has rightly accepted and undertaken this incontrovertible teaching in such a way that it extends to both sides and excludes the unwholesome alternative.

100. "Householders, there are some ascetics and brahmins who hold such a doctrine and view as this: 'There is no cause, there is no condition for the defilement of beings; without cause, without condition, beings become defiled. There is no cause, there is no condition for the purification of beings; without cause, without condition, beings become purified. There is no power, there is no energy, there is no manly strength, there is no manly effort; all beings, all living things, all creatures, all souls are without control, without power, without energy, transformed by destiny, circumstance, and nature, and they experience pleasure and pain in the six classes of rebirth.' Now, householders, some ascetics and brahmins speak in direct contradiction to those very ascetics and brahmins. They say thus: 'There is a cause, there is a condition for the defilement of beings; with cause, with condition, beings become defiled. There is a cause, there is a condition for the purification of beings; with cause, with condition, beings become purified. There is power, there is energy, there is manly strength, there is manly effort; not all beings, all living things, all creatures, all souls are without control, without power, without energy, transformed by destiny, circumstance, and nature, experiencing pleasure and pain in the six classes of rebirth.' What do you think, householders, do not these ascetics and brahmins speak in direct contradiction to each other?" "Yes, venerable sir."

101. "Therein, householders, those ascetics and brahmins who hold such a doctrine and view as this: 'There is no cause, there is no condition for the defilement of beings; without cause, without condition, beings become defiled. There is no cause, there is no condition for the purification of beings; without cause, without condition, beings become purified. There is no power, there is no energy, there is no manly strength, there is no manly effort; all beings, all living things, all creatures, all souls are without control, without power, without energy, transformed by destiny, circumstance, and nature, and they experience pleasure and pain in the six classes of rebirth' - for them this is to be expected: This bodily good conduct, good verbal conduct, good mental conduct - having avoided these three wholesome mental

states, this bodily misconduct, verbal misconduct, mental misconduct - they will proceed having accepted these three unwholesome mental states. What is the reason for this? Because those venerable ascetics and brahmins do not see the danger, degradation, and defilement of unwholesome mental states, and the benefit and cleansing aspect of renunciation in wholesome mental states. But while a cause exists, he has the view 'there is no cause'; that is his wrong view. But while a cause exists, he thinks 'there is no cause'; that is his wrong thought. But while a cause exists, he speaks the speech 'there is no cause'; that is his wrong speech. But while a cause exists, he says 'there is no cause'; he sets himself in opposition to those Worthy Ones who are proponents of causality. But while a cause exists, he convinces another 'there is no cause'; that is his convincing of what is not the Good Teaching. And by that convincing of what is not the Good Teaching, he exalts himself and scoffs at others. Thus indeed his good morality has already been abandoned, immorality has been established - and this wrong view, wrong thought, wrong speech, opposition to the noble ones, convincing of what is not the Good Teaching, self-exaltation, and scoffing at others. Thus these many evil unwholesome mental states come to be with wrong view as condition.

"Therein, householders, an intelligent person considers thus: 'If there is no cause, then this venerable person, upon the body's collapse at death, will make himself safe; if there is a cause, then this venerable person, upon the body's collapse at death, will be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Granted, let there be no cause, let the words of those venerable ascetics and brahmins be true; and yet this venerable person is blameworthy by the wise in this very life -an immoral person, holding wrong views, a proponent of noncausality.' If there is indeed a cause, then for this venerable person there is a losing throw in both respects - in that he is blameworthy by the wise in this very life, and in that upon the body's collapse at death he will be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. He has wrongly accepted and undertaken this incontrovertible teaching in such a way that it extends only to one side and excludes the wholesome alternative.

