

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)

2. The Chapter on Monks (2. Bhikkhuvaggo)

[MN 61-70, PTS 1.414, 1.481]



PaliVerse

2. The Collection of the Middle Length Discourses

2. The Middle Fifty Discourses

2. The Chapter on Monks

1. The Discourse on the Advice to Rāhula at Ambalaṭṭhikā

107. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Venerable Rāhula was dwelling at Ambalaṭṭhikā. Then the Blessed One, in the evening, having emerged from seclusion, went to Ambalaṭṭhikā, to where the Venerable Rāhula was. The Venerable Rāhula saw the Blessed One coming from afar. Having seen him, he prepared a seat and water for the feet. The Blessed One sat down on the prepared seat. Having sat down, he washed his feet. The Venerable Rāhula also, having paid respect to the Blessed One, sat down to one side.

108. Then the Blessed One, having placed a small remainder of water in the water vessel, addressed the Venerable Rāhula - "Do you see, Rāhula, this small remainder of water placed in the water vessel?" "Yes, venerable sir." "Just so small, Rāhula, is the asceticism of those who have no shame in conscious lying." Then the Blessed One, having thrown away the small remainder of water, addressed the Venerable Rāhula - "Do you see, Rāhula, the small remainder of water thrown away?" "Yes, venerable sir." "Just so thrown away, Rāhula, is the asceticism of those who have no shame in conscious lying." Then the Blessed One, having turned that water vessel upside down, addressed the Venerable Rāhula - "Do you see, Rāhula, this water vessel turned upside down?" "Yes, venerable sir." "Just so turned upside down, Rāhula, is the asceticism of those who have no shame in conscious lying." Then the Blessed One, having turned that water vessel upright, addressed the Venerable Rāhula - "Do you see, Rāhula, this water vessel empty and hollow?" "Yes, venerable sir." "Just so empty and hollow, Rāhula, is the asceticism of those who have no shame in conscious lying. Just as, Rāhula, a king's elephant with tusks as long as a plough-pole, fully grown, well-born, experienced in battle, gone into battle, does work with his front feet, does work with his hind feet, does work with the front part of his body, does work with the hind part of his body, does work with his head, does work with his ears, does work with his tusks, does work with his tail; yet he protects his trunk. Therein the elephant driver thinks thus - 'This king's elephant with tusks as long as a plough-pole, fully grown, well-born, experienced in battle, gone into battle, does work with his front feet, does work with his hind feet, etc. does work with his tail; yet he protects his trunk. The king's elephant's life has not been given up.' But when, Rāhula, the king's elephant with tusks as long as a plough-pole, fully grown, well-born, experienced in battle, gone into battle, does work with his front feet, does work with his hind feet, etc. does work with his tail, does work with his trunk, therein the elephant driver thinks thus - 'This king's elephant with tusks as long as a plough-pole, fully grown, well-born, experienced in battle, gone into battle, does work with his front feet, does work with his hind feet, does work with the front part of his body,

does work with the hind part of his body, does work with his head, does work with his ears, does work with his tusks, does work with his tail, does work with his trunk. The king's elephant's life has been given up. There is now nothing that the king's elephant will not do.' Even so, Rāhula, for anyone who has no shame in conscious lying, I say there is no evil that he will not do. Therefore, Rāhula, 'Even in jest I will not speak falsely' - thus indeed, Rāhula, should you train.

109. "What do you think, Rāhula, what is the purpose of a mirror?" "For the purpose of reviewing, venerable sir." "Even so, Rāhula, bodily action should be done after reviewing again and again, verbal action should be done after reviewing again and again, mental action should be done after reviewing again and again. Whenever you, Rāhula, wish to do a bodily action, that very bodily action should be reviewed by you: 'Would this bodily action that I wish to do with the body lead to affliction of myself, lead to affliction of others, lead to affliction of both - is this bodily action unwholesome, with painful consequences, with painful results?' If you, Rāhula, reviewing thus, should know: 'This bodily action that I wish to do with the body would lead to affliction of myself, would lead to affliction of others, would lead to affliction of both - this bodily action is unwholesome, with painful consequences, with painful results,' such bodily action, Rāhula, should certainly not be done by you. But if you, Rāhula, reviewing thus, should know: 'This bodily action that I wish to do with the body would not lead to affliction of myself, would not lead to affliction of others, would not lead to affliction of both - this bodily action is wholesome, with pleasant consequences, with pleasant results,' such bodily action, Rāhula, should be done by you.

"Also while doing a bodily action, Rāhula, that very bodily action should be reviewed by you: 'Does this bodily action that I am doing with the body lead to affliction of myself, lead to affliction of others, lead to affliction of both - is this bodily action unwholesome, with painful consequences, with painful results?' But if you, Rāhula, reviewing thus, should know: 'This bodily action that I am doing with the body leads to affliction of myself, leads to affliction of others, leads to affliction of both - this bodily action is unwholesome, with painful consequences, with painful results,' you should withdraw, Rāhula, from such bodily action. But if you, Rāhula, reviewing thus, should know: 'This bodily action that I am doing with the body does not lead to affliction of myself, does not lead to affliction of others, does not lead to affliction of both - this bodily action is wholesome, with pleasant consequences, with pleasant results,' you should continue, Rāhula, with such bodily action.

"Also having done a bodily action, Rāhula, that very bodily action should be reviewed by you: 'Did this bodily action that I did with the body lead to affliction of myself, lead to affliction of others, lead to affliction of both - is this bodily action unwholesome, with painful consequences, with painful results?' If indeed you, Rāhula, reviewing thus, should know: 'This bodily action that I did with the body leads to affliction of myself, leads to affliction of others, leads to affliction of both - this bodily action is unwholesome, with painful consequences, with painful results,' such bodily action, Rāhula, should be confessed, revealed, made clear to the Teacher, or to the wise, or to fellows in the holy life; having confessed, having revealed, having made it clear, one should commit to restraint in the future. But if you, Rāhula, reviewing thus, should know: 'This bodily action that I did with the body does not lead to affliction of

myself, does not lead to affliction of others, does not lead to affliction of both - this bodily action is wholesome, with pleasant consequences, with pleasant results,' with that very joy and gladness you should dwell, Rāhula, training day and night in wholesome mental states.

110. "Whenever you, Rāhula, wish to do a verbal action, that very verbal action should be reviewed by you: 'Would this verbal action that I wish to do with speech lead to affliction of myself, would it lead to affliction of others, would it lead to affliction of both - is this verbal action unwholesome, with painful consequences, with painful results?' If you, Rāhula, reviewing thus, should know: 'This verbal action that I wish to do with speech would lead to affliction of myself, would lead to affliction of others, would lead to affliction of both - this verbal action is unwholesome, with painful consequences, with painful results,' such verbal action, Rāhula, should certainly not be done by you. But if you, Rāhula, reviewing thus, should know: 'This verbal action that I wish to do with speech would not lead to affliction of myself, would not lead to affliction of others - this verbal action is wholesome, with pleasant consequences, with pleasant results,' such verbal action, Rāhula, should be done by you.

"Also while doing a verbal action, Rāhula, that very verbal action should be reviewed by you: 'Does this verbal action that I am doing with speech lead to affliction of myself, lead to affliction of others, lead to affliction of both - is this verbal action unwholesome, with painful consequences, with painful results?' But if you, Rāhula, reviewing thus, should know: 'This verbal action that I am doing with speech leads to affliction of myself, leads to affliction of others, leads to affliction of both - this verbal action is unwholesome, with painful consequences, with painful results,' you should withdraw, Rāhula, from such verbal action. But if you, Rāhula, reviewing thus, should know: 'This verbal action that I am doing with speech does not lead to affliction of myself, does not lead to affliction of others, does not lead to affliction of both - this verbal action is wholesome, with pleasant consequences, with pleasant results,' you should continue, Rāhula, with such verbal action.

"Also having done a verbal action, Rāhula, that very verbal action should be reviewed by you: 'Does this verbal action that I did with speech lead to affliction of myself, lead to affliction of others, lead to affliction of both - is this verbal action unwholesome, with painful consequences, with painful results?' If indeed you, Rāhula, reviewing thus, should know: 'This verbal action that I did with speech leads to affliction of myself, leads to affliction of others, leads to affliction of both - this verbal action is unwholesome, with painful consequences, with painful results,' such verbal action, Rāhula, should be confessed, revealed, made clear to the Teacher, or to the wise, or to fellows in the holy life; having confessed, having revealed, having made it clear, one should commit to restraint in the future. But if you, Rāhula, reviewing thus, should know: 'This verbal action that I did with speech does not lead to affliction of myself, does not lead to affliction of others, does not lead to affliction of both - this verbal action is wholesome, with pleasant consequences, with pleasant results,' with that very joy and gladness you should dwell, Rāhula, training day and night in wholesome mental states.

111. "Whenever you, Rāhula, wish to do a mental action, that very mental action should be reviewed by you: 'Would this mental action that I wish to do with the mind

lead to affliction of myself, would it lead to affliction of others, would it lead to affliction of both - is this mental action unwholesome, with painful consequences, with painful results?' If you, Rāhula, reviewing thus, should know: 'This mental action that I wish to do with the mind would lead to affliction of myself, would lead to affliction of others, would lead to affliction of both - this mental action is unwholesome, with painful consequences, with painful results,' such mental action, Rāhula, should certainly not be done by you. But if you, Rāhula, reviewing thus, should know: 'This mental action that I wish to do with the mind would not lead to affliction of myself, would not lead to affliction of others, would not lead to affliction of both - this mental action is wholesome, with pleasant consequences, with pleasant results,' such mental action, Rāhula, should be done by you.

"Also while doing a mental action, Rāhula, that very mental action should be reviewed by you: 'Does this mental action that I am doing with the mind lead to affliction of myself, lead to affliction of others, lead to affliction of both - is this mental action unwholesome, with painful consequences, with painful results?' But if you, Rāhula, reviewing thus, should know: 'This mental action that I am doing with the mind leads to affliction of myself, leads to affliction of others, leads to affliction of both - this mental action is unwholesome, with painful consequences, with painful results,' you should withdraw, Rāhula, from such mental action. But if you, Rāhula, reviewing thus, should know: 'This mental action that I am doing with the mind does not lead to affliction of myself, does not lead to affliction of others, does not lead to affliction of both - this mental action is wholesome, with pleasant consequences, with pleasant results,' you should continue, Rāhula, with such mental action.

"Also having done a mental action, Rāhula, that very mental action should be reviewed by you: 'Did this mental action that I did with the mind lead to affliction of myself, lead to affliction of others, lead to affliction of both - is this mental action unwholesome, with painful consequences, with painful results?' If indeed you, Rāhula, reviewing thus, should know: 'This mental action that I did with the mind leads to affliction of myself, leads to affliction of others, leads to affliction of both - this mental action is unwholesome, with painful consequences, with painful results,' such mental action, Rāhula, should be felt troubled about, should be felt ashamed of, should be felt disgusted with; having felt troubled, having felt ashamed, having felt disgusted, one should commit to restraint in the future. But if you, Rāhula, reviewing thus, should know: 'This mental action that I did with the mind does not lead to affliction of myself, does not lead to affliction of others, does not lead to affliction of both - this mental action is wholesome, with pleasant consequences, with pleasant results,' with that very joy and gladness you should dwell, Rāhula, training day and night in wholesome mental states.

112. "For whoever, Rāhula, in the past period of time, whether ascetics or brahmins, purified bodily action, purified verbal action, purified mental action, all of them did so by reviewing again and again bodily action, by reviewing again and again verbal action, by reviewing again and again mental action. And whoever, Rāhula, in the future period of time, whether ascetics or brahmins, will purify bodily action, will purify verbal action, will purify mental action, all of them will do so by reviewing again and again bodily action, by reviewing again and again verbal action, by reviewing again and again mental action. And whoever, Rāhula, at present, whether ascetics or

brahmins, purify bodily action, purify verbal action, purify mental action, all of them do so by reviewing again and again bodily action, by reviewing again and again verbal action, by reviewing again and again mental action. Therefore, Rāhula, 'By reviewing again and again I will purify bodily action, by reviewing again and again I will purify verbal action, by reviewing again and again I will purify mental action' - thus indeed, Rāhula, should you train."

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

The Discourse on the Exhortation to Rāhula at Ambalaṭṭhikā is concluded as first.

2. The Greater Discourse of Advice to Rāhula

113. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvattthī for almsfood. The Venerable Rāhula also, having dressed in the earlier period of the day, taking his bowl and robe, followed closely behind the Blessed One. Then the Blessed One, having looked back, addressed the Venerable Rāhula - "Whatever matter, Rāhula - past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near - all matter should be seen as it really is with right wisdom thus: 'This is not mine, this I am not, this is not my self.'" "Only matter, Blessed One, only matter, Fortunate One?" "Matter too, Rāhula, feeling too, Rāhula, perception too, Rāhula, activities too, Rāhula, consciousness too, Rāhula." Then the Venerable Rāhula, thinking "Who, having been exhorted today face to face by the Blessed One with an exhortation, will enter the village for almsfood?" turned back from there and sat down at the foot of a certain tree, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. The Venerable Sāriputta saw the Venerable Rāhula seated at the foot of a certain tree, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. Having seen him, he addressed the Venerable Rāhula - "Rāhula, develop the meditation on mindfulness of breathing. Rāhula, mindfulness of breathing, when developed and cultivated, is of great fruit and great benefit."

114. Then the Venerable Rāhula, in the evening, having emerged from seclusion, 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 Rāhula said this to the Blessed One - "How, venerable sir, is mindfulness of breathing developed, how is it cultivated, so that it is of great fruit and great benefit?" "Whatever, Rāhula, internally, individually, is hard, solidified, grasped, as follows - head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, or whatever else internally, individually, is hard, solidified, grasped - this is called, Rāhula, the internal solid element. Now both the internal solid element and the external solid element are just the solid element. That should be seen as it really is with right wisdom thus: 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Having seen this as it really is with right wisdom, one becomes disenchanted with the solid element, one makes the mind dispassionate towards the solid element."

115. "And what, Rāhula, is the liquid element? The liquid element may be internal, may be external. And what, Rāhula, is the internal liquid element? Whatever internally, individually, is liquid, having the nature of liquid, grasped, as follows - bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, synovial fluid, urine, or whatever else internally, individually, is liquid, having the nature of liquid, grasped - this is called, Rāhula, the internal liquid element. Now both the internal liquid element and the external liquid element are just the liquid element. That should be seen as it really is with right wisdom thus: 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Having seen this as it really is with right wisdom, one becomes disenchanted with the liquid element, one makes the mind dispassionate towards the liquid element.

