THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

1. The Canon of Discourses (1. Sutta Piṭaka)

1. The Collection of the Long Discourses (1. Dīgha Nikāya)

3. The Chapter on Pāthika (3. Pāthikavaggapāḷi)

1. The Discourse on Pāthika (1. Pāthikasuttaṃ)

[DN 24, PTS 3.1–3.35]

1. The Collection of the Long Discourses

3. The Chapter on Pāthika

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

The Collection of Long Discourses

The Chapter on Pāthika

1. The Discourse on Pāthika

The Story of Sunakkhatta

1. Thus have I heard. On one occasion the Blessed One was dwelling among the Mallas, where there was a town of the Mallas named Anupiya. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Anupiya for almsfood. Then this occurred to the Blessed One: "It is still very early to walk for almsfood in Anupiya. What if I were to approach the park of the wandering ascetic Bhaggavagotta, where the wandering ascetic Bhaggavagotta is?"

2. Then the Blessed One went to the park of the wandering ascetic Bhaggavagotta, where the wandering ascetic Bhaggavagotta was, and approached him. Then the wandering ascetic Bhaggavagotta said this to the Blessed One: "Come, venerable sir, Blessed One. Welcome, venerable sir, to the Blessed One. It has been a long time, venerable sir, since the Blessed One made this occasion, that is to say, for coming here. Let the Blessed One sit down, venerable sir, this seat is laid down."The Blessed One sat down on the prepared seat. The wandering ascetic Bhaggavagotta too, having taken a certain low seat, sat down to one side. Seated to one side, the wandering ascetic Bhaggavagotta said this to the Blessed One: "Some days ago, venerable sir, earlier than that, Sunakkhatta the Licchavi's son approached me; having approached, he said this to me -'The Blessed One has now been rejected by me, Bhaggava. I no longer dwell with reference to the Blessed One.' Is this true, venerable sir, just as Sunakkhatta the Licchavi's son said?" "This is indeed true, Bhaggava, just as Sunakkhatta the Licchavi's son said."

3. "Some days ago, Bhaggava, earlier than that, Sunakkhatta the Licchavi's son approached me; having approached, he paid respect to me and sat down to one side. Seated to one side, Bhaggava, Sunakkhatta the Licchavi's son said this to me -'I now reject, venerable sir, the Blessed One. I will no longer dwell, venerable sir, with reference to the Blessed One.' "When this was said, I, Bhaggava, said this to Sunakkhatta the Licchavi's son - 'Did I ever say thus to you, Sunakkhatta: "Come, Sunakkhatta, dwell with reference to me"?' 'No indeed, venerable sir.' 'Or did you say thus to me - "I, venerable sir, will dwell with reference to the Blessed One"?''No indeed, venerable sir.' 'Thus indeed, Sunakkhatta, I did not say to you -"Come, Sunakkhatta, dwell with reference to me." Nor indeed did you say to me -"I, venerable sir, will dwell with reference to the Blessed One." This being so, foolish man, being who, whom do you reject? See, foolish man, how much you have failed in this.'

4. 'But indeed, venerable sir, the Blessed One does not perform for me a miracle through superhuman achievement.' 'Did I ever say thus to you, Sunakkhatta -"Come, Sunakkhatta, dwell with reference to me, I will perform for you a miracle through superhuman achievement"?' 'No indeed, venerable sir.' 'Or did you say thus to me - "I, venerable sir, will dwell with reference to the Blessed One, the Blessed One will perform for me a miracle through superhuman achievement"?' 'No indeed, venerable sir.' 'Thus indeed, Sunakkhatta, I did not say to you -"Come, Sunakkhatta, dwell with reference to me, I will perform for you a miracle through superhuman achievement"; nor indeed did you say to me -"I, venerable sir, will dwell with reference to the Blessed One, the Blessed One will perform for me a miracle through superhuman achievement." This being so, foolish man, being who, whom do you reject? What do you think, Sunakkhatta, whether a miracle through superhuman achievement is performed or not performed, does the Teaching, for the purpose for which I expounded it, lead the one who practises it to the complete elimination of suffering?' 'Whether, venerable sir, a miracle through superhuman achievement is performed or not performed, the Teaching, for the purpose for which the Blessed One expounded it, leads the one who practises it to the complete elimination of suffering.' 'Thus indeed, Sunakkhatta, whether a miracle through superhuman achievement is performed or not performed, the Teaching, for the purpose for which I expounded it, leads the one who practises it to the complete elimination of suffering. In that case, Sunakkhatta, what will a miracle through superhuman achievement having been performed accomplish? See, foolish man, how much you have failed in this.'

5. 'But indeed, venerable sir, the Blessed One does not declare to me the origin of the world.' 'Did I ever say thus to you, Sunakkhatta -"Come, Sunakkhatta, dwell with reference to me, I will declare to you the origin of the world"?' 'No indeed, venerable sir.' 'Or did you say thus to me -"I, venerable sir, will dwell with reference to the Blessed One, the Blessed One will declare to me the origin of the world"?' 'No indeed, venerable sir.' 'Thus indeed, Sunakkhatta, I did not say to you -"Come, Sunakkhatta, dwell with reference to me, I will declare to you the origin of the world." Nor indeed did you say to me - "I, venerable sir, will dwell with reference to the Blessed One, the Blessed One will declare to me the origin of the world." This being so, foolish man, being who, whom do you reject? What do you think, Sunakkhatta, whether the origin of the world is declared or not declared, does the Teaching, for the purpose for which I expounded it, lead the one who practises it to the complete elimination of suffering?' 'Whether, venerable sir, the origin of the world is declared or not declared, the Teaching, for the purpose for which the Blessed One expounded it, leads the one who practises it to the complete elimination of suffering.' 'Thus indeed, Sunakkhatta, whether the origin of the world is declared or not declared, the Teaching, for the purpose for which I expounded it, leads the one who practises it to the complete elimination of suffering. In that case, Sunakkhatta, what will the origin of the world having been declared accomplish? See, foolish man, how much you have failed in this.'

6. 'In many ways, Sunakkhatta, my praise has been spoken in the Vajji village -"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." Thus, Sunakkhatta, in many ways my praise has been spoken in the Vajji village.

'In many ways, Sunakkhatta, the praise of the Teaching has been spoken in the Vajji village - "Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise." Thus, Sunakkhatta, in many ways the praise of the Teaching has been spoken in the Vajji village.

'In many ways, Sunakkhatta, the praise of the Community has been spoken in the Vajji village - "The Community of the Blessed One's disciples is practising well, the Community of the Blessed One's disciples is practising uprightly, the Community of the Blessed One's disciples is practising by the true method, the Community of the Blessed One's disciples is practising properly, that is, the four pairs of persons, the eight types of individuals; this Community of the Blessed One's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world." Thus, Sunakkhatta, in many ways the praise of the Community has been spoken in the Vajji village.