102. "Therein, householders, those ascetics and brahmins who hold such a doctrine and view as this: 'There is a cause, there is a condition for the defilement of beings; with cause, with condition, beings become defiled. There is a cause, there is a condition for the purification of beings; with cause, with condition, beings become purified. There is power, there is energy, there is manly strength, there is manly effort; not all beings, all living things, all creatures, all souls are without control, without power, without energy, transformed by destiny, circumstance, and nature, experiencing pleasure and pain in the six classes of rebirth' - for them this is to be expected: This bodily misconduct, verbal misconduct, mental misconduct - having avoided these three unwholesome mental states, this bodily good conduct, good verbal conduct, good mental conduct - they will proceed having accepted these three wholesome mental states. What is the reason for this? Because those venerable ascetics and brahmins see the danger, degradation, and defilement of unwholesome mental states, and the benefit and cleansing aspect of renunciation in wholesome mental states. But while a cause exists, he has the view 'there is a cause'; that is his right view. But while a cause exists, he thinks 'there is a cause'; that is his right thought. But while a cause exists, he speaks the speech 'there is a cause'; that is his

right speech. But while a cause exists, he says 'there is a cause'; he does not set himself in opposition to those Worthy Ones who are proponents of causality. But while a cause exists, he convinces another 'there is a cause'; that is his convincing of the Good Teaching. And by that convincing of the Good Teaching, he does not exalt himself nor scoff at others. Thus indeed his immorality has already been abandoned, good morality has been established - and this right view, right thought, right speech, non-opposition to the noble ones, convincing of the Good Teaching, non-self-exaltation, and non-scoffing at others. Thus these many wholesome mental states come to be with right view as condition.

"Therein, householders, an intelligent person considers thus: 'If there is a cause, then this venerable person, upon the body's collapse at death, will be reborn in a fortunate realm, in a heavenly world. Granted, let there be no cause, let the words of those venerable ascetics and brahmins be true; and yet this venerable person is praiseworthy by the wise in this very life - a virtuous person, holding right view, one who affirms causality.' If there is a cause, then for this venerable person there is a winning throw in both respects - in that he is praiseworthy by the wise in this very life, and in that upon the body's collapse at death he will be reborn in a fortunate realm, in a heavenly world. He has rightly accepted and undertaken this incontrovertible teaching in such a way that it extends to both sides and excludes the unwholesome alternative.

103. "Householders, there are some ascetics and brahmins who hold such a doctrine and view as this: 'There are absolutely no immaterial realms.' Now, householders, some ascetics and brahmins speak in direct contradiction to those very ascetics and brahmins. They say thus: 'There absolutely are immaterial realms.' What do you think, householders, do not these ascetics and brahmins speak in direct contradiction to each other?" "Yes, venerable sir." "Therein, householders, an intelligent person considers thus: 'Those venerable ascetics and brahmins who hold such a doctrine and view as this: "There are absolutely no immaterial realms" - this has not been seen by me; and those venerable ascetics and brahmins who hold such a doctrine and view as this: "There absolutely are immaterial realms" - this has not been known by me. If, without knowing and seeing, I were to take one side and declare: "Only this is the truth, anything else is vain" - that would not be proper for me. Now, those venerable ascetics and brahmins who hold such a doctrine and view as this: "There are absolutely no immaterial realms" - if the words of those venerable ascetics and brahmins are true, this possibility exists: my rebirth among the mind-made gods of the fine-material realms will be incontrovertibly certain. But those venerable ascetics and brahmins who hold such a doctrine and view as this: "There absolutely are immaterial realms" - if the words of those venerable ascetics and brahmins are true, this possibility exists: my rebirth among the perception-made gods of the immaterial realms will be incontrovertibly certain. Now, on account of material form, there are seen to occur: the taking up of rods, the taking up of weapons, disputes, strife, contention, recrimination, divisive speech, and lying. But this absolutely does not exist in the immaterial realms.' After reflecting thus, he practises simply for disenchantment with material forms, for dispassion toward them, and for their cessation.