116. "And what, Rāhula, is the heat element? The heat element may be internal, may be external. And what, Rāhula, is the internal heat element? Whatever internally, individually, is heat, having the nature of heat, grasped, as follows - that by which one is warmed, that by which one ages, that by which one is consumed, that by which what is eaten, drunk, chewed, and tasted is properly digested, or whatever else internally, individually, is heat, having the nature of heat, grasped - this is called, Rāhula, the internal heat element. Now both the internal heat element and the external heat element are just the heat element. That should be seen as it really is with right wisdom thus: 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Having seen this as it really is with right wisdom, one becomes disenchanted with the heat element, one makes the mind dispassionate towards the heat element.

117. "And what, Rāhula, is the air element? The air element may be internal, may be external. And what, Rāhula, is the internal air element? Whatever internally, individually, is air, having the nature of air, grasped, as follows - upward-moving winds, downward-moving winds, winds in the belly, winds in the abdomen, winds that course through the limbs, in-breath and out-breath, or whatever else internally, individually, is air, having the nature of air, grasped - this is called, Rāhula, the internal air element. Now both the internal air element and the external air element are just the air element. That should be seen as it really is with right wisdom thus: 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Having seen this as it really is with right wisdom, one becomes disenchanted with the air element, one makes the mind dispassionate towards the air element.

118. "And what, Rāhula, is the space element? The space element may be internal, may be external. And what, Rāhula, is the internal space element? Whatever internally, individually, is space, having the nature of space, grasped, as follows - the ear-hole, the nose-hole, the mouth opening, that by which what is eaten, drunk, chewed, and tasted is swallowed, where what is eaten, drunk, chewed, and tasted remains, that by which what is eaten, drunk, chewed, and tasted passes out below, or whatever else internally, individually, is space, having the nature of space, open, having the nature of openness, hollow, having the nature of hollowness, not touched by flesh and blood, grasped - this is called, Rāhula, the internal space element. Now both the internal space element and the external space element are just the space element. That should be seen as it really is with right wisdom thus: 'This is not mine,

this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Having seen this as it really is with right wisdom, one becomes disenchanted with the space element, one makes the mind dispassionate towards the space element.

119. "Rāhula, develop the meditation like the earth. For when you, Rāhula, are developing the meditation like the earth, arisen agreeable and disagreeable contacts will not remain obsessing the mind. Just as, Rāhula, on the earth they throw what is pure, they throw what is impure, they throw faeces, they throw urine, they throw spittle, they throw pus, they throw blood, and the earth is not troubled or ashamed or disgusted on that account; just so you, Rāhula, develop the meditation like the earth. For when you, Rāhula, are developing the meditation like the earth, arisen agreeable and disagreeable contacts will not remain obsessing the mind.

"Rāhula, develop the meditation like water. For when you, Rāhula, are developing the meditation like water, arisen agreeable and disagreeable contacts will not remain obsessing the mind. Just as, Rāhula, in water they wash what is pure, they wash what is impure, they wash faeces, they wash urine, they wash spittle, they wash pus, they wash blood, and the water is not troubled or ashamed or disgusted on that account; just so you, Rāhula, develop the meditation like water. For when you, Rāhula, are developing the meditation like water, arisen agreeable and disagreeable contacts will not remain obsessing the mind.

"Rāhula, develop the meditation like fire. For when you, Rāhula, are developing the meditation like fire, arisen agreeable and disagreeable contacts will not remain obsessing the mind. Just as, Rāhula, fire burns what is pure, burns what is impure, burns faeces, burns urine, burns spittle, burns pus, burns blood, and the fire is not troubled or ashamed or disgusted on that account; just so you, Rāhula, develop the meditation like fire. For when you, Rāhula, are developing the meditation like fire, arisen agreeable and disagreeable contacts will not remain obsessing the mind.

"Rāhula, develop the meditation like air. For when you, Rāhula, are developing the meditation like air, arisen agreeable and disagreeable contacts will not remain obsessing the mind. Just as, Rāhula, air blows upon what is pure, blows upon what is impure, blows upon faeces, blows upon urine, blows upon spittle, blows upon pus, blows upon blood, and the air is not troubled or ashamed or disgusted on that account; just so you, Rāhula, develop the meditation like air. For when you, Rāhula, are developing the meditation like air, arisen agreeable and disagreeable contacts will not remain obsessing the mind.

"Rāhula, develop the meditation like space. For when you, Rāhula, are developing the meditation like space, arisen agreeable and disagreeable contacts will not remain obsessing the mind. Just as, Rāhula, space is not established anywhere; just so you, Rāhula, develop the meditation like space. For when you, Rāhula, are developing the meditation like space, arisen agreeable and disagreeable contacts will not remain obsessing the mind.

120. "Rāhula, develop the meditation on friendliness. For when you, Rāhula, are developing the meditation on friendliness, whatever anger there is will be abandoned. Rāhula, develop the meditation on compassion. For when you, Rāhula, are developing the meditation on compassion, whatever harming there is will be abandoned. Rāhula,

develop the meditation on altruistic joy. For when you, Rāhula, are developing the meditation on altruistic joy, whatever discontent there is will be abandoned. Rāhula, develop the meditation on equanimity. For when you, Rāhula, are developing the meditation on equanimity, whatever aversion there is will be abandoned. Rāhula, develop the meditation on foulness. For when you, Rāhula, are developing the meditation on foulness, whatever lust there is will be abandoned. Rāhula, develop the meditation on the perception of impermanence. For when you, Rāhula, are developing the meditation on the perception of impermanence, whatever conceit 'I am' there is will be abandoned.

121. "Rāhula, develop the meditation on mindfulness of breathing. For mindfulness of breathing, Rāhula, when developed and cultivated, is of great fruit and great benefit. And how, Rāhula, is mindfulness of breathing developed, how is it cultivated, so that it is of great fruit and great benefit? Here, Rāhula, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out.

Breathing in long, he understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long'; or breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short.' He trains: 'Experiencing the whole body, I shall breathe in'; he trains: 'Experiencing the whole body, I shall breathe out'; he trains: 'Calming the bodily activity, I shall breathe in'; he trains: 'Calming the bodily activity, I shall breathe out.'

He trains: 'Experiencing rapture, I shall breathe in'; he trains: 'Experiencing rapture, I shall breathe out'; he trains: 'Experiencing happiness, I shall breathe in'; he trains: 'Experiencing happiness, I shall breathe out'; he trains: 'Experiencing mental activity, I shall breathe in'; he trains: 'Experiencing mental activity, I shall breathe out'; he trains: 'Calming mental activity, I shall breathe in'; he trains: 'Calming mental activity, I shall breathe out.'

He trains: 'Experiencing the mind, I shall breathe in'; he trains: 'Experiencing the mind, I shall breathe out'; he trains: 'Gladdening the mind, I shall breathe in'; he trains: 'Gladdening the mind, I shall breathe out'; he trains: 'Concentrating the mind, I shall breathe in'; he trains: 'Concentrating the mind, I shall breathe out'; he trains: 'Releasing the mind, I shall breathe in'; he trains: 'Releasing the mind, I shall breathe out.'

He trains: 'Observing impermanence, I shall breathe in'; he trains: 'Observing impermanence, I shall breathe out'; he trains: 'Observing dispassion, I shall breathe in'; he trains: 'Observing dispassion, I shall breathe out'; he trains: 'Observing cessation, I shall breathe in'; he trains: 'Observing cessation, I shall breathe out'; he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.'

"Thus developed, Rāhula, mindfulness of breathing, thus cultivated, is of great fruit and great benefit. When mindfulness of breathing is thus developed, Rāhula, thus cultivated, even the final in-breaths cease being known, not unknown."

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

The Greater Discourse on the Exhortation to Rāhula is concluded as second.

3. The Shorter Discourse to Mālukya

122. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's park. Then, when the Venerable Mālukyaputta had gone to a private place and was in seclusion, this reflection arose in his mind: "These wrong views that have been left undeclared by the Blessed One, set aside and rejected - 'The world is eternal,' 'the world is non-eternal,' 'the world is finite,' 'the world is infinite,' 'the soul is the same as the body,' 'the soul is one thing and the body another,' 'the Truth-finder exists after death,' 'the Truth-finder does not exist after death,' 'the Truth-finder both exists and does not exist after death,' 'the Truth-finder neither exists nor does not exist after death' - these the Blessed One does not declare to me. That the Blessed One does not declare these to me does not please me, that does not satisfy me. I shall approach the Blessed One and ask about this matter. If the Blessed One declares to me - 'The world is eternal' or 'the world is non-eternal'... etc. 'The Truth-finder neither exists nor does not exist after death' - then I shall live the holy life under the Blessed One; but if the Blessed One does not declare to me - 'The world is eternal' or 'the world is non-eternal'... etc. 'The Truth-finder neither exists nor does not exist after death' - then I shall reject the training and return to the lower life."

123. Then the Venerable Mālukyaputta, in the evening, having emerged from seclusion, 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 Mālukyaputta said this to the Blessed One -

124. "Here, venerable sir, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'These wrong views that have been left undeclared by the Blessed One, set aside and rejected - "The world is eternal," "the world is non-eternal"... etc. "The Truth-finder neither exists nor does not exist after death" -these the Blessed One does not declare to me. That the Blessed One does not declare these to me does not please me, that does not satisfy me. I shall approach the Blessed One and ask about this matter. If the Blessed One declares to me - 'The world is eternal' or 'the world is non-eternal'... etc. 'The Truth-finder neither exists nor does not exist after death' - then I shall live the holy life under the Blessed One. But if the Blessed One does not declare to me - 'The world is eternal' or 'the world is non-eternal'... etc. 'The Truth-finder neither exists nor does not exist after death' -then I shall reject the training and return to the lower life.' If the Blessed One knows - 'The world is eternal,' let the Blessed One declare to me 'the world is eternal'; if the Blessed One knows - 'The world is non-eternal,' let the Blessed One declare to me 'the world is non-eternal.' But if the Blessed One does not know - 'The world is eternal' or 'the world is non-eternal,' then for one who does not know, who does not see, this alone is straight, that is to say - 'I do not know, I do not see.' If the Blessed One knows - 'The world is finite,' let the Blessed One declare to me 'the world is infinite'; if the Blessed One knows - 'The world is infinite,' let the Blessed One declare to me 'the world is infinite.' But if the Blessed One does not know - 'The world is finite' or 'the world is

infinite,' then for one who does not know, who does not see, this alone is straight, that is to say - 'I do not know, I do not see.' If the Blessed One knows - 'The soul is the same as the body,' let the Blessed One declare to me 'the soul is the same as the body'; if the Blessed One knows - 'The soul is one thing and the body another,' let the Blessed One declare to me 'the soul is one thing and the body another.' But if the Blessed One does not know - 'The soul is the same as the body' or 'the soul is one thing and the body another,' then for one who does not know, who does not see, this alone is straight, that is to say - 'I do not know, I do not see.' If the Blessed One knows - 'The Truth-finder exists after death,' let the Blessed One declare to me 'the Truth-finder exists after death'; if the Blessed One knows - 'The Truth-finder does not exist after death,' let the Blessed One declare to me 'the Truth-finder does not exist after death.' But if the Blessed One does not know - 'The Truth-finder exists after death' or 'the Truth-finder does not exist after death,' then for one who does not know, who does not see, this alone is straight, that is to say - 'I do not know, I do not see.' If the Blessed One knows - 'The Truth-finder both exists and does not exist after death,' let the Blessed One declare to me 'the Truth-finder both exists and does not exist after death'; if the Blessed One knows - 'The Truth-finder neither exists nor does not exist after death,' let the Blessed One declare to me 'the Truth-finder neither exists nor does not exist after death.' But if the Blessed One does not know - 'The Truth-finder both exists and does not exist after death' or 'the Truth-finder neither exists nor does not exist after death,' then for one who does not know, who does not see, this alone is straight, that is to say - 'I do not know, I do not see.'"

125. "Did I ever say thus to you, Mālukiyaṇḍita - 'Come, Mālukiyaṇḍita, live the holy life under me, I will declare to you - "The world is eternal" or "the world is non-eternal" or "the world is finite" or "the world is infinite" or "the soul is the same as the body" or "the soul is one thing and the body another" or "the Truth-finder exists after death" or "the Truth-finder does not exist after death" or "the Truth-finder both exists and does not exist after death" or "the Truth-finder neither exists nor does not exist after death"'?" "No, Venerable Sir." "Or did you say thus to me - 'I, Venerable Sir, will live the holy life under the Blessed One, the Blessed One will declare to me - "The world is eternal" or "the world is non-eternal" or "the world is finite" or "the world is infinite" or "the soul is the same as the body" or "the soul is one thing and the body another" or "the Truth-finder exists after death" or "the Truth-finder does not exist after death" or "the Truth-finder both exists and does not exist after death" or "the Truth-finder neither exists nor does not exist after death"'?" "No, Venerable Sir." "Thus indeed, Mālukiyaṇḍita, I did not say to you - 'Come, Mālukiyaṇḍita, live the holy life under me, I will declare to you - 'The world is eternal' or 'the world is non-eternal'... etc. "The Truth-finder neither exists nor does not exist after death"; nor indeed did you say to me - 'I, Venerable Sir, will live the holy life under the Blessed One, the Blessed One will declare to me - 'The world is eternal' or 'the world is non-eternal'... etc. "The Truth-finder neither exists nor does not exist after death.'" "This being so, foolish man, being who, whom do you reject?"

126. "Whoever, Mālukiyaṇḍita, were to speak thus - 'I will not live the holy life under the Blessed One until the Blessed One declares to me - "The world is eternal" or "the world is non-eternal"... etc. "The Truth-finder neither exists nor does not exist after death"' - that would remain undeclared by the Truth-finder, Mālukiyaṇḍita, and meanwhile that person would die. Just as, Mālukiyaṇḍita, a man might be pierced by a

dart thickly smeared with poison. His friends and colleagues, relatives and blood-relations might set up a physician, a surgeon for him. He might speak thus - 'I will not have this dart removed until I know the man by whom I was pierced, whether he is a noble or a brahmin or a merchant or a worker'; he might speak thus - 'I will not have this dart removed until I know the man by whom I was pierced, of such a name and such a clan'; he might speak thus - 'I will not have this dart removed until I know the man by whom I was pierced, whether he is tall or short or of medium height'; he might speak thus - 'I will not have this dart removed until I know the man by whom I was pierced, whether he is dark or brown or of golden complexion'; he might speak thus - 'I will not have this dart removed until I know the man by whom I was pierced, in which village or town or city he lives'; he might speak thus - 'I will not have this dart removed until I know the bow by which I was pierced, whether it is a long bow or a crossbow'; he might speak thus - 'I will not have this dart removed until I know the bowstring by which I was pierced, whether it is of swallow-wort or bamboo or sinew or hemp or milky sap plant'; he might speak thus - 'I will not have this dart removed until I know the shaft by which I was pierced, whether it is wild or cultivated'; he might speak thus - 'I will not have this dart removed until I know the shaft by which I was pierced, with whose feathers it is fletched, whether of a vulture or a heron or a hawk or a peacock or a sithilahanu bird'; he might speak thus - 'I will not have this dart removed until I know the shaft by which I was pierced, with whose sinew it is bound, whether of a cow or a buffalo or a black lion or a monkey'; he might speak thus - 'I will not have this dart removed until I know the dart by which I was pierced, whether it is a dart or a hoof-tipped arrow or a vekaṇḍa or an iron arrow or a calf-tooth arrow or an oleander-leaf arrow' - that would remain unknown by that man, Mālukyaputta, and meanwhile that man would die. Just so indeed, Mālukyaputta, whoever were to speak thus - 'I will not live the holy life under the Blessed One until the Blessed One declares to me - "The world is eternal" or "the world is non-eternal"... etc. "The Truth-finder neither exists nor does not exist after death"' - that would remain undeclared by the Truth-finder, Mālukyaputta, and meanwhile that person would die.