'I inform you, Sunakkhatta, I announce to you, Sunakkhatta. There will be those who will say of you, Sunakkhatta: "Sunakkhatta the Licchavi's son was not able to live the holy life under the ascetic Gotama; being unable, having rejected the training, he returned to the lower life." Thus, Sunakkhatta, there will be those who will say this of you.'

Even though being spoken to thus by me, Bhaggava, Sunakkhatta the Licchavi's son departed from this Teaching and discipline, just as one bound for the realm of misery, bound for hell.

The Story of Korakkhattiya

7. "On one occasion, Bhaggava, I was dwelling among the Thūlūs, where there was a town of the Thūlūs named Uttarakā. Then, Bhaggava, having dressed in the earlier period of the day, taking my bowl and robe, with Sunakkhatta the Licchavi's son as my attendant monk, I entered Uttarakā for almsfood. Now at that time the naked ascetic Korakkhatiya, who practised the dog-duty, going on all fours, was eating food scattered on the ground with his mouth alone, consuming it with his mouth alone. Sunakkhatta the Licchavi's son, Bhaggava, saw the naked ascetic Korakkhatiya, who practised the dog-duty, going on all fours, eating food scattered on the ground with his mouth alone, consuming it with his mouth alone. Having seen him, this occurred to him: 'Excellent indeed, friend, is this ascetic going on all fours, eating food scattered on the ground with his mouth alone, consuming it with his mouth alone.'

Then, Bhaggava, having known with my mind the reflection in the mind of Sunakkhatta the Licchavi's son, I said this to Sunakkhatta the Licchavi's son: 'So you too, foolish man, would claim to be an ascetic, a son of the Sakyan!' 'But why, venerable sir, does the Blessed One say thus to me - "So you too, foolish man, would claim to be an ascetic, a son of the Sakyan"?' 'Did not this occur to you, Sunakkhatta, having seen this naked ascetic Korakkhatiya, who practised the dog-duty, going on all fours, eating food scattered on the ground with his mouth alone, consuming it with

his mouth alone: "Excellent indeed, friend, is this ascetic going on all fours, eating food scattered on the ground with his mouth alone, consuming it with his mouth alone"?' 'Yes, venerable sir. But why, venerable sir, is the Blessed One miserly about arahantship?' 'I am not, foolish man, miserly about arahantship. But this evil wrong view has arisen in you; abandon it. Let it not be for your harm and suffering for a long time. Now, Sunakkhatta, as for what you think about the naked ascetic Korakkhatiya: "This ascetic is excellent." He will die on the seventh day from indigestion. And having died, he will be reborn among the titans named Kālakañcikā, the lowest class of titans. And when he has died, they will throw him away in the Bīraṇa-thicket cemetery. And if you wish, Sunakkhatta, you may approach the naked ascetic Korakkhatiya and ask: "Do you know, friend Korakkhatiya, your own destination?" Now, Sunakkhatta, there is this possibility that the naked ascetic Korakkhatiya will answer you: "I know, friend Sunakkhatta, my own destination; the titans named Kālakañcikā are the lowest class of titans; there I have been reborn."

Then, Bhaggava, Sunakkhatta the Licchavi's son approached the naked ascetic Korakkhatiya; having approached, he said this to the naked ascetic Korakkhatiya:'You have been declared, friend Korakkhatiya, by the ascetic Gotama: "The naked ascetic Korakkhatiya will die on the seventh day from indigestion. And having died, he will be reborn among the titans named Kālakañcikā, the lowest class of titans. And when he has died, they will throw him away in the Bīraṇa-thicket cemetery." Therefore, friend Korakkhatiya, you should eat measured amounts of food and drink measured amounts of water. So that the words of the ascetic Gotama may be wrong.'

8. "Then, Bhaggava, Sunakkhatta the Licchavi's son counted the seven days and nights one by one, as one who did not believe the Truth-finder. Then, Bhaggava, the naked ascetic Korakkhatiya died on the seventh day from indigestion. And having died, he was reborn among the titans named Kālakañcikā, the lowest class of titans. And when he had died, they threw him away in the Bīraṇa-thicket cemetery.

9. Bhaggava, Sunakkhatta the Licchavi's son heard - 'The naked ascetic Korakkhatiya, it seems, has died from indigestion and has been thrown away in the Bīraṇa-thicket cemetery.' Then, Bhaggava, Sunakkhatta the Licchavi's son went to the Bīraṇa-thicket cemetery, to where the naked ascetic Korakkhatiya was, and approached him; having approached, he beat the naked ascetic Korakkhatiya three times with his hand - 'Do you know, friend Korakkhatiya, your own destination?' Then, Bhaggava, the naked ascetic Korakkhatiya, rubbing his back with his hand, rose up. 'I know, friend Sunakkhatta, my own destination. The titans named Kālakañcikā are the lowest class of titans; there I have been reborn.' Having said this, he fell down flat right there.

10. "Then, Bhaggava, Sunakkhatta the Licchavi's son approached me; having approached, he paid respect to me and sat down to one side. To Sunakkhatta the Licchavi's son seated to one side, I, Bhaggava, said: 'What do you think, Sunakkhatta, just as I declared to you concerning the naked ascetic Korakkhatiya, was that result just so, or otherwise?' 'Just as the Blessed One declared to me concerning the naked ascetic Korakkhatiya, venerable sir, that result was just so, not otherwise.' 'What do you think, Sunakkhatta, this being so, has a miracle through superhuman achievement been performed or not?' 'Certainly, venerable sir, this being so, a miracle through superhuman achievement has been performed, not unperformed.'

'Yet even so, you, foolish man, speak thus of me who performs a miracle through superhuman achievement - "But indeed, venerable sir, the Blessed One does not perform for me a miracle through superhuman achievement." See, foolish man, how much you have failed in this.' "Even though being spoken to thus by me, Bhaggava, Sunakkhatta the Licchavi's son departed from this Teaching and discipline, just as one bound for the realm of misery, bound for hell.

The Story of the Naked Ascetic Kāḷāramaṭṭaka

11. "On one occasion, Bhaggava, I was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time the naked ascetic Kaḷāramaṭṭaka was dwelling at Vesālī, having attained the highest gain and the highest fame in the Vajji village. He had seven vows that were complete and undertaken - 'For as long as I live I shall be a naked ascetic, I shall not wear cloth; for as long as I live I shall be celibate, I shall not engage in sexual intercourse; for as long as I live I shall sustain myself only with liquor and meat, I shall not eat rice and food made with flour. To the east of Vesālī there is a shrine named Udena, I shall not go beyond that; to the south of Vesālī there is a shrine named Gotamaka, I shall not go beyond that; to the west of Vesālī there is a shrine named Sattamba, I shall not go beyond that; to the north of Vesālī there is a shrine named Bahuputta, I shall not go beyond that.' Because of undertaking these seven vows, he had attained the highest gain and the highest fame in the Vajji village.