104. "Householders, there are some ascetics and brahmins who hold such a doctrine and view as this: 'There is absolutely no cessation of existence.' Now, householders, some ascetics and brahmins speak in direct contradiction to those very ascetics and brahmins. They say thus: 'There absolutely is cessation of existence.' What do you think, householders, do not these ascetics and brahmins speak in direct contradiction to each other?" "Yes, venerable sir." "Therein, householders, an intelligent person considers thus: 'Those venerable ascetics and brahmins who hold such a doctrine and view as this: "There is absolutely no cessation of existence" - this has not been seen by me; and those venerable ascetics and brahmins who hold such a doctrine and view as this: "There absolutely is cessation of existence" - this has not been known by me. If, without knowing and seeing, I were to take one side and declare: "Only this is the truth, anything else is vain" - that would not be proper for me. Now, those venerable ascetics and brahmins who hold such a doctrine and view as this: "There is absolutely no cessation of existence" - if the words of those venerable ascetics and brahmins are true, this possibility exists: my rebirth among the perception-made gods of the immaterial realms will be incontrovertibly certain. But those venerable ascetics and brahmins who hold such a doctrine and view as this: "There absolutely is cessation of existence" - if the words of those venerable ascetics and brahmins are true, this possibility exists: I will attain final nibbāna in this very life. Now, those venerable ascetics and brahmins who hold such a doctrine and view as this: "There is absolutely no cessation of existence" - for them this view is close to lust, close to bondage, close to delighting, close to holding, and close to clinging. But those venerable ascetics and brahmins who hold such a doctrine and view as this: "There absolutely is cessation of existence" - for them this view is close to non-lust, close to non-bondage, close to non-delighting, close to non-holding, and close to non-clinging.' After reflecting thus, he practises simply for disenchantment with states of existence, for dispassion toward them, and for their cessation.

105. "Householders, there are these four persons existing and found in the world. Which four? Here, householders, a certain person is self-mortifying, devoted to the pursuit of self-mortification. Here, householders, a certain person is other-mortifying, devoted to the pursuit of mortifying others. Here, householders, a certain person is both self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others. Here, householders, a certain person is neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to the pursuit of mortifying others; he, being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine.

106. "And what, householders, is the person who is self-mortifying, devoted to the pursuit of self-mortification? Here, householders, a certain person is a naked ascetic, of loose habits, licking his hands... etc. thus he dwells devoted to the practice of mortifying and tormenting the body in manifold ways. This is called, householders, the person who is self-mortifying, devoted to the pursuit of self-mortification.

"And what, householders, is the person who is other-mortifying, devoted to the pursuit of mortifying others? Here, householders, a certain person is a sheep-butcher, a pig-butcher... etc. or whatever others there are engaged in cruel activities. This is

called, householders, the person who is other-mortifying, devoted to the pursuit of mortifying others.

"And what, householders, is the person who is both self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others? Here, householders, a certain person is either head-anointed king of the ruling caste... etc. they too, threatened by punishment, threatened by fear, with tearful faces, weeping, make the preparations. This is called, householders, the person who is both self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others.

"And what, householders, is the person who is neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to the pursuit of mortifying others; who being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine? Here, householders, a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One... etc. He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, he enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration... etc. the third meditative absorption... he enters and dwells in the fourth meditative absorption.

"When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of recollecting past lives. He recollects manifold past lives, as follows - one birth, two births, etc. thus with aspects and terms he recollects manifold past lives. When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of the passing away and rebirth of beings. With the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate... etc. he understands beings according to their actions. When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of the elimination of mental corruptions. He understands as it really is: 'This is suffering'... etc. He understands as it really is: 'This is the practice leading to the cessation of mental corruptions.' For one knowing thus, seeing thus, the mind becomes liberated from the mental corruption of sensuality, the mind becomes liberated from the mental corruption of existence, the mind becomes liberated from the mental corruption of ignorance. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' This is called, householders, the person who is neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to the

pursuit of mortifying others; who being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine."

When this was said, the brahmin householders of Sālā said this to the Blessed One - "Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness so that those with eyes might see forms; just so, the Teaching has been made clear by Master Gotama in many ways. We go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember us as lay followers who have gone for refuge from this day forth for life."

The Discourse on the Incontrovertible Teaching is concluded as tenth.

The Chapter on Householders is concluded as first.

Its summary:

Kandaraka, Nāgara, Sekha, and Vata, Potaliya, and again Jīvaka's foster-son; The taming of Upāli and then the Dog-Duty Ascetic, Abhaya, Many Kinds of Feeling and the Incontrovertible Teaching as the tenth.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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