127. "'The world is eternal,' Mālukyaputta, if there were such a view, there would have been abiding by the holy life - thus it is not. 'The world is non-eternal,' Mālukyaputta, if there were such a view, there would have been abiding by the holy life - thus also it is not. 'The world is eternal' or, Mālukyaputta, if there is such a view, 'the world is non-eternal' or if there is such a view, there is indeed birth, there is ageing, there is death, there are sorrow, lamentation, pain, displeasure, and anguish; the destruction of which I declare in this very life.' 'The world is finite,' Mālukyaputta, if there were such a view, there would have been abiding by the holy life - thus it is not. 'The world is infinite,' Mālukyaputta, if there were such a view, there would have been abiding by the holy life - thus also it is not. 'The world is finite' or, Mālukyaputta, if there is such a view, 'the world is infinite' or if there is such a view, there is indeed birth, there is ageing, there is death, there are sorrow, lamentation, pain, displeasure, and anguish; the destruction of which I declare in this very life.' 'The soul is the same as the body,' Mālukyaputta, if there were such a view, there would have been abiding by the holy life - thus it is not. 'The soul is one thing and the body another,' Mālukyaputta, if there were such a view, there would have been abiding by the holy life - thus also it is not. 'The soul is the same as the body' or, Mālukyaputta, if there is such a view, 'the soul is one thing and the body another' or if there is such a view,

there is indeed birth, etc. the destruction of which I declare. 'The Truth-finder exists after death,' Mālukiya-putta, if there were such a view, there would have been abiding by the holy life - thus it is not. 'The Truth-finder does not exist after death,' Mālukiya-putta, if there were such a view, there would have been abiding by the holy life - thus also it is not. 'The Truth-finder exists after death' or, Mālukiya-putta, if there is such a view, 'the Truth-finder does not exist after death' or if there is such a view, there is indeed birth, etc. the destruction of which I declare in this very life. 'The Truth-finder both exists and does not exist after death,' Mālukiya-putta, if there were such a view, there would have been abiding by the holy life - thus it is not. 'The Truth-finder neither exists nor does not exist after death,' Mālukiya-putta, if there were such a view, there would have been abiding by the holy life - thus also it is not. 'The Truth-finder both exists and does not exist after death,' Mālukiya-putta, if there is such a view, 'the Truth-finder neither exists nor does not exist after death' or if there is such a view, there is indeed birth, etc. the destruction of which I declare in this very life.

128. "Therefore, Mālukiya-putta, remember what is undeclared by me as undeclared; and remember what is declared by me as declared. And what, Mālukiya-putta, has been left undeclared by me? 'The world is eternal' - Mālukiya-putta, this has been left undeclared by me; 'the world is non-eternal' - this has been left undeclared by me; 'the world is finite' - this has been left undeclared by me; 'the world is infinite' - this has been left undeclared by me; 'the soul is the same as the body' - this has been left undeclared by me; 'the soul is one thing and the body another' - this has been left undeclared by me; 'the Truth-finder exists after death' - this has been left undeclared by me; 'the Truth-finder does not exist after death' - this has been left undeclared by me; 'the Truth-finder both exists and does not exist after death' - this has been left undeclared by me; 'the Truth-finder neither exists nor does not exist after death' - this has been left undeclared by me. And why, Mālukiya-putta, has this been left undeclared by me? Because, Mālukiya-putta, this is not connected with the goal, not fundamental to the holy life, it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore this has been left undeclared by me. And what, Mālukiya-putta, has been declared by me? 'This is suffering' - Mālukiya-putta, this has been declared by me; 'this is the origin of suffering' - this has been declared by me; 'this is the cessation of suffering' - this has been declared by me; 'this is the practice leading to the cessation of suffering' - this has been declared by me. And why, Mālukiya-putta, has this been declared by me? Because, Mālukiya-putta, this is connected with the goal, this is fundamental to the holy life, it leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore this has been declared by me. Therefore, Mālukiya-putta, remember what is undeclared by me as undeclared; and remember what is declared by me as declared."

This is what the Blessed One said. Delighted, the Venerable Mālukiya-putta rejoiced in what the Blessed One had said.

The Shorter Discourse on Mālukiya is concluded as third.

4. The Greater Discourse to Mālukiya

129. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "Do you remember, monks, the five lower mental fetters taught by me?"

When this was said, the Venerable Mālukiya-putta said this to the Blessed One - "I, venerable sir, remember the five lower mental fetters taught by the Blessed One." "In what way, then, Mālukiya-putta, do you remember the five lower mental fetters taught by me?" "I, venerable sir, remember identity view as a lower mental fetter taught by the Blessed One; I, venerable sir, remember sceptical doubt as a lower mental fetter taught by the Blessed One; I, venerable sir, remember adherence to moral rules and austerities as a lower mental fetter taught by the Blessed One; I, venerable sir, remember sensual desire as a lower mental fetter taught by the Blessed One; I, venerable sir, remember anger as a lower mental fetter taught by the Blessed One. Thus, venerable sir, I remember the five lower mental fetters taught by the Blessed One."

"To whom indeed, Mālukiya-putta, do you remember these five lower mental fetters as having been taught thus? Would not, Mālukiya-putta, heterodox wandering ascetics reprove you with this reproof using the simile of the young child? For a young boy, Mālukiya-putta, a foolish infant lying on his back, does not even have the notion of 'identity', so from where would identity view arise in him? Yet the underlying tendency to identity view underlies in him. For a young boy, Mālukiya-putta, a foolish infant lying on his back, does not even have the notion of 'mental phenomena', so from where would sceptical doubt regarding mental phenomena arise in him? Yet the underlying tendency to sceptical doubt underlies in him. For a young boy, Mālukiya-putta, a foolish infant lying on his back, does not even have the notion of 'moral rules', so from where would adherence to moral rules and austerities regarding moral rules arise in him? Yet the underlying tendency to adherence to moral rules and austerities underlies in him. For a young boy, Mālukiya-putta, a foolish infant lying on his back, does not even have the notion of 'sensual pleasures', so from where would sensual desire for sensual pleasures arise in him? Yet the underlying tendency to sensual lust underlies in him. For a young boy, Mālukiya-putta, a foolish infant lying on his back, does not even have the notion of 'beings', so from where would anger towards beings arise in him? Yet the underlying tendency to anger underlies in him. Would not, Mālukiya-putta, heterodox wandering ascetics reprove you with this reproof using the simile of the young child?" When this was said, the Venerable Ānanda said this to the Blessed One - "This is the time, Blessed One, this is the time, Fortunate One, that the Blessed One would teach the five lower mental fetters. Having heard from the Blessed One, the monks will remember it." "Well then, Ānanda, listen, pay close attention; I will speak." "Yes, venerable sir," the Venerable Ānanda assented to the Blessed One. The Blessed One said this -

130. "Here, Ānanda, an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, dwells with a mind pervaded by identity view, overcome by identity view; and he does not understand as it really is the escape from arisen identity view. That identity view of his, having become strong,

undisciplined, is a lower mental fetter. He dwells with a mind pervaded by sceptical doubt, overcome by sceptical doubt; and he does not understand as it really is the escape from arisen sceptical doubt. That sceptical doubt of his, having become strong, undisciplined, is a lower mental fetter. He dwells with a mind pervaded by adherence to moral rules and austerities, overcome by adherence to moral rules and austerities; and he does not understand as it really is the escape from arisen adherence to moral rules and austerities. That adherence to moral rules and austerities of his, having become strong, undisciplined, is a lower mental fetter. He dwells with a mind pervaded by sensual lust, overcome by sensual lust; and he does not understand as it really is the escape from arisen sensual lust. That sensual lust of his, having become strong, undisciplined, is a lower mental fetter. He dwells with a mind pervaded by anger, overcome by anger; and he does not understand as it really is the escape from arisen anger. That anger of his, having become strong, undisciplined, is a lower mental fetter.

131. "But, Ānanda, a learned noble disciple, who sees the noble ones, who is skilled in the noble teaching, who is well disciplined in the noble teaching, who sees good persons, who is skilled in the teaching of good persons, who is well disciplined in the teaching of good persons, does not dwell with a mind pervaded by identity view, nor overcome by identity view; and he understands as it really is the escape from arisen identity view. That identity view of his with underlying tendencies is abandoned. He does not dwell with a mind pervaded by sceptical doubt, nor overcome by sceptical doubt; and he understands as it really is the escape from arisen sceptical doubt. That sceptical doubt of his with underlying tendencies is abandoned. He does not dwell with a mind pervaded by adherence to moral rules and austerities, nor overcome by adherence to moral rules and austerities; and he understands as it really is the escape from arisen adherence to moral rules and austerities. That adherence to moral rules and austerities of his with underlying tendencies is abandoned. He does not dwell with a mind pervaded by sensual lust, nor overcome by sensual lust; and he understands as it really is the escape from arisen sensual lust. That sensual lust of his with underlying tendencies is abandoned. He does not dwell with a mind pervaded by anger, nor overcome by anger; and he understands as it really is the escape from arisen anger. That anger of his with underlying tendencies is abandoned.

132. "Ānanda, whatever path, whatever practice is for the abandoning of the five lower mental fetters - without following that path, without following that practice, one will know or see or abandon the five lower mental fetters - this is impossible. Just as, Ānanda, of a great tree standing with substance, without cutting through the bark, without cutting through the softwood, there will be a cutting of the substance - this is impossible; just so, Ānanda, whatever path, whatever practice is for the abandoning of the five lower mental fetters - without following that path, without following that practice, one will know or see or abandon the five lower mental fetters - this is impossible.

"But, Ānanda, whatever path, whatever practice is for the abandoning of the five lower mental fetters - following that path, following that practice, one will know or see or abandon the five lower mental fetters - this is possible. Just as, Ānanda, of a great tree standing with substance, having cut through the bark, having cut through the softwood, there will be a cutting of the substance - this is possible; just so, Ānanda,

whatever path, whatever practice is for the abandoning of the five lower mental fetters - following that path, following that practice, one will know or see or abandon the five lower mental fetters - this is possible. Just as, Ānanda, the river Ganges is full of water, level to the brim, so that a crow could drink from it. Then a weak man might come along - 'I will cross this river Ganges, cutting across the stream with my arms, and go safely to the far shore'; he would not be able to cross the river Ganges, cutting across the stream with his arms, and go safely to the far shore. Just so, Ānanda, for whomever, when the Teaching is being taught for the cessation of identity, the mind does not spring forward, does not become clear, does not become settled, does not become liberated; just as that weak man, so should they be seen. Just as, Ānanda, the river Ganges is full of water, level to the brim, so that a crow could drink from it. Then a strong man might come along - 'I will cross this river Ganges, cutting across the stream with my arms, and go safely to the far shore'; he would be able to cross the river Ganges, cutting across the stream with his arms, and go safely to the far shore. Just so, Ānanda, for whomever, when the Teaching is being taught for the cessation of identity, the mind springs forward, becomes clear, becomes settled, becomes liberated; just as that strong man, so should they be seen.

133. "And what, Ānanda, is the path, what is the practice for the abandoning of the five lower mental fetters? Here, Ānanda, a monk, through seclusion from clinging, through the abandoning of unwholesome mental states, through the complete cessation of bodily inertia, 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. Whatever is there pertaining to matter, pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - he regards those mental states as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. He turns away the mind from those mental states. Having turned away the mind from those mental states, he focuses the mind on the deathless element - 'This is peaceful, this is sublime, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna.' 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, Ānanda, is the path, this is the practice for the abandoning of the five lower mental fetters.

"Furthermore, Ānanda, with the subsiding of applied and sustained thought, a monk... etc. enters and dwells in the second meditative absorption...the third meditative absorption... he enters and dwells in the fourth meditative absorption. Whatever is there pertaining to matter, pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness... not subject to return from that world. This too, Ānanda, is the path, this is the practice for the abandoning of the five lower mental fetters.

"Furthermore, 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. Whatever is there pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness... etc. not subject to return from that world. This too, Ānanda, is the path, this is the practice for the abandoning of the five lower mental fetters.

"Furthermore, 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. Whatever is there pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness... etc. not subject to return from that world. This too, Ānanda, is the path, this is the practice for the abandoning of the five lower mental fetters.

"Furthermore, 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. Whatever is there pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness... etc. not subject to return from that world. This too, Ānanda, is the path, this is the practice for the abandoning of the five lower mental fetters."

"If this, venerable sir, is the path, if this is the practice for the abandoning of the five lower mental fetters, then why are some monks here liberated in mind and some monks liberated by wisdom?" "Here, Ānanda, I say it is the difference in faculties."

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

The Greater Discourse on Mālukya is concluded as fourth.

5. The Discourse to Bhaddāli

134. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "I, monks, eat food at one sitting; eating food at one sitting, monks, I perceive freedom from illness and freedom from affliction and lightness of body and strength and comfortable abiding. Come, you too, monks, eat food at one sitting; eating food at one sitting, monks, you too will perceive freedom from illness and freedom from affliction and lightness of body and strength and comfortable abiding." When this was said, the Venerable Bhaddāli said this to the Blessed One - "I, venerable sir, am not able to eat food at one sitting; for if I were to eat food at one sitting, venerable sir, there would be remorse, there would be regret." "Well then, Bhaddāli, wherever you are invited, having eaten a portion there, you should take out a portion and eat it. Even thus, Bhaddāli, eating at one sitting, you will sustain yourself." "Even thus, venerable sir, I am not able to eat; for even thus, venerable sir, if I were to eat, there would be remorse, there would be regret." Then the Venerable Bhaddāli, when a training rule was being laid down by the Blessed One, when the training was being undertaken by the Community of monks, declared his lack of

endeavour. Then the Venerable Bhaddāli did not come into the presence of the Blessed One for that entire three months, as one who does not fulfil the training in the Teacher's instruction.