12. Then, Bhaggava, Sunakkhatta the Licchavi's son approached the naked ascetic Kaḷāramaṭṭaka; having approached, he asked the naked ascetic Kaḷāramaṭṭaka a question. The naked ascetic Kaḷāramaṭṭaka, when asked the question, could not answer properly. Being unable to answer properly, he manifested irritation, hate, and displeasure. Then, Bhaggava, this occurred to Sunakkhatta the Licchavi's son: "We have indeed offended an excellent ascetic, a Worthy One. May this not be for our harm and suffering for a long time."

13. "Then, Bhaggava, Sunakkhatta the Licchavi's son approached me; having approached, he paid respect to me and sat down to one side. To Sunakkhatta the Licchavi's son seated to one side, I, Bhaggava, said: 'So you too, foolish man, would claim to be an ascetic, a son of the Sakyan!' 'But why, venerable sir, does the Blessed One say thus to me - So you too, foolish man, would claim to be an ascetic, a son of the Sakyan?' 'Did you not, Sunakkhatta, having approached the naked ascetic Kaḷāramaṭṭaka, ask him a question? That naked ascetic Kaḷāramaṭṭaka, when asked the question by you, could not answer properly. Being unable to answer properly, he manifested irritation, hate, and displeasure. Then this occurred to you - "We have indeed offended an excellent ascetic, a Worthy One. May this not be for our harm and suffering for a long time." 'Yes, venerable sir. But why, venerable sir, is the Blessed One miserly about arahantship?' 'I am not, foolish man, miserly about arahantship, but this evil wrong view has arisen in you; abandon it. Let it not be for your harm and suffering for a long time. Now, Sunakkhatta, as for the naked ascetic Kaḷāramaṭṭaka, of whom you think, "This ascetic is excellent"— he will soon don clothes, go about with a consort, eat rice and food made with flour, pass beyond all the shrines of Vesālī, and, fallen from fame, will die.'

"Then, Bhaggava, the naked ascetic Kaḷāramaṭṭaka soon donned clothes, went about with a consort, ate rice and food made with flour, passed beyond all the shrines of Vesālī, and, fallen from fame, died.

14. Bhaggava, Sunakkhatta the Licchavi's son heard -'The naked ascetic Kaḷāramaṭṭaka, it is said, donned clothes, went about with a consort, ate rice and food made with flour, passed beyond all the shrines of Vesālī, and, fallen from fame, has died.' Then, Bhaggava, Sunakkhatta the Licchavi's son approached me; having approached, he paid respect to me and sat down to one side. To Sunakkhatta the Licchavi's son seated to one side, I, Bhaggava, said: 'What do you think, Sunakkhatta, just as I declared to you concerning the naked ascetic Kaḷāramaṭṭaka, was that result just so, or otherwise?' 'Just as the Blessed One declared to me concerning the naked ascetic Kaḷāramaṭṭaka, venerable sir, that result was just so, not otherwise.' 'What do you think, Sunakkhatta, this being so, has a miracle through superhuman achievement been performed or not?' 'Certainly, venerable sir, this being so, a miracle through superhuman achievement has been performed, not unperformed.' 'Yet even so, you, foolish man, speak thus of me who performs a miracle through superhuman achievement - "But indeed, venerable sir, the Blessed One does not perform for me a miracle through superhuman achievement."' See, foolish man, how much you have failed in this.' "Even though being spoken to thus by me, Bhaggava, Sunakkhatta the Licchavi's son departed from this Teaching and discipline, just as one bound for the realm of misery, bound for hell.

The Story of the Naked Ascetic Pāthikaputta

15. "On one occasion, Bhaggava, I was dwelling right there at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time the naked ascetic Pāthikaputta was dwelling at Vesālī, having attained the highest gain and the highest fame in the Vajji village. He spoke thus in the assembly at Vesālī -'The ascetic Gotama claims knowledge, I too claim knowledge. One who claims knowledge is worthy to display a miracle through superhuman achievement to another who claims knowledge. Let the ascetic Gotama come halfway, and I too will go halfway. There we both would perform a miracle through superhuman achievement. If the ascetic Gotama performs one miracle through superhuman achievement, I will perform two. If the ascetic Gotama performs two miracles through superhuman achievement, I will perform four. If the ascetic Gotama performs four miracles through superhuman achievement, I will perform eight. Thus however many miracles through superhuman achievement the ascetic Gotama performs, I will perform double that, double that.'

16. "Then, Bhaggava, Sunakkhatta the Licchavi's son approached me; having approached, he paid respect to me and sat down to one side. Seated to one side, Bhaggava, Sunakkhatta the Licchavi's son said this to me - 'The naked ascetic Pāthikaputta, venerable sir, is dwelling at Vesālī, having attained the highest gain and the highest fame in the Vajji village. He spoke thus in the assembly at Vesālī -The ascetic Gotama claims knowledge, I too claim knowledge. One who claims knowledge is worthy to display a miracle through superhuman achievement to another who claims knowledge. Let the ascetic Gotama come halfway, and I too will go halfway. There we both would perform a miracle through superhuman achievement.If the ascetic Gotama performs one miracle through superhuman achievement, I will perform two. If the ascetic Gotama performs two miracles through superhuman

achievement, I will perform four. If the ascetic Gotama performs four miracles through superhuman achievement, I will perform eight. Thus however many miracles through superhuman achievement the ascetic Gotama performs, I will perform double that, double that.'

"When this was said, I, Bhaggava, said this to Sunakkhatta the Licchavi's son -'The naked ascetic Pāthikaputta, Sunakkhatta, is incapable of coming into my presence without abandoning that speech, without abandoning that thought, without relinquishing that view. If he were to think thus -I will go into the presence of the ascetic Gotama without abandoning that speech, without abandoning that thought, without relinquishing that view - his head would split apart.'

17. 'Let the Blessed One guard this speech, venerable sir, let the Fortunate One guard this speech.' 'But why do you, Sunakkhatta, speak thus to me -let the Blessed One guard this speech, venerable sir, let the Fortunate One guard this speech?' 'For this speech, venerable sir, has been spoken absolutely by the Blessed One - the naked ascetic Pāthikaputta is incapable of coming into my presence without abandoning that speech, without abandoning that thought, without relinquishing that view. If he were to think thus -'I will go into the presence of the ascetic Gotama without abandoning that speech, without abandoning that thought, without relinquishing that view' - his head would split apart." And if, venerable sir, the naked ascetic Pāthikaputta were to come into the presence of the Blessed One in a deformed appearance, that would be false for the Blessed One.'

18. 'But, Sunakkhatta, would the Truth-finder speak such speech as leads to two outcomes?' 'But then, venerable sir, has the naked ascetic Pāthikaputta been known by the Blessed One, having encompassed his mind with his own mind - the naked ascetic Pāthikaputta is incapable of coming into my presence without abandoning that speech, without abandoning that thought, without relinquishing that view. If he were to think thus - I will go into the presence of the ascetic Gotama without abandoning that speech, without abandoning that thought, without relinquishing that view - his head would split apart'?