135. Now at that time several monks were doing robe-making work for the Blessed One - "When the robe is finished, the Blessed One will set out on a journey after the three months." Then the Venerable Bhaddāli approached those monks; having approached, he exchanged friendly greetings with those monks. Having concluded the pleasant and memorable talk, he sat down to one side. To the Venerable Bhaddāli seated to one side, those monks said this - "This robe-making work for the Blessed One is being done, friend Bhaddāli. When the robe is finished, the Blessed One will set out on a journey after the three months. Come, friend Bhaddāli, pay close attention to this fault, lest it become more difficult for you afterwards." "Yes, friends," the Venerable Bhaddāli replied to those monks and 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 Bhaddāli said this to the Blessed One - "A transgression overcame me, venerable sir, as one who was foolish, as one who was confused, as one who was unwholesome, in that when a training rule was being laid down by the Blessed One, when the training was being undertaken by the Community of monks, I declared my lack of endeavour. May the Blessed One accept my transgression as a transgression for the sake of restraint in the future."

"Truly, Bhaddāli, a transgression overcame you as one who was foolish, as one who was confused, as one who was unwholesome, in that when a training rule was being laid down by me, when the training was being undertaken by the Community of monks, you declared your lack of endeavour. And this occasion too was not understood by you, Bhaddāli - 'The Blessed One is dwelling at Sāvattḥī, the Blessed One too will know me - the monk named Bhaddāli does not fulfil the training in the Teacher's instruction.' This occasion too was not understood by you, Bhaddāli. And this occasion too was not understood by you, Bhaddāli - 'Several monks have entered the rains retreat at Sāvattḥī, they too will know me - the monk named Bhaddāli does not fulfil the training in the Teacher's instruction.' This occasion too was not understood by you, Bhaddāli. And this occasion too was not understood by you, Bhaddāli - 'Several nuns have entered the rains retreat at Sāvattḥī, they too will know me - the monk named Bhaddāli does not fulfil the training in the Teacher's instruction.' This occasion too was not understood by you, Bhaddāli. And this occasion too was not understood by you, Bhaddāli - 'Several male lay followers are dwelling at Sāvattḥī, they too will know me - the monk named Bhaddāli does not fulfil the training in the Teacher's instruction.' This occasion too was not understood by you, Bhaddāli. And this occasion too was not understood by you, Bhaddāli - 'Several female lay followers are dwelling at Sāvattḥī, they too will know me - the monk named Bhaddāli does not fulfil the training in the Teacher's instruction.' This occasion too was not understood by you, Bhaddāli. And this occasion too was not understood by you, Bhaddāli - 'Several ascetics and brahmins of various sects have entered the rains retreat at Sāvattḥī, they too will know me - the monk named Bhaddāli, a disciple of the ascetic Gotama, a certain elder monk, does not fulfil the training in the instruction.' This occasion too was not understood by you, Bhaddāli."

"A transgression overcame me, venerable sir, as one who was foolish, as one who was confused, as one who was unwholesome, in that when a training rule was being laid down by the Blessed One, when the training was being undertaken by the community of monks, I declared my lack of endeavour. May the Blessed One accept my transgression as a transgression for the sake of restraint in the future." "Truly, Bhaddāli, a transgression overcame you as one who was foolish, as one who was confused, as one who was unwholesome, in that when a training rule was being laid down by me, when the training was being undertaken by the community of monks, you declared your lack of endeavour."

136. "What do you think, Bhaddāli, suppose here there were a monk liberated in both ways, and I were to say to him thus - 'Come, monk, be a bridge for me in the mud' - would he cross over, or would he bend his body away, or would he say 'no'?"

"No, Venerable Sir."

"What do you think, Bhaddāli, suppose here there were a monk liberated by wisdom... a body-witness... one attained to right view... one liberated by faith... a follower of the Teaching... a faith-follower, and I were to say to him thus - 'Come, monk, be a bridge for me in the mud' - would he cross over, or would he bend his body away, or would he say 'no'?"

"No, Venerable Sir."

"What do you think, Bhaddāli, were you, Bhaddāli, at that time one liberated in both ways, or one liberated by wisdom, or a body-witness, or one attained to right view, or one liberated by faith, or a follower of the Teaching, or a faith-follower?"

"No, Venerable Sir."

"Were you not, Bhaddāli, at that time empty, hollow, defeated?"

"Yes, Venerable Sir. A transgression overcame me, Venerable Sir, as one who was foolish, as one who was confused, as one who was unwholesome, in that when a training rule was being laid down by the Blessed One, when the training was being undertaken by the Community of monks, I declared my lack of endeavour. May the Blessed One accept my transgression as a transgression for the sake of restraint in the future." "Truly, Bhaddāli, a transgression overcame you as one who was foolish, as one who was confused, as one who was unwholesome, in that when a training rule was being laid down by me, when the training was being undertaken by the Community of monks, you declared your lack of endeavour. But since you, Bhaddāli, having seen the transgression as a transgression, make amends according to the Teaching, we accept it from you. For this is growth, Bhaddāli, in the Noble One's discipline: whoever, having seen a transgression as a transgression, makes amends according to the Teaching, and commits to restraint in the future."

137. "Here, Bhaddāli, a certain monk does not fulfil the training in the Teacher's instruction. He thinks thus: 'What if I were to resort 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. Perhaps I might realise a super-human achievement, a distinction of knowledge and vision worthy of the noble ones.' He 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. As he dwells thus withdrawn, the Teacher blames him, wise fellow monks having investigated blame him, deities blame him, he himself blames himself. He, blamed by the Teacher, blamed by wise fellow monks having investigated, blamed by deities, blamed by himself, does not realise any super-human achievement, any distinction of knowledge and vision worthy of the noble ones. What is the reason for this? For this is so, Bhaddāli, as is natural for one who does not fulfil the training in the Teacher's instruction.

138. "Here again, Bhaddāli, a certain monk is one who fulfils the training in the Teacher's instruction. He thinks thus: 'What if I were to resort 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. Perhaps I might realise a super-human achievement, a distinction of knowledge and vision worthy of the noble ones.' He 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. As he dwells thus withdrawn, the Teacher does not blame him, wise fellow monks having investigated do not blame him, deities do not blame him, he himself does not blame himself. He, not blamed by the Teacher, not blamed by wise fellow monks having investigated, not blamed by deities, not blamed by himself, realises a super-human achievement, a distinction of knowledge and vision worthy of the noble ones. He, 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. What is the reason for this? For this is so, Bhaddāli, as is natural for one who fulfils the training in the Teacher's instruction.

139. "Furthermore, Bhaddāli, with the subsiding of applied and sustained thought, a monk 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. What is the reason for this? For this is so, Bhaddāli, as is natural for one who fulfils the training in the Teacher's instruction.

"Furthermore, Bhaddāli, with the fading away of rapture, a monk 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. What is the reason for this? For this is so, Bhaddāli, as is natural for one who fulfils the training in the Teacher's instruction.

"Furthermore, Bhaddāli, with the abandoning of pleasure and pain, and with the previous disappearance of joy and displeasure, a monk enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. What is the reason for this? For this is so, Bhaddāli, as is natural for one who fulfils the training in the Teacher's instruction.

"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. What is the reason for this? For this is so, Bhaddāli, as is natural for one who fulfils the training in the Teacher's instruction.

"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, etc. have arisen in a nether world, in hell; but these beings, sirs, endowed with bodily good conduct, etc. have arisen in a fortunate realm, in a heavenly world.' Thus with the divine eye, which is pure and surpasses the human, etc. he understands beings according to their actions. What is the reason for this? For this is so, Bhaddāli, as is natural for one who fulfils the training in the Teacher's instruction.

"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.' What is the reason for this? For this is so, Bhaddāli, as is natural for one who fulfils the training in the Teacher's instruction."

140. When this was said, the Venerable Bhaddāli said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, by which here they forcibly again and again take action against a certain monk? But what, venerable sir, is the cause, what is the condition, by which here they do not thus forcibly again and again take action against a certain monk?" "Here, Bhaddāli, a certain monk is one who habitually commits offences, full of offences. He, when spoken to by the monks, evades the issue with another issue, diverts the discussion outside, and manifests irritation, hate, and displeasure; he does not behave properly, he is not subdued, he does not make amends, he does not say 'I will do that by which the Community is pleased.' Therein, Bhaddāli, the monks think thus - This monk, friends, is one who habitually commits offences, full of offences. He, when spoken to by the monks, evades the issue with another issue, diverts the discussion outside, and manifests irritation, hate, and displeasure; he does not behave properly, he is not subdued, he does not make amends, he does not say 'I will do that by which the Community is

pleased.' It would be good indeed if the venerables were to investigate this monk in such a way that this legal case would not be quickly settled. Thus indeed, Bhaddāli, the monks investigate that monk in such a way that this legal case is not quickly settled.

141. "Here again, Bhaddāli, a certain monk is one who habitually commits offences, full of offences. He, when spoken to by the monks, does not evade the issue with another issue, does not divert the discussion outside, and does not manifest irritation, hate, and displeasure; he behaves properly, he is subdued, he makes amends, he says 'I will do that by which the Community is pleased.' Therein, Bhaddāli, the monks think thus - This monk, friends, is one who habitually commits offences, full of offences. He, when spoken to by the monks, does not evade the issue with another issue, does not divert the discussion outside, and does not manifest irritation, hate, and displeasure; he behaves properly, he is subdued, he makes amends, he says 'I will do that by which the Community is pleased.' It would be good indeed if the venerables were to investigate this monk in such a way that this legal case would be quickly settled. Thus indeed, Bhaddāli, the monks investigate that monk in such a way that this legal case is quickly settled.

142. "Here, Bhaddāli, a certain monk is one who occasionally commits offences, not full of offences. He, when spoken to by the monks, evades the issue with another issue, diverts the discussion outside, and manifests irritation, hate, and displeasure; he does not behave properly, he is not subdued, he does not make amends, he does not say 'I will do that by which the Community is pleased.' Therein, Bhaddāli, the monks think thus - This monk, friends, is one who occasionally commits offences, not full of offences. He, when spoken to by the monks, evades the issue with another issue, diverts the discussion outside, and manifests irritation, hate, and displeasure; he does not behave properly, he is not subdued, he does not make amends, he does not say 'I will do that by which the Community is pleased.' It would be good indeed if the venerables were to investigate this monk in such a way that this legal case would not be quickly settled. Thus indeed, Bhaddāli, the monks investigate that monk in such a way that this legal case is not quickly settled.

143. "Here again, Bhaddāli, a certain monk is one who occasionally commits offences, not full of offences. He, when spoken to by the monks, does not evade the issue with another issue, does not divert the discussion outside, and does not manifest irritation, hate, and displeasure; he behaves properly, he is subdued, he makes amends, he says 'I will do that by which the Community is pleased.' Therein, Bhaddāli, the monks think thus - This monk, friends, is one who occasionally commits offences, not full of offences. He, when spoken to by the monks, does not evade the issue with another issue, does not divert the discussion outside, and does not manifest irritation, hate, and displeasure; he behaves properly, he is subdued, he makes amends, he says 'I will do that by which the Community is pleased.' It would be good indeed if the venerables were to investigate this monk in such a way that this legal case would be quickly settled. Thus indeed, Bhaddāli, the monks investigate that monk in such a way that this legal case is quickly settled.

144. "Here, Bhaddāli, a certain monk carries on merely through faith, merely through affection. Therein, Bhaddāli, the monks think thus - 'This monk, friend, carries on merely through faith, merely through affection. If we were to forcibly again and

again take action against this monk - let him not fall away even from that mere faith, that mere affection.' Just as, Bhaddāli, a man has one eye, and his friends and colleagues, relatives and blood-relations would protect that one eye - 'Let him not fall away even from that one eye'; just so, Bhaddāli, here a certain monk carries on merely through faith, merely through affection. Therein, Bhaddāli, the monks think thus - 'This monk, friend, carries on merely through faith, merely through affection. If we were to forcibly again and again take action against this monk - let him not fall away even from that mere faith, that mere affection.' This, Bhaddāli, is the cause, this is the condition, by which here they forcibly again and again take action against a certain monk. But this, Bhaddāli, is the cause, this is the condition, by which here they do not thus forcibly again and again take action against a certain monk."

145. "What, venerable sir, is the cause, what is the condition, by which formerly there were fewer training rules and more monks became established through final knowledge? But what, venerable sir, is the cause, what is the condition, by which now there are more training rules and fewer monks become established through final knowledge?" "So it is, Bhaddāli, when beings are declining, when the Good Teaching is disappearing, there are more training rules and fewer monks become established through final knowledge. The Teacher does not lay down a training rule for disciples, Bhaddāli, until here certain corrupting conditions appear in the monastic community. But when, Bhaddāli, here certain corrupting conditions appear in the monastic community, then the Teacher lays down a training rule for disciples for the warding off of those very corrupting conditions. Certain corrupting conditions do not appear here in the monastic community, Bhaddāli, until the monastic community has attained greatness. But when, Bhaddāli, the monastic community has attained greatness, then here certain corrupting conditions appear in the monastic community. Then the Teacher lays down a training rule for disciples for the warding off of those very corrupting conditions. Certain corrupting conditions do not appear here in the monastic community, Bhaddāli, until the monastic community has attained the highest gain, has attained the highest fame, has attained great learning, has attained long standing. But when, Bhaddāli, the monastic community has attained long standing, then here certain corrupting conditions appear in the monastic community, then the Teacher lays down a training rule for disciples for the warding off of those very corrupting conditions."

146. "You were few indeed, Bhaddāli, at that time when I taught the exposition of the Teaching with the simile of the thoroughbred colt. Do you remember that, Bhaddāli?"

"No, Venerable Sir."

"Therein, Bhaddāli, what reason do you understand for this?"

"Surely, Venerable Sir, I have been for a long time one who does not fulfil the training in the Teacher's instruction."

"Indeed, Bhaddāli, this alone is not the cause, this is not the condition. But you, Bhaddāli, have been known to me for a long time, having encompassed your mind with my mind - 'This foolish man does not listen to the Teaching with attention, with reflection, having collected together with the whole mind, with ears inclined, when the Teaching is being taught by me.' But I will teach you, Bhaddāli, the exposition of the Teaching with the simile of the thoroughbred colt. Listen to that, pay close

attention; I will speak." "Yes, Venerable Sir," the Venerable Bhaddāli assented to the Blessed One. The Blessed One said this -

147. "Just as, Bhaddāli, a skilled horse-trainer, having obtained a good thoroughbred horse, first trains it in the bridle. When being trained in the bridle, there are indeed some wriggings, contortions, and struggles, as is natural for one being trained in something not done before. Through continuous training and gradual training, he becomes quenched in that state. When, Bhaddāli, the good thoroughbred horse has become quenched in that state through continuous training and gradual training, the horse-trainer further trains him in the yoke. When being trained in the yoke, there are indeed some wriggings, contortions, and struggles, as is natural for one being trained in something not done before. Through continuous training and gradual training, he becomes quenched in that state. When, Bhaddāli, the good thoroughbred horse has become quenched in that state through continuous training and gradual training, the horse-trainer further trains him in stepping in order, in circling, in prancing, in galloping, in charging, in the king's qualities, in the royal lineage, in the highest speed, in the highest horsemanship, in the highest softness of speech. When being trained in the highest speed, in the highest horsemanship, in the highest softness of speech, there are indeed some wriggings, contortions, and struggles, as is natural for one being trained in something not done before. Through continuous training and gradual training, he becomes quenched in that state. When, Bhaddāli, the good thoroughbred horse has become quenched in that state through continuous training and gradual training, the horse-trainer further provides him with grooming and drinking water. Endowed with these ten factors, Bhaddāli, a good thoroughbred horse is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself.

"Just so, Bhaddāli, a monk endowed with ten qualities is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world. Which ten? Here, Bhaddāli, a monk is endowed with the right view of one beyond training, is endowed with the right thought of one beyond training, is endowed with the right speech of one beyond training, is endowed with the right action of one beyond training, is endowed with the right livelihood of one beyond training, is endowed with the right effort of one beyond training, is endowed with the right mindfulness of one beyond training, is endowed with the right concentration of one beyond training, is endowed with the right knowledge of one beyond training, is endowed with the right liberation of one beyond training - endowed with these ten qualities, Bhaddāli, a monk is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world."

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

The Discourse on Bhaddāli is concluded as fifth.

6. The Discourse on the Simile of the Quail

148. 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. The Venerable Udāyī also, 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 that 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. Then, when the Venerable Udāyī had gone to a private place and was in seclusion, this reflection arose in his mind: "The Blessed One has indeed removed many painful states from us, the Blessed One has indeed brought many pleasant states to us; the Blessed One has indeed removed many unwholesome mental states from us, the Blessed One has indeed brought many wholesome mental states to us." Then the Venerable Udāyī, in the evening, having emerged from seclusion, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side.

149. Seated to one side, the Venerable Udāyī said this to the Blessed One - "Here, venerable sir, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'The Blessed One has indeed removed many painful states from us, the Blessed One has indeed brought many pleasant states to us; the Blessed One has indeed removed many unwholesome mental states from us, the Blessed One has indeed brought many wholesome mental states to us.' For we, venerable sir, formerly used to eat in the evening and in the morning and during the day at the improper time. There was indeed, venerable sir, a time when the Blessed One addressed the monks: 'Come now, monks, abandon this eating during the day at the improper time.' Then, venerable sir, there was alteration in me, there was displeasure in me - 'Whatever excellent solid and soft food faithful householders give us during the day at the improper time, the Blessed One has declared the abandoning of that too, the Fortunate One has declared the relinquishment of that too.' We, venerable sir, considering affection and respect and shame and moral fear towards the Blessed One, thus abandoned that eating during the day at the improper time. We, venerable sir, then ate only in the evening and in the morning. There was indeed, venerable sir, a time when the Blessed One addressed the monks: 'Come now, monks, abandon this eating at night at the improper time.' Then, venerable sir, there was alteration in me, there was displeasure in me - 'Whatever of these two meals is reckoned as more excellent, the Blessed One has declared the abandoning of that too, the Fortunate One has declared the relinquishment of that too.' Once in the past, venerable sir, a certain man, having obtained curry ingredients during the day, said thus: 'Come now, put this aside, in the evening we shall all eat together in unity.' Whatever preparations there are, venerable sir, all those are at night, few during the day. We, venerable sir, considering affection and respect and shame and moral fear towards the Blessed One, thus abandoned that eating at night at the improper time. Once in the past, venerable sir, monks walking for almsfood in the dark of the night would enter bathing tanks, would fall into cesspools, would step onto thorn fences, would step onto sleeping cows, would encounter young men who had done their deed and those who had not done their deed, and women would invite them to sexual misconduct. Once in the past, venerable sir, I was walking for almsfood in the dark of

the night. A certain woman, venerable sir, washing a vessel by a flash of lightning, saw me. Having seen me, frightened, she let out a cry - 'Alas, woe is me, a goblin indeed has come upon me!' When this was said, I, venerable sir, said this to that woman - 'I am not, sister, a goblin; I am a monk standing for almsfood.' 'May the monk's father be dead, may the monk's mother be dead! Better for you, monk, that your belly be cut open with a sharp butcher's knife, than that you should walk for almsfood in the dark of the night for the sake of your belly.' When I, venerable sir, recollect that, it occurs to me thus: 'The Blessed One has indeed removed many painful states from us, the Blessed One has indeed brought many pleasant states to us; the Blessed One has indeed removed many unwholesome mental states from us, the Blessed One has indeed brought many wholesome mental states to us.'"

150. "Just so, Udāyī, here some foolish men, when told by me 'Abandon this,' they say thus - 'What then of this trifle, this insignificant thing, this ascetic is too scrupulous.' They do not abandon that, and they establish displeasure towards me. And for those monks who are eager to train, that, Udāyī, becomes a powerful bondage, a firm bondage, a lasting bondage, an unrotting bondage, a gross log - just as, Udāyī, an Indian quail, a little bird, bound by a bond of rotting creeper, right there awaits killing or imprisonment or death. Now, Udāyī, if someone were to say thus - 'That by which that Indian quail, a little bird, bound by a bond of rotting creeper, right there awaits killing or imprisonment or death, that indeed is for her a weak bondage, a feeble bondage, a rotten bondage, a coreless bondage'; would he, Udāyī, speaking thus, speak rightly?" "No, Venerable Sir. That by which, Venerable Sir, that Indian quail, a little bird, bound by a bond of rotting creeper, right there awaits killing or imprisonment or death, that indeed is for her a powerful bondage, a firm bondage, a lasting bondage, an unrotting bondage, a gross log." "Just so indeed, Udāyī, here some foolish men, when told by me 'Abandon this,' they say thus - 'What then of this trifle, this insignificant thing, this ascetic is too scrupulous'? They do not abandon that, and they establish displeasure towards me. And for those monks who are eager to train, that, Udāyī, becomes a powerful bondage, a firm bondage, a lasting bondage, an unrotting bondage, a gross log."

151. "Here again, Udāyī, some sons of good family, when told by me 'Abandon this,' they say thus - 'What then of this trifle, this insignificant thing to be abandoned, of which the Blessed One has declared the abandoning, of which the Fortunate One has declared the relinquishment?' They abandon that very thing, and they do not establish displeasure towards me. And those monks who are eager to train, having abandoned that, dwell living at ease, subdued, living on what is given by others, with a mind become like a deer. For them, Udāyī, that becomes a weak bondage, a feeble bondage, a rotten bondage, a coreless bondage - just as, Udāyī, a king's elephant with tusks as long as a plough-pole, fully grown, well-born, experienced in battle, bound with firm thongs and bonds, having bent his body just a little, having cut through and burst apart those bonds, departs wherever he wishes. Now, Udāyī, if someone were to say thus - 'That by which that king's elephant with tusks as long as a plough-pole, fully grown, well-born, experienced in battle, bound with firm thongs and bonds, having bent his body just a little, having cut through and burst apart those bonds, departs wherever he wishes - that indeed is for him a powerful bondage, a firm bondage, a lasting bondage, an unrotting bondage, a gross log'; would he, Udāyī, speaking thus, speak rightly?" "No, Venerable Sir. That by which, Venerable

Sir, that king's elephant with tusks as long as a plough-pole, fully grown, well-born, experienced in battle, bound with firm thongs and bonds, having bent his body just a little, having cut through and burst apart those bonds, departs wherever he wishes - that indeed is for him a weak bondage, etc. a coreless bondage." "Just so indeed, Udāyī, here some sons of good family, when told by me 'Abandon this,' they say thus - 'What then of this trifle, this insignificant thing to be abandoned, of which the Blessed One has declared the abandoning, of which the Fortunate One has declared the relinquishment?' They abandon that very thing, and they do not establish displeasure towards me. And those monks who are eager to train, having abandoned that, dwell living at ease, subdued, living on what is given by others, with a mind become like a deer. For them, Udāyī, that becomes a weak bondage, a feeble bondage, a rotten bondage, a coreless bondage."

152. "Just as, Udāyī, a man who is poor, penniless, destitute; he would have one little house, broken and collapsed, open to crows, not of the highest quality; one little cot, broken and collapsed, not of the highest quality; in one pot, grain and seeds, not of the highest quality; one little wife, not of the highest quality. He might see a monk who has gone to a monastery, with well-washed hands and feet, having eaten delightful food, seated in cool shade, devoted to higher consciousness. He would think thus - 'Happy indeed, friend, is asceticism, healthy indeed, friend, is asceticism! I would indeed be that man who, having shaved off hair and beard, having put on ochre robes, would go forth from home into homelessness.' He would not be able, having abandoned one little house, broken and collapsed, open to crows, not of the highest quality, having abandoned one little cot, broken and collapsed, not of the highest quality, having abandoned in one pot grain and seeds not of the highest quality, having abandoned one little wife not of the highest quality, to shave off hair and beard, put on ochre robes, and go forth from home into homelessness. Now, Udāyī, if someone were to say thus - 'That by which that man is bound by bonds, he is not able, having abandoned one little house, broken and collapsed, open to crows, not of the highest quality, having abandoned one little cot, broken and collapsed, not of the highest quality, having abandoned in one pot grain and seeds not of the highest quality, having abandoned one little wife not of the highest quality, to shave off hair and beard, put on ochre robes, and go forth from home into homelessness; that indeed is for him a weak bondage, a feeble bondage, a rotten bondage, a coreless bondage'; would he, Udāyī, speaking thus, speak rightly?" "No, Venerable Sir. That by which, Venerable Sir, that man is bound by bonds, he is not able, having abandoned one little house, broken and collapsed, open to crows, not of the highest quality, having abandoned one little cot, broken and collapsed, not of the highest quality, having abandoned in one pot grain and seeds not of the highest quality, having abandoned one little wife not of the highest quality, to shave off hair and beard, put on ochre robes, and go forth from home into homelessness; that indeed is for him a powerful bondage, a firm bondage, a lasting bondage, an unrotting bondage, a gross log." "Just so indeed, Udāyī, here some foolish men, when told by me 'Abandon this,' they say thus - 'What then of this trifle, this insignificant thing, this ascetic is too scrupulous'? They do not abandon that, and they establish displeasure towards me. And for those monks who are eager to train, that, Udāyī, becomes a powerful bondage, a firm bondage, a lasting bondage, an unrotting bondage, a gross log."

153. "Just as, Udāyī, a householder or a householder's son, wealthy, of great riches, of great possessions, with an accumulation of many groups of gold coins, with an accumulation of many groups of grain, with an accumulation of many groups of fields, with an accumulation of many groups of sites, with an accumulation of many groups of wives, with an accumulation of many groups of male slaves, with an accumulation of many groups of female slaves; he might see a monk who has gone to a monastery, with well-washed hands and feet, having eaten delightful food, seated in cool shade, devoted to higher consciousness. He would think thus - 'Happy indeed, friend, is asceticism, healthy indeed, friend, is asceticism! I would indeed be that man who, having shaved off hair and beard, having put on ochre robes, would go forth from home into homelessness.' He would be able, having abandoned many groups of gold coins, having abandoned many groups of grain, having abandoned many groups of fields, having abandoned many groups of sites, having abandoned many groups of wives, having abandoned many groups of male slaves, having abandoned many groups of female slaves, to shave off hair and beard, put on ochre robes, and go forth from home into homelessness. Now, Udāyī, if someone were to say thus - 'That by which that householder or householder's son is bound by bonds, he is able, having abandoned many groups of gold coins, having abandoned many groups of grain, having abandoned many groups of fields, having abandoned many groups of sites, having abandoned many groups of wives, having abandoned many groups of male slaves, having abandoned many groups of female slaves, to shave off hair and beard, put on ochre robes, and go forth from home into homelessness - that indeed is for him a powerful bondage, a firm bondage, a lasting bondage, an unrotting bondage, a gross log'; would he, Udāyī, speaking thus, speak rightly?" "No, Venerable Sir. That by which, Venerable Sir, that householder or householder's son is bound by bonds, he is able, having abandoned many groups of gold coins, having abandoned many groups of grain, having abandoned many groups of fields, having abandoned many groups of sites, having abandoned many groups of wives, having abandoned many groups of male slaves, having abandoned many groups of female slaves, to shave off hair and beard, put on ochre robes, and go forth from home into homelessness; that indeed is for him a weak bondage, a feeble bondage, a rotten bondage, a coreless bondage." "Just so indeed, Udāyī, here some sons of good family, when told by me 'Abandon this,' they say thus - 'What then of this trifle, this insignificant thing to be abandoned, of which the Blessed One has declared the abandoning, of which the Fortunate One has declared the relinquishment?' They abandon that very thing, and they do not establish displeasure towards me. And those monks who are eager to train, having abandoned that, dwell living at ease, subdued, living on what is given by others, with a mind become like a deer. For them, Udāyī, that becomes a weak bondage, a feeble bondage, a rotten bondage, a coreless bondage."

154. "Udāyī, there are these four persons existing and found in the world. Which four? Here, Udāyī, a certain person is practising for the abandoning of clinging, for the relinquishment of clinging. To him, practising for the abandoning of clinging, for the relinquishment of clinging, thoughts connected with clinging occur to him. He accepts them, does not abandon them, does not dispel them, does not put an end to them, does not bring them to obliteration. This person, Udāyī, I call 'bound', not 'unbound'. What is the reason for this? Because the difference in faculties in this person is known to me, Udāyī."

"Here again, Udāyī, a certain person is practising for the abandoning of clinging, for the relinquishment of clinging. To him, practising for the abandoning of clinging, for the relinquishment of clinging, thoughts connected with clinging occur to him. He does not accept them, he abandons them, dispels them, puts an end to them, brings them to obliteration. This person too, Udāyī, I call 'bound', not 'unbound'. What is the reason for this? Because the difference in faculties in this person is known to me, Udāyī.

"Here again, Udāyī, a certain person is practising for the abandoning of clinging, for the relinquishment of clinging. To him, practising for the abandoning of clinging, for the relinquishment of clinging, occasionally, due to a lapse of mindfulness, thoughts connected with clinging occur to him; slow, Udāyī, is the arising of mindfulness. Then he quickly abandons them, dispels them, puts an end to them, brings them to obliteration. Just as, Udāyī, a man might let fall two or three drops of water onto an iron cauldron heated all day; slow, Udāyī, is the falling of the drops of water. Then they would quickly go to utter elimination and exhaustion. Just so, Udāyī, here a certain person is practising for the abandoning of clinging, for the relinquishment of clinging. To him, practising for the abandoning of clinging, for the relinquishment of clinging, occasionally, due to a lapse of mindfulness, through forgetfulness of mindfulness, thoughts connected with clinging occur to him; slow, Udāyī, is the arising of mindfulness. Then he quickly abandons them, dispels them, puts an end to them, brings them to obliteration. This person too, Udāyī, I call 'bound', not 'unbound'. What is the reason for this? Because the difference in faculties in this person is known to me, Udāyī.