'Or did deities report this matter to the Blessed One -the naked ascetic Pāthikaputta, venerable sir, is incapable of coming into the presence of the Blessed One without abandoning that speech, without abandoning that thought, without relinquishing that view. If he were to think thus -I will go into the presence of the ascetic Gotama without abandoning that speech, without abandoning that thought, without relinquishing that view - his head would split apart'?

19. 'Having encompassed his mind with my mind, I have known, Sunakkhatta, the naked ascetic Pāthikaputta is incapable - the naked ascetic Pāthikaputta is incapable of coming into my presence without abandoning that speech, without abandoning that thought, without relinquishing that view. If he were to think thus -I will go into the presence of the ascetic Gotama without abandoning that speech, without abandoning that thought, without relinquishing that view - his head would split apart.'

'Deities also reported this matter to me -the naked ascetic Pāthikaputta, venerable sir, is incapable of coming into the presence of the Blessed One without abandoning that speech, without abandoning that thought, without relinquishing that view. If he

were to think thus - I will go into the presence of the ascetic Gotama without abandoning that speech, without abandoning that thought, without relinquishing that view - his head would split apart.'

'Also one named Ajita, the general of the Licchavis, having recently died, has been reborn in the company of the Thirty-three. He too, having approached me, announced thus - shameless, venerable sir, is the naked ascetic Pāthikaputta; a liar, venerable sir, is the naked ascetic Pāthikaputta. The naked ascetic Pāthikaputta also declared about me in the Vajji village - Ajita, the general of the Licchavis, has been reborn in the great hell. But I, venerable sir, have not been reborn in the great hell;I have been reborn in the company of the Thirty-three. Shameless, venerable sir, is the naked ascetic Pāthikaputta; a liar, venerable sir, is the naked ascetic Pāthikaputta; and incapable, venerable sir, is the naked ascetic Pāthikaputta of coming into the presence of the Blessed One without abandoning that speech, without abandoning that thought, without relinquishing that view. If he were to think thus - I will go into the presence of the ascetic Gotama without abandoning that speech, without abandoning that thought, without relinquishing that view - his head would split apart.'

'Thus indeed, Sunakkhatta, having encompassed his mind with my mind, I have known the naked ascetic Pāthikaputta is incapable - the naked ascetic Pāthikaputta is incapable of coming into my presence without abandoning that speech, without abandoning that thought, without relinquishing that view. If he were to think thus - 'I will go into the presence of the ascetic Gotama without abandoning that speech, without abandoning that thought, without relinquishing that view' - his head would split apart." Deities also reported this matter to me -the naked ascetic Pāthikaputta, venerable sir, is incapable of coming into the presence of the Blessed One without abandoning that speech, without abandoning that thought, without relinquishing that view. If he were to think thus - I will go into the presence of the ascetic Gotama without abandoning that speech, without abandoning that thought, without relinquishing that view - his head would split apart.'

'Now I, Sunakkhatta, having walked for almsfood in Vesālī, after the meal, having returned from the alms round, will approach the park of the naked ascetic Pāthikaputta for the day residence. Now inform whomever you wish, Sunakkhatta.'

The Discussion on Supernormal Wonders

20. "Then, Bhaggava, having dressed in the earlier period of the day, taking my bowl and robe, I entered Vesālī for almsfood. Having walked for almsfood in Vesālī, after the meal, having returned from the alms round, I approached the park of the naked ascetic Pāthikaputta for the day residence. Then, Bhaggava, Sunakkhatta the Licchavi's son, being in a hurry, having entered Vesālī, approached the well-known Licchavis; having approached, he said this to the well-known Licchavis - 'This, friends, the Blessed One, having walked for almsfood in Vesālī, after the meal, having returned from the alms round, has approached the park of the naked ascetic Pāthikaputta for the day residence. Come forth, venerable sirs, come forth, venerable sirs, there will be a miracle of supernormal power through superhuman achievement of the good ascetics.' Then, Bhaggava, this occurred to the well-known Licchavis - 'There will be, it is said, friend, a miracle of supernormal power through superhuman achievement of the good ascetics; well then, friend, let us go.' And he approached the

well-known wealthy brahmins, householders who had accumulated wealth, and ascetics and brahmins of various sects. Having approached, he said this to the well-known ascetics and brahmins of various sects - 'This, friends, the Blessed One, having walked for almsfood in Vesālī, after the meal, having returned from the alms round, has approached the park of the naked ascetic Pāthikaputta for the day residence. Come forth, venerable sirs, come forth, venerable sirs, there will be a miracle of supernormal power through superhuman achievement of the good ascetics.' Then, Bhaggava, this occurred to the well-known ascetics and brahmins of various sects - 'There will be, it is said, friend, a miracle of supernormal power through superhuman achievement of the good ascetics; well then, friend, let us go.'

"Then, Bhaggava, the well-known Licchavis, and the well-known wealthy brahmins, householders who had accumulated wealth, and ascetics and brahmins of various sects approached the park of the naked ascetic Pāthikaputta. That assembly, Bhaggava, was great, consisting of many hundreds, many thousands.

21. Bhaggava, the naked ascetic Pāthikaputta heard - 'The well-known Licchavis have come, the well-known wealthy brahmins, householders who have accumulated wealth, ascetics and brahmins of various sects have come. The ascetic Gotama too is seated for the day's abiding in my park.' Having heard this, fear, trepidation, and terror arose in him. Then, Bhaggava, the naked ascetic Pāthikaputta, frightened, agitated, with hair standing on end, approached the Tindukakhāṇu wandering ascetics' park.

Bhaggava, that assembly heard - 'The naked ascetic Pāthikaputta, it seems, frightened, agitated, with hair standing on end, has approached the Tindukakhāṇu wandering ascetics' park.' Then, Bhaggava, that assembly addressed a certain man -

'Come, my good man, go to the Tindukakhāṇu wandering ascetics' park, go to where the naked ascetic Pāthikaputta is. Having approached, say this to the naked ascetic Pāthikaputta - Come forward, friend Pāthikaputta, the well-known Licchavis have come, the well-known wealthy brahmins, householders who have accumulated wealth, ascetics and brahmins of various sects have come, the ascetic Gotama too is seated for the day's abiding in the venerable one's park; but this speech was spoken by you, friend Pāthikaputta, in the assembly at Vesālī: "The ascetic Gotama claims knowledge, I too claim knowledge. One who claims knowledge is worthy to display a miracle through superhuman achievement to another who claims knowledge. Let the ascetic Gotama come halfway, and I too will go halfway. There we both would perform a miracle through superhuman achievement. If the ascetic Gotama performs one miracle through superhuman achievement, I will perform two. If the ascetic Gotama performs two miracles through superhuman achievement, I will perform four. If the ascetic Gotama performs four miracles through superhuman achievement, I will perform eight. Thus however many miracles through superhuman achievement the ascetic Gotama performs, I will perform double that, double that." So come forward indeed, friend Pāthikaputta, halfway. Having come first of all, the ascetic Gotama is seated for the day's abiding in the venerable one's park.'