"Here again, Udāyī, a certain person, having understood 'clinging is the root of suffering' - thus having understood, he is without clinging, liberated in the extinction of clinging. This person, Udāyī, I call 'unbound', not 'bound'. What is the reason for this? Because the difference in faculties in this person is known to me, Udāyī. These, Udāyī, are the four persons existing and found in the world.

155. "There are, Udāyī, 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... flavours cognisable by tongue... Tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. These, Udāyī, are the five types of sensual pleasure. Whatever happiness and pleasure arises dependent on these five types of sensual pleasure, Udāyī, this is called sensual happiness, filthy happiness, worldling's happiness, ignoble happiness; it should not be cultivated, should not be developed, should not be made much of; 'This happiness should be feared', I say.

156. "Here, Udāyī, a monk, quite secluded from sensual pleasures... etc. enters and dwells in the first meditative absorption, with the subsiding of applied and sustained thought... enters and dwells in the second meditative absorption, with the fading away of rapture... enters and dwells in the third meditative absorption, with the abandoning of pleasure... he enters and dwells in the fourth meditative absorption. This is called the happiness of renunciation, the happiness of solitude, the happiness of peace, the happiness of highest enlightenment; it should be cultivated, should be developed, should be made much of; 'This happiness should not be feared', I say.

"Here, Udāyī, a monk, quite secluded from sensual pleasures... etc. enters and dwells in the first meditative absorption; this, Udāyī, I call perturbable. And what is perturbable there? Just that applied and sustained thought have not ceased there, this is perturbable there. Here, Udāyī, with the subsiding of applied and sustained thought, a monk... etc. he enters and dwells in the second meditative absorption; this too, Udāyī, I call perturbable. And what is perturbable there? Just that rapture and happiness have not ceased there, this is perturbable there. Here, Udāyī, with the fading away of rapture, a monk... etc. he enters and dwells in the third meditative absorption; this too, Udāyī, I call perturbable. And what is perturbable there? Just that equanimity and happiness have not ceased there, this is perturbable there. Here, Udāyī, with the abandoning of pleasure, a monk... etc. enters and dwells in the fourth meditative absorption; this, Udāyī, I call imperturbable.

"Here, Udāyī, a monk, quite secluded from sensual pleasures... etc. enters and dwells in the first meditative absorption; this, Udāyī, I call 'not enough', I say 'abandon it', I say 'transcend it'. And what is its transcendence? Here, Udāyī, with the subsiding of applied and sustained thought, a monk... enters and dwells in the second meditative absorption; this is its transcendence; this too, Udāyī, I call 'not enough', I say 'abandon it', I say 'transcend it'. And what is its transcendence? Here, Udāyī, with the fading away of rapture, a monk... enters and dwells in the third meditative absorption; this is its transcendence; this too, Udāyī, I call 'not enough', I say 'abandon it', I say 'transcend it'. And what is its transcendence? Here, Udāyī, with the abandoning of pleasure, a monk... enters and dwells in the fourth meditative absorption; this is its transcendence; this too, Udāyī, I call 'not enough', I say 'abandon it', I say 'transcend it'. And what is its transcendence? Here, Udāyī, 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 is its transcendence; this too, Udāyī, I call 'not enough', I say 'abandon it', I say 'transcend it'. And what is its transcendence? Here, Udāyī, 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 is its transcendence; this too, Udāyī, I call 'not enough', I say 'abandon it', I say 'transcend it'. And what is its transcendence? Here, Udāyī, 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 is its transcendence; this too, Udāyī, I call 'not enough', I say 'abandon it', I say 'transcend it'. And what is its transcendence? Here, Udāyī, with the complete transcendence of the plane of nothingness, a monk enters and dwells in the plane of neither-perception-nor-non-perception; this is its transcendence; this too, Udāyī, I call 'not enough', I say 'abandon it', I say 'transcend it'. And what is its transcendence? Here, Udāyī, 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 is its transcendence; thus, Udāyī, I speak of the abandoning even of the plane of neither-perception-nor-non-perception. Do you see, Udāyī, any mental fetter, subtle or gross, of which I do not speak of abandoning?" "No indeed, venerable sir."

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

The Discourse on the Simile of the Quail is concluded as sixth.

7. The Discourse at Cātumā

157. Thus have I heard - On one occasion the Blessed One was dwelling at Cātumā in the Emblic Myrobalan Grove. Now at that time about five hundred monks headed by Sāriputta and Moggallāna had arrived at Cātumā to see the Blessed One. And those visiting monks, exchanging friendly greetings with the resident monks, preparing lodgings, setting in order their bowls and robes, were making loud sounds and great sounds. Then the Blessed One addressed the Venerable Ānanda - "Who are these, Ānanda, making loud sounds and great sounds, like fishermen, methinks, at a fish haul?" "These, venerable sir, are about five hundred monks headed by Sāriputta and Moggallāna who have arrived at Cātumā to see the Blessed One. Those visiting monks, exchanging friendly greetings with the resident monks, preparing lodgings, setting in order their bowls and robes, are making loud sounds and great sounds." "Then, Ānanda, in my name address those monks - 'The Teacher calls the venerable ones.'" "Yes, venerable sir," the Venerable Ānanda replied to the Blessed One and approached those monks; having approached, he said this to those monks - "The Teacher calls the venerable ones." "Yes, friend," those monks replied to the Venerable Ānanda and approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. To those monks seated to one side, the Blessed One said this - "Why are you, monks, making loud sounds and great sounds, like fishermen, methinks, at a fish haul?" "These, venerable sir, are about five hundred monks headed by Sāriputta and Moggallāna who have arrived at Cātumā to see the Blessed One. These visiting monks, exchanging friendly greetings with the resident monks, preparing lodgings, setting in order their bowls and robes, are making loud sounds and great sounds." "Go, monks, I dismiss you; you should not dwell near me." "Yes, venerable sir," those monks replied to the Blessed One, and rising from their seats, having paid respect to the Blessed One, circumambulated him keeping him on their right, set in order their lodgings, and taking their bowls and robes, departed.

158. Now at that time the Sakyans of Cātumā were assembled in the assembly hall on some business. The Sakyans of Cātumā saw those monks coming from afar; having seen them, they approached those monks; having approached, they said this to those monks - "Well then, where are you venerable ones going?" "The Community of monks has been dismissed by the Blessed One, friends." "Well then, venerable ones, sit for a moment; perhaps we might be able to reconcile the Blessed One." "Yes, friends," those monks assented to the Sakyans of Cātumā. Then the Sakyans of Cātumā 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 Cātumā said this to the Blessed One - "May the Blessed One delight in the Community of monks, venerable sir; may the Blessed One greet the Community of monks, venerable sir. Just as, venerable sir, the Community of monks was formerly helped by the Blessed One, just so may the Blessed One now help the Community of monks. There are here, venerable sir, monks who are new, recently gone forth, newly come

to this Teaching and discipline. For them, not obtaining an audience with the Blessed One, there might be alteration, there might be change. Just as, venerable sir, for young seeds not obtaining water, there might be alteration, there might be change; just so, venerable sir, there are here monks who are new, recently gone forth, newly come to this Teaching and discipline; for them, not obtaining an audience with the Blessed One, there might be alteration, there might be change. Just as, venerable sir, for a young calf not seeing its mother, there might be alteration, there might be change; just so, venerable sir, there are here monks who are new, recently gone forth, newly come to this Teaching and discipline; for them, not seeing the Blessed One, there might be alteration, there might be change. May the Blessed One delight in the Community of monks, venerable sir; may the Blessed One greet the Community of monks, venerable sir. Just as, venerable sir, the Community of monks was formerly helped by the Blessed One; just so may the Blessed One now help the Community of monks."

159. Then Brahmā Sahampati, having known with his mind the reflection in the mind of the Blessed One - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Brahma world, appeared before the Blessed One. Then Brahmā Sahampati, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "May the Blessed One delight in the Community of monks, venerable sir; may the Blessed One greet the Community of monks, venerable sir. Just as, venerable sir, the Community of monks was formerly helped by the Blessed One; just so may the Blessed One now help the Community of monks. There are here, venerable sir, monks who are new, recently gone forth, newly come to this Teaching and discipline; for them, not obtaining an audience with the Blessed One, there might be alteration, there might be change. Just as, venerable sir, for young seeds not obtaining water, there might be alteration, there might be change; just so, venerable sir, there are here monks who are new, recently gone forth, newly come to this Teaching and discipline; for them, not obtaining an audience with the Blessed One, there might be alteration, there might be change. Just as, venerable sir, for a young calf not seeing its mother, there might be alteration, there might be change; just so, venerable sir, there are here monks who are new, recently gone forth, newly come to this Teaching and discipline; for them, not seeing the Blessed One, there might be alteration, there might be change. May the Blessed One delight in the Community of monks, venerable sir; may the Blessed One greet the Community of monks, venerable sir. Just as, venerable sir, the Community of monks was formerly helped by the Blessed One; just so may the Blessed One now help the Community of monks."

160. The Sakyans of Cātumā and Brahmā Sahampati were able to inspire confidence in the Blessed One with the simile of the seed and the simile of the young plant. Then the Venerable Mahāmoggallāna addressed the monks: "Rise, friends, take your bowls and robes. The Blessed One has been inspired to confidence by the Sakyans of Cātumā and by Brahmā Sahampati with the simile of the seed and the simile of the young plant." "Yes, friend," those monks replied to the Venerable Mahāmoggallāna, and rising from their seats, taking their bowls and robes, they approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. To the Venerable Sāriputta seated to one side, the Blessed One said this: "What occurred to you, Sāriputta, when the Community of monks was dismissed by me?"

"Thus indeed, venerable sir, it occurred to me: 'The Community of monks has been dismissed by the Blessed One. Now the Blessed One will dwell living at ease, devoted to pleasant abiding in the present life; we too will now dwell living at ease, devoted to pleasant abiding in the present life.'" "Wait, Sāriputta, wait, Sāriputta, for pleasant abiding in the present life." Then the Blessed One addressed the Venerable Mahāmoggallāna: "What occurred to you, Moggallāna, when the Community of monks was dismissed by me?" "Thus indeed, venerable sir, it occurred to me: 'The Community of monks has been dismissed by the Blessed One. Now the Blessed One will dwell living at ease, devoted to pleasant abiding in the present life; and now the Venerable Sāriputta and I will look after the Community of monks.'" "Good, good, Moggallāna! For either I, Moggallāna, should look after the Community of monks, or Sāriputta and Moggallāna."

161. Then the Blessed One addressed the monks: "Monks, there are these four dangers to be expected for one entering the water. What are the four? The danger of waves, the danger of crocodiles, the danger of whirlpools, the danger of fierce fish - These, monks, are the four dangers to be expected for one entering the water. Just so, monks, there are these four dangers to be expected for certain persons here who have gone forth from home into homelessness in this Teaching and discipline. What are the four? The danger of waves, the danger of crocodiles, the danger of whirlpools, the danger of fierce fish.

162. "And what, monks, is the danger of waves? Here, monks, a certain son of good family has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering; perhaps the ending of this whole mass of suffering might be discerned.' Him, having thus gone forth, his fellow monks in the holy life exhort and instruct - 'Thus you should step forward, thus you should step back, thus you should look ahead, thus you should look around, thus you should bend, thus you should stretch, thus you should wear the double robe, bowl and robes.' He thinks thus: 'Formerly, when we were living the household life, we used to exhort others, we used to instruct others. But these, who are like our sons, methinks, who are like our grandsons, methinks, think they should exhort us, think they should instruct us.' He rejects the training and returns to the lower life. This is called, monks, one who, frightened by the danger of waves, has rejected the training and returned to the lower life. 'Danger of waves', monks, is a designation for wrath and anguish.

163. "And what, monks, is the danger of crocodiles? Here, monks, a certain son of good family has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering; perhaps the ending of this whole mass of suffering might be discerned.' Him, having thus gone forth, his fellow monks in the holy life exhort and instruct - 'This should be eaten by you, this should not be eaten by you; this should be consumed by you, this should not be consumed by you; this should be tasted by you, this should not be tasted by you; this should be drunk by you, this should not be drunk by you; what is allowable should be eaten by you, what is not allowable should not be eaten by you; what is allowable should be consumed by you, what is not allowable should not be consumed

by you; what is allowable should be tasted by you, what is not allowable should not be tasted by you; what is allowable should be drunk by you, what is not allowable should not be drunk by you; at the proper time it should be eaten by you, at the improper time it should not be eaten by you; at the proper time it should be consumed by you, at the improper time it should not be consumed by you; at the proper time it should be tasted by you, at the improper time it should not be tasted by you; at the proper time it should be drunk by you, at the improper time it should not be drunk by you.' He thinks thus: 'Formerly, when we were living the household life, whatever we wished, that we ate; whatever we did not wish, that we did not eat; whatever we wished, that we consumed; whatever we did not wish, that we did not consume; whatever we wished, that we tasted; whatever we did not wish, that we did not taste; whatever we wished, that we drank; whatever we did not wish, that we did not drink; we ate what was allowable and we ate what was not allowable; we consumed what was allowable and we consumed what was not allowable; we tasted what was allowable and we tasted what was not allowable; we drank what was allowable and we drank what was not allowable; we ate at the proper time and we ate at the improper time; we consumed at the proper time and we consumed at the improper time; we tasted at the proper time and we tasted at the improper time; we drank at the proper time and we drank at the improper time. Whatever excellent solid and soft food faithful householders give us during the day at the improper time, these ones, methinks, are putting an obstruction over our mouths.' He rejects the training and returns to the lower life. This is called, monks, one who, frightened by the danger of crocodiles, has rejected the training and returned to the lower life. 'Danger of crocodiles', monks, is a designation for gluttony.

164. "And what, monks, is the danger of whirlpools? Here, monks, a certain son of good family has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering; perhaps the ending of this whole mass of suffering might be discerned.' Having thus gone forth, in the earlier period of the day, having dressed, taking his bowl and robe, he enters a village or a market town for almsfood. With body unguarded, with speech unguarded, with mindfulness not established, with faculties unrestrained, he there sees a householder or a householder's son endowed and furnished with the five types of sensual pleasure, indulging himself. He thinks thus: 'Formerly, when we were living the household life, we were endowed and furnished with the five types of sensual pleasure, we indulged ourselves. There are indeed wealth in my family. It is possible both to enjoy wealth and to make merit.' He rejects the training and returns to the lower life. This is called, monks, one who, frightened by the danger of whirlpools, has rejected the training and returned to the lower life. 'Danger of whirlpools', monks, is a designation for these five types of sensual pleasure.

165. "And what, monks, is the danger of fierce fish? Here, monks, a certain son of good family has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering; perhaps the ending of this whole mass of suffering might be discerned.' Having thus gone forth, in the earlier period of the day, having dressed, taking his bowl and robe, he enters a village or a market town for almsfood. With body unguarded, with speech unguarded,

with mindfulness not established, with faculties unrestrained, he there sees a woman improperly dressed or improperly clothed. Having seen a woman improperly dressed or improperly clothed, lust assails his mind. He, with mind assailed by lust, having rejected the training, returns to the lower life. This is called, monks, one who, frightened by the danger of fierce fish, has rejected the training and returned to the lower life. 'Danger of fierce fish', monks, is a designation for womankind. These, monks, are the four dangers to be expected for certain persons here who have gone forth from home into homelessness in this Teaching and discipline."

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

The Discourse at Cātumā is concluded as seventh.

8. The Discourse at Naḷakapāṇa

166. Thus have I heard - On one occasion the Blessed One was dwelling among the Kosalans at Naḷakapāṇa in a palāsa grove. Now at that time several well-known sons of good family had gone forth from home into homelessness with faith with reference to the Blessed One - the Venerable Anuruddha, the Venerable Bhaddiya, the Venerable Kimila, the Venerable Bhagu, the Venerable Koṇḍañña, the Venerable Revata, the Venerable Ānanda, and other well-known sons of good family. Now at that time the Blessed One was seated in the open air surrounded by the Community of monks. Then the Blessed One, referring to those sons of good family, addressed the monks - "Those sons of good family, monks, who with faith have gone forth from home into homelessness with reference to me, are those monks, monks, delighting in the holy life?" When this was said, those monks remained silent. For the second time the Blessed One, referring to those sons of good family, addressed the monks - "Those sons of good family, monks, who with faith have gone forth from home into homelessness with reference to me, are those monks, monks, delighting in the holy life?" For the second time those monks remained silent. For the third time the Blessed One, referring to those sons of good family, addressed the monks - "Those sons of good family, monks, who with faith have gone forth from home into homelessness with reference to me, are those monks, monks, delighting in the holy life?" For the third time those monks remained silent.

167. Then this occurred to the Blessed One: "What if I were to ask those sons of good family?" Then the Blessed One addressed the Venerable Anuruddha: "Are you, Anuruddha, delighting in the holy life?" "Truly we, venerable sir, are delighting in the holy life." "Good, good, Anuruddha! This indeed, Anuruddha, is proper for you, sons of good family who have gone forth from home into homelessness through faith, that you should delight in the holy life. With that blessed youth, endowed with the first stage of life, with jet-black hair, by which you might enjoy sensual pleasures, with that same blessed youth, Anuruddha, endowed with the first stage of life, with jet-black hair, you have gone forth from home into homelessness. And yet you, Anuruddha, have not gone forth from home into homelessness driven by kings, nor have you gone forth from home into homelessness driven by thieves, nor have you gone forth from home into homelessness oppressed by debt, nor have you gone forth from home into homelessness oppressed by fear, nor have you gone forth from home into homelessness overcome by livelihood. But rather, 'I am overcome by birth, by

ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering; perhaps the ending of this whole mass of suffering might be discerned' - have you not, Anuruddha, thus gone forth from home into homelessness through faith?" "Yes, venerable sir." "But what is to be done by a son of good family who has thus gone forth, Anuruddha? If, Anuruddha, secluded from sensual pleasures, secluded from unwholesome mental states, he does not attain rapture and happiness, or something more peaceful than that, then covetousness remains obsessing his mind, anger remains obsessing his mind, sloth and torpor remain obsessing his mind, restlessness and remorse remain obsessing his mind, sceptical doubt remains obsessing his mind, discontent remains obsessing his mind, weariness remains obsessing his mind. If, Anuruddha, secluded from sensual pleasures, secluded from unwholesome mental states, he does not attain rapture and happiness, or something more peaceful than that."

"If, Anuruddha, secluded from sensual pleasures, secluded from unwholesome mental states, he attains rapture and happiness, or something more peaceful than that, then covetousness does not remain obsessing his mind, anger does not remain obsessing his mind, sloth and torpor do not remain obsessing his mind, restlessness and remorse do not remain obsessing his mind, sceptical doubt does not remain obsessing his mind, discontent does not remain obsessing his mind, weariness does not remain obsessing his mind. If, Anuruddha, secluded from sensual pleasures, secluded from unwholesome mental states, he attains rapture and happiness, or something more peaceful than that."

168. "What do you think about me, Anuruddha - 'Those mental corruptions that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death, have not been abandoned by the Truth-finder; therefore the Truth-finder, after reflection, uses one thing; after reflection, accepts one thing; after reflection, avoids one thing; after reflection, dispels one thing'?" "Indeed, venerable sir, we do not think thus about the Blessed One - 'Those mental corruptions that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death, have not been abandoned by the Truth-finder; therefore the Truth-finder, after reflection, uses one thing; after reflection, accepts one thing; after reflection, avoids one thing; after reflection, dispels one thing.' Thus indeed, venerable sir, we think about the Blessed One - 'Those mental corruptions that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death, have been abandoned by the Truth-finder; therefore the Truth-finder, after reflection, uses one thing; after reflection, accepts one thing; after reflection, avoids one thing; after reflection, dispels one thing.'" "Good, good, Anuruddha! For the Truth-finder, Anuruddha, those mental corruptions that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death, have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Just as, Anuruddha, a palm tree with its crown cut off is incapable of further growth; just so, Anuruddha, for the Truth-finder those mental corruptions that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death, have been abandoned, their root cut off, made like a palm stump, brought to obliteration,

subject to non-arising in the future; therefore the Truth-finder, after reflection, uses one thing; after reflection, accepts one thing; after reflection, avoids one thing; after reflection, dispels one thing."

"What do you think, Anuruddha, seeing what reason does the Truth-finder declare the rebirths of disciples who have passed away and died - 'Such a one has been reborn there; such a one has been reborn there'?" "The teachings have the Blessed One as their root, venerable sir, have the Blessed One as their guide, have the Blessed One as their refuge. It would be good indeed, venerable sir, if the meaning of this statement would occur to the Blessed One himself. Having heard from the Blessed One, the monks will remember it." "Indeed, Anuruddha, the Truth-finder does not declare the rebirths of disciples who have passed away and died for the purpose of deceiving people, nor for the purpose of flattering people, nor for the benefit of material gain, honour and fame, nor thinking 'Thus may people know me' - 'Such a one has been reborn there, such a one has been reborn there.' But there are, Anuruddha, sons of good family with faith, with lofty inspiration, with lofty gladness. They, having heard that, direct their minds to that purpose. That, Anuruddha, is for their welfare and happiness for a long time."

169. "Here, Anuruddha, a monk hears - 'The monk of such and such a name has died; he was declared by the Blessed One - he became established through final knowledge.' And that venerable one was either seen by him personally or heard about - 'That venerable one was of such morality, that venerable one was of such teachings, that venerable one was of such wisdom, that venerable one was of such dwelling, that venerable one was of such liberation.' He, recollecting that one's faith and morality and learning and generosity and wisdom, directs his mind to that purpose. In this way too, Anuruddha, there is comfortable dwelling for a monk.

"Here, Anuruddha, a monk hears - 'The monk of such and such a name has died; he was declared by the Blessed One - with the utter elimination of the five lower mental fetters, he is one of spontaneous birth, attaining final nibbāna there, not subject to return from that world.' And that venerable one was either seen by him personally or heard about - 'That venerable one was of such morality, of such teachings, etc. of such wisdom, of such dwelling, that venerable one was of such liberation.' He, recollecting that one's faith and morality and learning and generosity and wisdom, directs his mind to that purpose. In this way too, Anuruddha, there is comfortable dwelling for a monk.

"Here, Anuruddha, a monk hears - 'The monk of such and such a name has died; he was declared by the Blessed One - with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, he is a once-returner, who, having come to this world only once more, will make an end of suffering.' And that venerable one was either seen by him personally or heard about - 'That venerable one was of such morality, of such teachings, etc. of such wisdom, of such dwelling, that venerable one was of such liberation.' He, recollecting that one's faith and morality and learning and generosity and wisdom, directs his mind to that purpose. In this way too, Anuruddha, there is comfortable dwelling for a monk.

"Here, Anuruddha, a monk hears - 'The monk of such and such a name has died; he was declared by the Blessed One - with the utter elimination of the three mental fetters, a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' And that venerable one was either seen by him personally or heard about - 'That venerable one was of such morality, of such teachings, etc. of such wisdom, of such dwelling, that venerable one was of such liberation.' He, recollecting that one's faith and morality and learning and generosity and wisdom, directs his mind to that purpose. In this way too, Anuruddha, there is comfortable dwelling for a monk.

170. "Here, Anuruddha, a nun hears - 'The nun of such and such a name has died; she was declared by the Blessed One - he became established through final knowledge.' Now that sister was either seen by her personally or heard about through oral tradition - 'That sister was of such morality, that sister was of such teachings, that sister was of such wisdom, that sister was of such dwelling, that sister was of such liberation.' She, recollecting that one's faith and morality and learning and generosity and wisdom, directs her mind to that purpose. In this way too, Anuruddha, there is comfortable dwelling for a nun.

"Here, Anuruddha, a nun hears - 'The nun of such and such a name has died; she was declared by the Blessed One - with the utter elimination of the five lower mental fetters, she is one of spontaneous birth, attaining final nibbāna there, not subject to return from that world.' Now that sister was either seen by her personally or heard about through oral tradition - 'That sister was of such morality, of such teachings, etc. of such wisdom, of such dwelling, that sister was of such liberation.' She, recollecting that one's faith and morality and learning and generosity and wisdom, directs her mind to that purpose. In this way too, Anuruddha, there is comfortable dwelling for a nun.

"Here, Anuruddha, a nun hears - 'The nun of such and such a name has died; she was declared by the Blessed One - with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, she is a once-returner, who, having come to this world only once more, will make an end of suffering.' Now that sister was either seen by her personally or heard about through oral tradition - 'That sister was of such morality, of such teachings, etc. of such wisdom, of such dwelling, that sister was of such liberation.' She, recollecting that one's faith and morality and learning and generosity and wisdom, directs her mind to that purpose. In this way too, Anuruddha, there is comfortable dwelling for a nun.

"Here, Anuruddha, a nun hears - 'The nun of such and such a name has died; she was declared by the Blessed One - with the utter elimination of the three mental fetters, she is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' Now that sister was either seen by her personally or heard about through oral tradition - 'That sister was of such morality, of such teachings, of such wisdom, of such dwelling, that sister was of such liberation.' She, recollecting that one's faith and morality and learning and generosity and wisdom, directs her mind to that purpose. In this way too, Anuruddha, there is comfortable dwelling for a nun.

171. "Here, Anuruddha, a lay follower hears - 'The lay follower of such and such a name has died; he was declared by the Blessed One - with the utter elimination of the five lower mental fetters, he is one of spontaneous birth, attaining final nibbāna there, not subject to return from that world.' And that venerable one was either seen by him personally or heard about - 'That venerable one was of such morality, that venerable one was of such teachings, that venerable one was of such wisdom, that venerable one was of such dwelling, that venerable one was of such liberation.' He, recollecting that one's faith and learning and generosity and wisdom, directs his mind to that purpose. In this way too, Anuruddha, there is comfortable dwelling for a lay follower.

"Here, Anuruddha, a lay follower hears - 'The lay follower of such and such a name has died; he was declared by the Blessed One - with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, he is a once-returner, who, having come to this world only once more, will make an end of suffering.' And that venerable one was either seen by him personally or heard about - 'That venerable one was of such morality, of such teachings, of such wisdom, of such dwelling, that venerable one was of such liberation.' He, recollecting that one's faith and morality and learning and generosity and wisdom, directs his mind to that purpose. In this way too, Anuruddha, there is comfortable dwelling for a lay follower.

"Here, Anuruddha, a lay follower hears - 'The lay follower of such and such a name has died; he was declared by the Blessed One - with the utter elimination of the three mental fetters, a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' And that venerable one was either seen by him personally or heard about - 'That venerable one was of such morality, of such teachings, etc. of such wisdom, of such dwelling, that venerable one was of such liberation.' He, recollecting that one's faith and morality and learning and generosity and wisdom, directs his mind to that purpose. In this way too, Anuruddha, there is comfortable dwelling for a lay follower.

172. "Here, Anuruddha, a female lay follower hears - 'The female lay follower of such and such a name has died; she was declared by the Blessed One - with the utter elimination of the five lower mental fetters, she is one of spontaneous birth, attaining final nibbāna there, not subject to return from that world.' Now that sister was either seen by her personally or heard about through oral tradition - 'That sister was of such morality, of such teachings, of such wisdom, of such dwelling, that sister was of such liberation.' She, recollecting that one's faith and morality and learning and generosity and wisdom, directs her mind to that purpose. In this way too, Anuruddha, there is comfortable dwelling for a female lay follower.

"Here, Anuruddha, a female lay follower hears - 'The female lay follower of such and such a name has died; she was declared by the Blessed One - with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, she is a once-returner, who, having come to this world only once more, will make an end of suffering.' Now that sister was either seen by her personally or heard about through oral tradition - 'That sister was of such morality, of such teachings, of such wisdom, of such dwelling, that sister was of such liberation.' She, recollecting that one's faith and morality and learning and generosity and wisdom, directs her mind to that purpose. In this way too, Anuruddha, there is comfortable dwelling for a

female lay follower.

"Here, Anuruddha, a female lay follower hears - 'The female lay follower of such and such a name has died; she was declared by the Blessed One - with the utter elimination of the three mental fetters, she is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' Now that sister was either seen by her personally or heard about through oral tradition - 'That sister was of such morality, that sister was of such teachings, that sister was of such wisdom, that sister was of such dwelling, that sister was of such liberation.' She, recollecting that one's faith and morality and learning and generosity and wisdom, directs her mind to that purpose. In this way too, Anuruddha, there is comfortable dwelling for a female lay follower.

"Thus, Anuruddha, the Truth-finder does not declare the rebirths of disciples who have passed away and died for the purpose of deceiving people, nor for the purpose of flattering people, nor for the benefit of material gain, honour and fame, nor thinking 'Thus may people know me' - 'Such a one has been reborn there, such a one has been reborn there.' But there are, Anuruddha, sons of good family with faith, with lofty inspiration, with lofty gladness. They, having heard that, direct their minds to that purpose. That, Anuruddha, is for their welfare and happiness for a long time."

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

The Discourse at Naḷakapāna is concluded as eighth.