22. "Yes, madam," that man, having agreed to that assembly, went to the Tindukakhāṇu wandering ascetics' park, to where the naked ascetic Pāthikaputta was, and approached him. Having approached, he said this to the naked ascetic

Pāthikaputta - 'Come forward, friend Pāthikaputta, the well-known Licchavis have come, the well-known wealthy brahmins, householders who have accumulated wealth, ascetics and brahmins of various sects have come. The ascetic Gotama too is seated for the day's abiding in the venerable one's park. But this speech was spoken by you, friend Pāthikaputta, in the assembly at Vesālī - "The ascetic Gotama claims knowledge; I too claim knowledge. One who claims knowledge is worthy to display a miracle through superhuman achievement to another who claims knowledge. Etc. However much he does, I will do double that, double that."So come forward indeed, friend Pāthikaputta, halfway. Having come first of all, the ascetic Gotama is seated for the day's abiding in the venerable one's park.'

"When this was said, Bhaggava, the naked ascetic Pāthikaputta, having said 'I am coming, friend, I am coming, friend,' just squirmed there, and was not able to rise even from his seat. Then that man, Bhaggava, said this to the naked ascetic Pāthikaputta - 'What is this, friend Pāthikaputta, are your buttocks stuck to the chair, or is the chair stuck to your buttocks? Having said "I am coming, friend, I am coming, friend," you just squirm there, you are not able to rise even from your seat.' Even though being spoken to thus, Bhaggava, the naked ascetic Pāthikaputta, having said 'I am coming, friend, I am coming, friend,' just squirmed there, and was not able to rise even from his seat.

23. "When that man, Bhaggava, understood - 'This naked ascetic Pāthikaputta has been defeated. Having said "I am coming, friend, I am coming, friend," he just squirms there, he is not able to rise even from his seat.' Then having come to that assembly, he announced thus - 'The naked ascetic Pāthikaputta, friend, has been defeated. Having said "I am coming, friend, I am coming, friend," he just squirms there, he is not able to rise even from his seat.' When this was said, I, Bhaggava, said this to that assembly - 'The naked ascetic Pāthikaputta, friends, is incapable of coming into my presence without abandoning that speech, without abandoning that thought, without relinquishing that view. If he were to think thus - "I will go into the presence of the ascetic Gotama without abandoning that speech, without abandoning that thought, without relinquishing that view" - his head would split apart.'

The First Recitation Section is concluded.

24. "Then, Bhaggava, a certain Licchavi minister, having risen from his seat, said this to that assembly - 'Well then, sirs, wait a moment, while I go. Perhaps I too might be able to bring the naked ascetic Pāthikaputta to this assembly.'

"Then, Bhaggava, that Licchavi minister went to the Tindukakhāṇu wandering ascetics' park, to where the naked ascetic Pāthikaputta was, and approached him. Having approached, he said this to the naked ascetic Pāthikaputta -'Come forward, friend Pāthikaputta, it is better for you to come forward. The well-known Licchavis have come, the well-known wealthy brahmins, householders who have accumulated wealth, ascetics and brahmins of various sects have come. The ascetic Gotama too is seated for the day's abiding in the venerable one's park. But this speech was spoken by you, friend Pāthikaputta, in the assembly at Vesālī - "The ascetic Gotama claims knowledge, etc. However much he does, I will do double that, double that."So come forward indeed, friend Pāthikaputta, halfway. Having come first of all, the ascetic Gotama is seated for the day's abiding in the venerable one's park. But this speech

was spoken, friend Pāthikaputta, by the ascetic Gotama in the assembly - "The naked ascetic Pāthikaputta is incapable of coming into my presence without abandoning that speech, without abandoning that thought, without relinquishing that view. If he were to think thus - 'I will go into the presence of the ascetic Gotama without abandoning that speech, without abandoning that thought, without relinquishing that view' - his head would split apart." Come forward, friend Pāthikaputta, by your coming forward we shall make victory for you, and defeat for the ascetic Gotama.'

"When this was said, Bhaggava, the naked ascetic Pāthikaputta, having said 'I am coming, friend, I am coming, friend,' just squirmed there, and was not able to rise even from his seat. Then, Bhaggava, that Licchavi minister said this to the naked ascetic Pāthikaputta - 'What is this, friend Pāthikaputta, are your buttocks stuck to the chair, or is the chair stuck to your buttocks? Having said "I am coming, friend, I am coming, friend," you just squirm there, you are not able to rise even from your seat.' Even though being spoken to thus, Bhaggava, the naked ascetic Pāthikaputta, having said 'I am coming, friend, I am coming, friend,' just squirmed there, and was not able to rise even from his seat.

25. "When, Bhaggava, that Licchavi minister understood - 'This naked ascetic Pāthikaputta has been defeated. Having said "I am coming, friend, I am coming, friend," he just squirms there, he is not able to rise even from his seat.' Then having come to that assembly, he announced thus - 'The naked ascetic Pāthikaputta, friend, has been defeated. Having said "I am coming, friend, I am coming, friend," he just squirms there, he is not able to rise even from his seat.' When this was said, I, Bhaggava, said this to that assembly - 'The naked ascetic Pāthikaputta, friends, is incapable of coming into my presence without abandoning that speech, without abandoning that thought, without relinquishing that view. If he were to think thus - I will go into the presence of the ascetic Gotama without abandoning that speech, without abandoning that thought, without relinquishing that view - his head would split apart. If the venerable Licchavis were to think thus - We shall bind the naked ascetic Pāthikaputta with straps and drag him with ox-yokes - those straps would break, or Pāthikaputta would. But the naked ascetic Pāthikaputta is incapable of coming into my presence without abandoning that speech, without abandoning that thought, without relinquishing that view. If he were to think thus - I will go into the presence of the ascetic Gotama without abandoning that speech, without abandoning that thought, without relinquishing that view - his head would split apart.'

26. "Then, Bhaggava, Jāliya, the disciple of Dārupattika, having risen from his seat, said this to that assembly - 'Well then, sirs, wait a moment, while I go; perhaps I too might be able to bring the naked ascetic Pāthikaputta to this assembly.'

"Then, Bhaggava, Jāliya, the disciple of Dārupattika, went to the Tindukakhāṇu wandering ascetics' park, to where the naked ascetic Pāthikaputta was, and approached him. Having approached, he said this to the naked ascetic Pāthikaputta - 'Come forward, friend Pāthikaputta, it is better for you to come forward. The well-known Licchavis have come, the well-known wealthy brahmins, householders who have accumulated wealth, ascetics and brahmins of various sects have come. The ascetic Gotama too is seated for the day's abiding in the venerable one's park. But this speech was spoken by you, friend Pāthikaputta, in the assembly at Vesālī - "The ascetic Gotama claims knowledge, etc. However much he does, I will do double that,

double that." So come forward indeed, friend Pāthikaputta, halfway. Having come first of all, the ascetic Gotama is seated for the day's abiding in the venerable one's park. But this speech was spoken, friend Pāthikaputta, by the ascetic Gotama in the assembly - the naked ascetic Pāthikaputta is incapable of coming into my presence without abandoning that speech, without abandoning that thought, without relinquishing that view. If he were to think thus - I will go into the presence of the ascetic Gotama without abandoning that speech, without abandoning that thought, without relinquishing that view - his head would split apart. If the venerable Licchavis were to think thus - We shall bind the naked ascetic Pāthikaputta with straps and drag him with ox-yokes - those straps would break, or Pāthikaputta would. But the naked ascetic Pāthikaputta is incapable of coming into my presence without abandoning that speech, without abandoning that thought, without relinquishing that view. If he were to think thus - I will go into the presence of the ascetic Gotama without abandoning that speech, without abandoning that thought, without relinquishing that view - his head would split apart. Come forward, friend Pāthikaputta, by your coming forward we shall make victory for you, and defeat for the ascetic Gotama.'

"When this was said, Bhaggava, the naked ascetic Pāthikaputta, having said 'I am coming, friend, I am coming, friend,' just squirmed there, and was not able to rise even from his seat. Then, Bhaggava, Jāliya, the disciple of Dārupattika, said this to the naked ascetic Pāthikaputta - 'What is this, friend Pāthikaputta, are your buttocks stuck to the chair, or is the chair stuck to your buttocks? Having said "I am coming, friend, I am coming, friend," you just squirm there, you are not able to rise even from your seat.' Even though being spoken to thus, Bhaggava, the naked ascetic Pāthikaputta, having said 'I am coming, friend, I am coming, friend,' just squirmed there, and was not able to rise even from his seat.

27. "When, Bhaggava, Jāliya, the disciple of Dārupattika, understood - 'This naked ascetic Pāthikaputta has been defeated. Having said "I am coming, friend, I am coming, friend," he just squirms there, he is not able to rise even from his seat' - then he said this to him -

'Once in the past, friend Pāthikaputta, this occurred to a lion, the king of beasts - What if I were to make my dwelling place in dependence on a certain jungle thicket. Having made my dwelling place there, in the evening I would go out from my dwelling place, having gone out from my dwelling place I would stretch myself, having stretched myself I would survey all around the four directions, having surveyed all around the four directions I would roar the lion's roar three times, having roared the lion's roar three times I would depart for my food resort. Having killed the choicest in the herds of deer, having eaten the tender meat, I would return to that very dwelling place.'

'Then, friend, that lion, the king of beasts, made his dwelling place in dependence on a certain jungle thicket. Having made his dwelling place there, in the evening he went out from his dwelling place, having gone out from his dwelling place he stretched himself, having stretched himself he surveyed all around the four directions, having surveyed all around the four directions he roared the lion's roar three times, having roared the lion's roar three times he departed for his food resort. Having killed the choicest in the herds of deer, having eaten the tender meat, he returned to that very dwelling place.

28. 'Of that very lion, the king of beasts, friend Pāthikaputta, an old jackal, nourished on scraps, was both bloated and powerful. Then, friend, this occurred to that old jackal - Who am I, who is the lion, the king of beasts?What if I too were to make my dwelling place in dependence on a certain jungle thicket. Having made my dwelling place there, in the evening I would go out from my dwelling place, having gone out from my dwelling place I would stretch myself, having stretched myself I would survey all around the four directions, having surveyed all around the four directions I would roar the lion's roar three times, having roared the lion's roar three times I would depart for my food resort. Having killed the choicest in the herds of deer, having eaten the tender meat, I would return to that very dwelling place.'

'Then, friend, that old jackal made his dwelling place in dependence on a certain jungle thicket. Having made his dwelling place there, in the evening he went out from his dwelling place, having gone out from his dwelling place he stretched himself, having stretched himself he surveyed all around the four directions, having surveyed all around the four directions, thinking "I will roar the lion's roar three times," he howled only a jackal's howl, he howled only a wretched howl - who is this miserable jackal, and what is a lion's roar?

'So too, friend Pāthikaputta, you, living on the achievements of the Fortunate One, eating the leftovers of the Fortunate One, think to assail the Truth-finders, the Worthy Ones, the Perfectly Enlightened Ones. Who is this miserable Pāthikaputta, and what is the assailing of the Truth-finders, the Worthy Ones, the Perfectly Enlightened Ones?'

29. "When, Bhaggava, Jāliya, the disciple of Dārupattika, was unable by this simile to cause the naked ascetic Pāthikaputta to move from that seat. Then he said this to him -

> 'Having considered himself a lion,
> The jackal thought "I am the king of beasts";
> Just so he howled a jackal's howl,
> Who is this miserable jackal, and what is a lion's roar?'

'So too, friend Pāthikaputta, you, living on the achievements of the Fortunate One, eating the leftovers of the Fortunate One, think to assail the Truth-finders, the Worthy Ones, the Perfectly Enlightened Ones. Who is this miserable Pāthikaputta, and what is the assailing of the Truth-finders, the Worthy Ones, the Perfectly Enlightened Ones?'

30. "When, Bhaggava, Jāliya, the disciple of Dārupattika, was unable even by this simile to cause the naked ascetic Pāthikaputta to move from that seat. Then he said this to him -

> 'Following another's path, having considered himself in the scraps;
> As long as he does not see himself, the jackal thinks himself a tiger.
>
> Just so he howled a jackal's howl;
> Who is this miserable jackal, and what is a lion's roar?'

'So too, friend Pāthikaputta, you, living on the achievements of the Fortunate One, eating the leftovers of the Fortunate One, think to assail the Truth-finders, the Worthy Ones, the Perfectly Enlightened Ones. Who is this miserable Pāthikaputta, and what is

the assailing of the Truth-finders, the Worthy Ones, the Perfectly Enlightened Ones?'

31. "When, Bhaggava, Jāliya, the disciple of Dārupattika, was unable even by this simile to cause the naked ascetic Pāthikaputta to move from that seat. Then he said this to him -

> 'Having eaten frogs and threshing-floor mice,
> And corpses thrown in cemeteries;
> Grown up in a great forest, an empty forest,
> The jackal thought "I am the king of beasts."
>
> Just so he howled a jackal's howl;
> Who is this miserable jackal, and what is a lion's roar?'

'So too, friend Pāthikaputta, you, living on the achievements of the Fortunate One, eating the leftovers of the Fortunate One, think to assail the Truth-finders, the Worthy Ones, the Perfectly Enlightened Ones. Who is this miserable Pāthikaputta, and what is the assailing of the Truth-finders, the Worthy Ones, the Perfectly Enlightened Ones?'

32. "When, Bhaggava, Jāliya, the disciple of Dārupattika, was unable even by this simile to cause the naked ascetic Pāthikaputta to move from that seat. Then having come to that assembly, he announced thus - 'The naked ascetic Pāthikaputta, friend, has been defeated. Having said "I am coming, friend, I am coming, friend," he just squirms there, he is not able to rise even from his seat.'

33. When this was said, I, Bhaggava, said this to that assembly -'The naked ascetic Pāthikaputta, friends, is incapable of coming into my presence without abandoning that speech, without abandoning that thought, without relinquishing that view. If he were to think thus - I will go into the presence of the ascetic Gotama without abandoning that speech, without abandoning that thought, without relinquishing that view - his head would split apart. If the venerable Licchavis were to think thus - We shall bind the naked ascetic Pāthikaputta with straps and drag him with elephants - those straps would break, or Pāthikaputta would. But the naked ascetic Pāthikaputta is incapable of coming into my presence without abandoning that speech, without abandoning that thought, without relinquishing that view. If he were to think thus - I will go into the presence of the ascetic Gotama without abandoning that speech, without abandoning that thought, without relinquishing that view - his head would split apart.'

34. "Then, Bhaggava, I instructed, encouraged, inspired, and gladdened that assembly with a talk on the Teaching. Having instructed, encouraged, inspired, and gladdened that assembly with a talk on the Teaching, having brought about release from the great bondage, having pulled up eighty-four thousand beings from the great fortress, having attained the heat element, having risen up seven palm-tree heights into the sky, having created a flame for another seven palm-tree heights, having blazed up and smouldered, I appeared in the Pinnacled Hall in the Great Wood.

35. "Then, Bhaggava, Sunakkhatta the Licchavi's son approached me; having approached, he paid respect to me and sat down to one side. To Sunakkhatta the Licchavi's son seated to one side, I, Bhaggava, said: 'What do you think, Sunakkhatta,

just as I declared to you concerning the naked ascetic Pāthikaputta, was that result just so, or otherwise?' 'Just as the Blessed One declared to me concerning the naked ascetic Pāthikaputta, venerable sir, that result was just so, not otherwise.'

'What do you think, Sunakkhatta, this being so, has a miracle through superhuman achievement been performed or not?' 'Certainly, venerable sir, this being so, a miracle through superhuman achievement has been performed, not unperformed.' 'Yet even so, you, foolish man, speak thus of me who performs a miracle through superhuman achievement - "But indeed, venerable sir, the Blessed One does not perform for me a miracle through superhuman achievement." See, foolish man, how much you have failed in this.'

"Even though being spoken to thus by me, Bhaggava, Sunakkhatta the Licchavi's son departed from this Teaching and discipline, just as one bound for the realm of misery, bound for hell.

The Discussion on the Designation of Beginnings

36. "And I, Bhaggava, understand the origin. And I understand that, and I understand what is beyond that, and understanding that I do not grasp at it, and because I do not grasp, quenching is directly known by me; knowing which the Truth-finder does not fall into calamity.

37. "There are, Bhaggava, some ascetics and brahmins who declare the teacher's doctrine of creation by the Lord, creation by Brahmā, as the origin of the world. Having approached them, I speak thus - 'Is it true that you venerable ones declare the teacher's doctrine of creation by the Lord, creation by Brahmā, as the origin of the world?' And when thus questioned by me, they acknowledge 'yes.' Then I speak thus - 'But in what way do you venerable ones declare the teacher's doctrine of creation by the Lord, creation by Brahmā, as the origin of the world?' When asked by me they are not able to answer, and not being able to answer they ask me in return. When asked by them I answer -

38. 'There comes a time, friend, when, after a very long period has passed, this world contracts. When the world is contracting, beings for the most part are reborn in the Ābhassara Brahma world. There they dwell, mind-made, feeding on rapture, self-luminous, moving through the air, remaining in glory, and they continue thus for a very long time.

'There comes a time, friend, when, after a very long period has passed, this world expands. When the world is expanding, an empty Brahma-mansion appears. Then a certain being, due to the exhaustion of their life-span or the exhaustion of their merit, passes away from the realm of radiant gods and arises in the empty Brahma-mansion. There he dwells, mind-made, feeding on rapture, self-luminous, moving through the air, remaining in glory, and he continues thus for a very long time.

'Due to having dwelt there alone for a long time, agitation and discontent arise in him: "Oh, may other beings come to this state of being!" Then other beings, due to the exhaustion of their life-span or the exhaustion of their merit, pass away from the realm of radiant gods and arise in the Brahma-mansion in company with that being. There they too dwell, mind-made, feeding on rapture, self-luminous, moving through the air, remaining in glory, and they continue thus for a very long time.

39. 'There, friend, the being who was first reborn has this thought: "I am Brahmā, the Great Brahmā, the Overlord, the Unvanquished, the All-Seeing, the Wielder of Power, the Lord, the Maker, the Creator, the Supreme, the Ordainer, the Almighty, the Father of all that are and are to be. These beings were created by me. What is the reason for this? Because earlier I had this thought: 'Oh, may other beings come to this state of being!' Such was my mind's wish. And these beings have come to this state of being."

'Those beings who were reborn later also have this thought: "This venerable one is Brahmā, the Great Brahmā, the Overlord, the Unvanquished, the All-Seeing, the Wielder of Power, the Lord, the Maker, the Creator, the Supreme, the Ordainer, the Almighty, the Father of all that are and are to be. We were created by this venerable Brahmā. What is the reason for this? For we saw him here first arisen; while we arose afterwards."

40. 'There, friend, the being who was first reborn is of longer life span, of greater beauty, and more influential. But those beings who were reborn later are of shorter life span, of lesser beauty, and less influential.

'Now, friend, there is this possibility that some being, having passed away from that realm, comes to this state of being. Having come to this state of being, they go forth from the home life into homelessness. Having gone forth from the home life into homelessness, through ardour, striving, pursuit, diligence, and right attention, they attain such a concentration of mind that when the mind is concentrated, they recollect that past life; but do not recollect beyond that.

'They say thus - "That venerable one who is Brahmā, the Great Brahmā, the Overlord, the Unvanquished, the All-Seeing, the Wielder of Power, the Lord, the Maker, the Creator, the Supreme, the Ordainer, the Almighty, the Father of all that are and are to be, by whom we were created by that venerable Brahmā. He is permanent, stable, eternal, not subject to change, and will remain the same for eternity. But we who were created by that venerable Brahmā, we are impermanent, unstable, short-lived, subject to passing away, and have come to this state of being." Thus do you venerable ones declare the teacher's doctrine of creation by the Lord, creation by Brahmā, as the origin of the world.' 'They said thus - "Thus indeed, friend Gotama, we have heard, just as the venerable Gotama has said." "And I, Bhaggava, understand the origin. And I understand that, and I understand what is beyond that, and understanding that I do not grasp at it, and because I do not grasp, quenching is directly known by me. Knowing which the Truth-finder does not fall into calamity.

41. "There are, Bhaggava, some ascetics and brahmins who declare the teacher's doctrine of corruption through play as the origin of the world. Having approached them, I speak thus - 'Is it true that you venerable ones declare the teacher's doctrine of corruption through play as the origin of the world?' And when thus questioned by me, they acknowledge 'yes.' Then I speak thus - 'But in what way do you venerable ones declare the teacher's doctrine of corruption through play as the origin of the world?' When asked by me they are not able to answer, and not being able to answer they ask me in return. When asked by them I answer -

42. 'There are, friend, deities called "corrupted by play". They dwell excessively devoted to laughter, play, and delight. As they dwell excessively devoted to laughter, play, and delight, their mindfulness becomes confused; due to the decay of mindfulness, those deities pass away from that realm.

'Now, friend, there is this possibility that some being, having passed away from that realm, comes to this state of being; having come to this state of being, they go forth from the home life into homelessness; having gone forth from the home life into homelessness, through ardour, striving, pursuit, diligence, and right attention, they attain such a concentration of mind that when the mind is concentrated, they recollect that past life; but do not recollect beyond that.

'They say thus - Those venerable deities who are not corrupted by play do not dwell excessively devoted to laughter, play, and delight. As they do not dwell excessively devoted to laughter, play, and delight, their mindfulness does not become confused; due to the non-decay of mindfulness, those deities do not pass away from that realm; they are permanent, stable, eternal, not subject to change, and will remain just so for eternity. But we who were corrupted by play dwelt excessively devoted to laughter, play, and delight; as we dwelt excessively devoted to laughter, play, and delight, our mindfulness became confused; due to the decay of mindfulness, we passed away from that realm, impermanent, unstable, short-lived, subject to passing away, and have come to this state of being. Thus do you venerable ones declare the teacher's doctrine of corruption through play as the origin of the world.' 'They said thus - "Thus indeed, friend Gotama, we have heard, just as the venerable Gotama has said." "And I, Bhaggava, understand the origin. Etc. knowing which the Truth-finder does not fall into calamity.

43. "There are, Bhaggava, some ascetics and brahmins who declare the teacher's doctrine of corruption of mind as the origin of the world. Having approached them, I speak thus - 'Is it true that you venerable ones declare the teacher's doctrine of corruption of mind as the origin of the world?' And when thus questioned by me, they acknowledge 'yes.' Then I speak thus - 'But in what way do you venerable ones declare the teacher's doctrine of corruption of mind as the origin of the world?' When asked by me they are not able to answer, and not being able to answer they ask me in return. When asked by them I answer -

44. 'There are, friend, deities called "corrupted by mind". They dwell excessively observing one another. Observing one another excessively, they corrupt each other's minds. With minds corrupted towards one another, they become weary in body and weary in mind. These deities pass away from that realm.

'Now, friend, there is this possibility that some being, having passed away from that realm, comes to this state of being. Having come to this state of being, they go forth from the home life into homelessness. Having gone forth from the home life into homelessness, through ardour, striving, pursuit, diligence, and right attention, they attain such a concentration of mind that when the mind is concentrated, they recollect that past life, but do not recollect beyond that.

'They say thus - Those venerable deities who are not corrupted by mind do not dwell excessively observing one another. Not observing one another excessively, they do not corrupt each other's minds. With minds uncorrupted towards one another, they do

not become weary in body and weary in mind. These deities do not pass away from that realm; they are permanent, stable, eternal, not subject to change, and will remain just so for eternity. But we who were corrupted by mind observed one another excessively. Observing one another excessively, we corrupted each other's minds. With minds corrupted towards one another, we became weary in body and weary in mind. Thus we passed away from that realm, impermanent, unstable, short-lived, subject to passing away, and have come to this state of being. Thus do you venerable ones declare the teacher's doctrine of corruption by mind as the origin of the world.' 'They said thus - "Thus indeed, friend Gotama, we have heard, just as the venerable Gotama has said." "And I, Bhaggava, understand the origin. Etc. knowing which the Truth-finder does not fall into calamity.

45. "There are, Bhaggava, some ascetics and brahmins who declare the teacher's doctrine of fortuitous origination as the origin of the world. Having approached them, I speak thus - 'Is it true that you venerable ones declare the teacher's doctrine of fortuitous origination as the origin of the world?' And when thus questioned by me, they acknowledge 'yes.' Then I speak thus - 'But in what way do you venerable ones declare the teacher's doctrine of fortuitous origination as the origin of the world?' When asked by me they are not able to answer, and not being able to answer they ask me in return. When asked by them I answer -

46. 'There are, friend, deities called "non-percipient beings." And when perception arises, these deities pass away from that realm.

'Now, friend, there is this possibility. That some being, having passed away from that realm, comes to this state of being. Having come to this state of being, they go forth from the home life into homelessness. Having gone forth from the home life into homelessness, through ardour, striving, pursuit, diligence, and right attention, they attain such a concentration of mind that when the mind is concentrated, they recollect that arising of perception, but do not recollect beyond that.

'They say thus - the self and the world arose fortuitously. What is the reason for this? Because formerly I did not exist, but now, having not existed, I have transformed into a continuum.' Thus do you venerable ones declare the teacher's doctrine of fortuitous origination as the origin of the world?' 'They said thus - thus indeed, friend Gotama, we have heard, just as the venerable Gotama has said.' "And I, Bhaggava, understand the origin, and I understand that, and I understand what is beyond that, and understanding that I do not grasp at it, and because I do not grasp, quenching is directly known by me. Knowing which the Truth-finder does not fall into calamity.

47. "Though I speak thus and explain thus, Bhaggava, some ascetics and brahmins accuse me with what is untrue, hollow, false, and not factual - 'The ascetic Gotama is wrong, and the monks too. The ascetic Gotama says thus - Whenever one enters upon and dwells in the beautiful deliverance, at that time one understands everything as only ugly.' But I, Bhaggava, do not say thus - 'Whenever one enters upon and dwells in the beautiful deliverance, at that time one understands everything as only ugly.' But I, Bhaggava, say thus - 'Whenever one enters upon and dwells in the beautiful deliverance, at that time one understands it as only beautiful.'

"But they are wrong, venerable sir, who regard the Blessed One as wrong, and the monks too. Thus confident am I, venerable sir, in the Blessed One.The Blessed One is able to expound to me the Teaching in such a way that I might enter and dwell in the beautiful deliverance."

48. "This is difficult to do, Bhaggava, by you who hold a different view, a different acceptance, a different preference, a different practice, a different teacher's doctrine - to enter and dwell in the beautiful deliverance. Come now, Bhaggava, whatever confidence you have in me, that you should thoroughly protect." "If, venerable sir, this is difficult for me to do, holding a different view, a different acceptance, a different preference, a different practice, a different teacher's doctrine - to enter and dwell in the beautiful deliverance. Whatever confidence I have, venerable sir, in the Blessed One, that I shall thoroughly protect." This is what the Blessed One said. Pleased, the wandering ascetic Bhaggavagotta delighted in the Blessed One’s words.

The Discourse on Pāthika is concluded as first.

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 (Ṭīkā), 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.

PDF Creation Date: 28 November 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. 1. The Canon of Discourses. 1. The Collection of the Long Discourses. 3. The Chapter on Pāthika. 1. The Discourse on Pāthika Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org