9. The Discourse on Goliyāni

173. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time a monk named Goliyāni, a forest-dweller of coarse conduct, had come into the midst of the Community on some business. There the Venerable Sāriputta, referring to the monk Goliyāni, addressed the monks -

"Friends, a forest-dwelling monk who has come to the Community and is dwelling in the Community should be respectful and deferential towards his fellows in the holy life. If, friends, a forest-dwelling monk who has come to the Community and is dwelling in the Community is disrespectful and not deferential towards his fellows in the holy life, there are those who will say of him: 'What is the use of this venerable forest-dweller's dwelling alone in the forest at his own pleasure, since this venerable one is disrespectful and not deferential towards his fellows in the holy life?' - there are those who will say of him. Therefore a forest-dwelling monk who has come to the Community and is dwelling in the Community should be respectful and deferential towards his fellows in the holy life.

"Friends, a forest-dwelling monk who has come to the Community and is dwelling in the Community should be skilled in seats - 'Thus I will not sit encroaching upon elder monks, and I will not prevent junior monks from a seat.' If, friends, a forest-dwelling monk who has come to the Community and is dwelling in the Community is not skilled in seats, there are those who will say of him: 'What is the use of this venerable forest-dweller's dwelling alone in the forest at his own pleasure, since this venerable one is

not skilled in seats?' - there are those who will say of him. Therefore a forest-dwelling monk who has come to the Community and is dwelling in the Community should be skilled in seats.

"Friends, a forest-dwelling monk who has come to the Community and is dwelling in the Community should know even the fundamentals of conduct. If, friends, a forest-dwelling monk who has come to the Community and is dwelling in the Community does not know even the fundamentals of conduct, there are those who will say of him: 'What is the use of this venerable forest-dweller's dwelling alone in the forest at his own pleasure, since this venerable one does not know even the fundamentals of conduct?' - there are those who will say of him. Therefore a forest-dwelling monk who has come to the Community and is dwelling in the Community should know even the fundamentals of conduct.

"Friends, a forest-dwelling monk who has come to the Community and is dwelling in the Community should not enter the village too early nor return too late in the day. If, friends, a forest-dwelling monk who has come to the Community and is dwelling in the Community enters the village too early and returns too late in the day, there are those who will say of him: 'What is the use of this venerable forest-dweller's dwelling alone in the forest at his own pleasure, since this venerable one enters the village too early and returns too late in the day?' - there are those who will say of him. Therefore a forest-dwelling monk who has come to the Community and is dwelling in the Community should not enter the village too early, nor return too late in the day.

"Friends, a forest-dwelling monk who has come to the Community and is dwelling in the Community should not visit families before the meal or after the meal. If, friends, a forest-dwelling monk who has come to the Community and is dwelling in the Community visits families before the meal and after the meal, there are those who will say of him: 'Surely this venerable forest-dweller, while dwelling alone in the forest at his own pleasure, has cultivated wandering at improper times, and this occurs to him even when he has come to the Community' - there are those who will say of him. Therefore a forest-dwelling monk who has come to the Community and is dwelling in the Community should not visit families before the meal or after the meal.

"A forest-dwelling monk, friends, having gone to the monastic community, dwelling in the monastic community, should be unagitated and steadfast. If, friends, a forest-dwelling monk, having gone to the monastic community, dwelling in the monastic community, is agitated and fickle, there will be those who speak of him. 'Surely this venerable forest-dweller, dwelling alone in the forest with independent dwelling, has cultivated restlessness and fickleness, and this occurs to him even when he has gone to the monastic community' - there are those who will say of him. Therefore a forest-dwelling monk, having gone to the monastic community, dwelling in the monastic community, should be unagitated and steadfast.

"A forest-dwelling monk, friends, having gone to the monastic community, dwelling in the monastic community, should be not garrulous and not of loose speech. If, friends, a forest-dwelling monk, having gone to the monastic community, dwelling in the monastic community, is garrulous and of loose speech, there will be those who speak of him. 'What then is the benefit of this venerable forest-dweller's dwelling alone in the forest with independent dwelling, when this venerable one is garrulous and of

loose speech?' - there are those who will say of him. Therefore a forest-dwelling monk, having gone to the monastic community, dwelling in the monastic community, should be not garrulous and not of loose speech.

"A forest-dwelling monk, friends, having gone to the monastic community, dwelling in the monastic community, should be easy to admonish and a good friend. If, friends, a forest-dwelling monk, having gone to the monastic community, dwelling in the monastic community, is difficult to admonish and an evil friend, there will be those who speak of him. 'What then is the benefit of this venerable forest-dweller's dwelling alone in the forest with independent dwelling, when this venerable one is difficult to admonish and an evil friend?' - there are those who will say of him. Therefore a forest-dwelling monk, having gone to the monastic community, dwelling in the monastic community, should be easy to admonish and a good friend.

"A forest-dwelling monk, friends, should be one with guarded doors in the sense faculties. If, friends, a forest-dwelling monk is one with unguarded doors in the sense faculties, there will be those who speak of him. 'What then is the benefit of this venerable forest-dweller's dwelling alone in the forest with independent dwelling, when this venerable one has unguarded doors in the sense faculties?' - there are those who will say of him. Therefore a forest-dwelling monk should be one with guarded doors in the sense faculties.

"A forest-dwelling monk, friends, should be one who knows moderation in food. If, friends, a forest-dweller does not know moderation in food, there will be those who speak of him. 'What then is the benefit of this venerable forest-dweller's dwelling alone in the forest with independent dwelling, when this venerable one does not know moderation in food?' - there are those who will say of him. Therefore a forest-dwelling monk should be one who knows moderation in food.

"A forest-dwelling monk, friends, should be devoted to wakefulness. If, friends, a forest-dwelling monk is not devoted to wakefulness, there will be those who speak of him. 'What then is the benefit of this venerable forest-dweller's dwelling alone in the forest with independent dwelling, when this venerable one is not devoted to wakefulness?' - there are those who will say of him. Therefore a forest-dwelling monk should be devoted to wakefulness.

"A forest-dwelling monk, friends, should be one putting forth strenuous energy. If, friends, a forest-dwelling monk is lazy, there will be those who speak of him. 'What then is the use of this venerable one's forest-dwelling, living alone in the forest at his own will, when this venerable one is lazy?' - there are those who will say of him. Therefore a forest-dwelling monk should be one putting forth strenuous energy.

"A forest-dwelling monk, friends, should be one having established mindfulness. If, friends, a forest-dwelling monk is unmindful, there will be those who speak of him. 'What then is the use of this venerable one's forest-dwelling, living alone in the forest at his own will, when this venerable one is unmindful?' - there are those who will say of him. Therefore a forest-dwelling monk should be one having established mindfulness.

"A forest-dwelling monk, friends, should be concentrated. If, friends, a forest-dwelling monk is unconcentrated, there will be those who speak of him. 'What then is the use of this venerable one's forest-dwelling, living alone in the forest at his own will, when this venerable one is unconcentrated?' - there are those who will say of him. Therefore a forest-dwelling monk should be concentrated.

"A forest-dwelling monk, friends, should be wise. If, friends, a forest-dwelling monk is unwise, there will be those who speak of him. 'What then is the use of this venerable one's forest-dwelling, living alone in the forest at his own will, when this venerable one is unwise?' - there are those who will say of him. Therefore a forest-dwelling monk should be wise.

"A forest-dwelling monk, friends, should make exertion in the higher teaching and higher discipline. There are, friends, those who ask a forest-dwelling monk questions about the higher teaching and higher discipline. If, friends, a forest-dwelling monk, when asked a question about the higher teaching and higher discipline, does not give a proper account, there will be those who speak of him. 'What then is the use of this venerable one's forest-dwelling, living alone in the forest at his own will, when this venerable one, asked a question about the higher teaching and higher discipline, does not give a proper account?' - there are those who will say of him. Therefore a forest-dwelling monk should make exertion in the higher teaching and higher discipline.

"A forest-dwelling monk, friends, should make exertion regarding those peaceful deliverances that, having gone beyond material form, are immaterial. There are, friends, those who ask a forest-dwelling monk questions about those peaceful deliverances that, having gone beyond material form, are immaterial. If, friends, a forest-dwelling monk, when asked a question about those peaceful deliverances that, having gone beyond material form, are immaterial, does not give a proper account, there will be those who speak of him. 'What then is the use of this venerable one's forest-dwelling, living alone in the forest at his own will, when this venerable one, asked a question about those peaceful deliverances that, having gone beyond material form, are immaterial, does not give a proper account?' - there are those who will say of him. Therefore a forest-dwelling monk should make exertion regarding those peaceful deliverances that, having gone beyond material form, are immaterial.

"A forest-dwelling monk, friend, should make exertion in super-human achievement. There are, friend, those who ask a forest-dwelling monk questions about super-human achievement. If, friend, a forest-dwelling monk, when asked a question about super-human achievement, does not give a proper account, there will be those who say of him: 'What then is the use of this venerable forest-dweller's independent dwelling alone in the forest, when this venerable one does not know that purpose for which he went forth?' - there are those who will say of him. Therefore a forest-dwelling monk should make exertion in super-human achievement."

When this was said, the Venerable Mahāmoggallāna said this to the Venerable Sāriputta - "Should these qualities be undertaken and practised only by a forest-dwelling monk, friend Sāriputta, or also by one dwelling near a village?" "These qualities should be undertaken and practised by a forest-dwelling monk too, friend Moggallāna, how much more by one dwelling near a village."

10. The Discourse at Kīṭāgiri

174. Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Kāsis together with a large Community of monks. There the Blessed One addressed the monks - "I, monks, eat apart from eating at night. Eating apart from eating at night, monks, I perceive freedom from illness and freedom from affliction and lightness of body and strength and comfortable abiding. Come, you too, monks, eat apart from eating at night. Eating apart from eating at night, monks, you too will perceive freedom from illness and freedom from affliction and lightness of body and strength and comfortable abiding." "Yes, venerable sir," those monks assented to the Blessed One. Then the Blessed One, wandering on a journey gradually among the Kāsis, arrived at a market town of the Kāsis named Kīṭāgiri. There the Blessed One stayed at Kīṭāgiri, a market town of the Kāsis.

175. Now at that time the monks named Assaji and Punabbasuka were resident at Kīṭāgiri. Then several monks approached the monks Assaji and Punabbasuka; having approached, they said this to the monks Assaji and Punabbasuka - "The Blessed One indeed, friends, eats apart from eating at night, and the Community of monks too. And eating apart from eating at night, friends, they perceive freedom from illness and freedom from affliction and lightness of body and strength and comfortable abiding. Come, you too, friends, eat apart from eating at night. Eating apart from eating at night, friends, you too will perceive freedom from illness and freedom from affliction and lightness of body and strength and comfortable abiding." When this was said, the monks Assaji and Punabbasuka said this to those monks - "We indeed, friends, eat in the evening and in the morning and during the day at the improper time. We, eating in the evening and in the morning and during the day at the improper time, perceive freedom from illness and freedom from affliction and lightness of body and strength and comfortable abiding. Why should we, having abandoned what is visible here and now, run after what is temporal? We shall eat in the evening and in the morning and during the day at the improper time."

When those monks were not able to convince the monks Assaji and Punabbasuka, then they approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "Here we, venerable sir, approached the monks Assaji and Punabbasuka; having approached, we said this to the monks Assaji and Punabbasuka - 'The Blessed One indeed, friends, eats apart from eating at night, and the Community of monks too; and eating apart from eating at night, friends, they perceive freedom from illness and freedom from affliction and lightness of body and strength and comfortable abiding. Come, you too, friends, eat apart from eating at night. Eating apart from eating at night, friends, you too will perceive freedom from illness and freedom from affliction and lightness of body and strength and comfortable abiding.' When this was said, venerable sir, the monks Assaji and Punabbasuka said this to us - 'We indeed, friends, eat in the evening and in the morning and during the day at the improper time. We, eating in the evening and in the morning and during the day at the improper time, perceive freedom from illness and freedom from affliction and lightness of body and strength and comfortable

abiding. Why should we, having abandoned what is visible here and now, run after what is temporal? We shall eat in the evening and in the morning and during the day at the improper time.' When we, venerable sir, were not able to convince the monks Assaji and Punabbasuka, then we report this matter to the Blessed One."

176. Then the Blessed One addressed a certain monk - "Come, monk, in my name address the monks Assaji and Punabbasuka - 'The Teacher calls the venerable ones.'" "Yes, venerable sir," that monk replied to the Blessed One and approached the monks Assaji and Punabbasuka; having approached, he said this to the monks Assaji and Punabbasuka - "The Teacher calls the venerable ones." "Yes, friend," the monks Assaji and Punabbasuka replied to that monk and approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. To the monks Assaji and Punabbasuka seated to one side, the Blessed One said this - "Is it true, monks, that several monks approached you and said this - 'The Blessed One indeed, friends, eats apart from eating at night, and the Community of monks too. And eating apart from eating at night, friends, they perceive freedom from illness and freedom from affliction and lightness of body and strength and comfortable abiding. Come, you too, friends, eat apart from eating at night. Eating apart from eating at night, friends, you too will perceive freedom from illness and freedom from affliction and lightness of body and strength and comfortable abiding.' When this was said, monks, you said this to those monks - 'But we, friends, eat in the evening and in the morning and during the day at the improper time. We, eating in the evening and in the morning and during the day at the improper time, perceive freedom from illness and freedom from affliction and lightness of body and strength and comfortable abiding. Why should we, having abandoned what is visible here and now, run after what is temporal? We shall eat in the evening and in the morning and during the day at the improper time.'" "Yes, venerable sir."

177. "Do you, monks, understand the Teaching expounded by me thus: whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - his unwholesome mental states decline and wholesome mental states increase?" "No, Venerable Sir." "Do you not, monks, understand the Teaching expounded by me thus: here for a certain one, when feeling such pleasant feeling, unwholesome mental states increase and wholesome mental states decline; but here for another, when feeling such pleasant feeling, unwholesome mental states decline and wholesome mental states increase; here for a certain one, when feeling such unpleasant feeling, unwholesome mental states increase and wholesome mental states decline; but here for another, when feeling such unpleasant feeling, unwholesome mental states decline and wholesome mental states increase; here for a certain one, when feeling such neither-unpleasant-nor-pleasant feeling, unwholesome mental states increase and wholesome mental states decline; but here for another, when feeling such neither-unpleasant-nor-pleasant feeling, unwholesome mental states decline and wholesome mental states increase?" "Yes, venerable sir."

178. "Good, monks! If this, monks, had been unknown to me, unseen, not understood, not realised, not touched by wisdom - 'here for a certain one, when feeling such pleasant feeling, unwholesome mental states increase and wholesome mental states decline' - thus I, not knowing, would say 'abandon such pleasant feeling'; would that have been proper for me, monks?" "No, Venerable Sir." "But

because this, monks, has been known by me, seen, understood, realised, touched by wisdom - 'here for a certain one, when feeling such pleasant feeling, unwholesome mental states increase and wholesome mental states decline' - therefore I say 'abandon such pleasant feeling.' If this, monks, had been unknown to me, unseen, not understood, not realised, not touched by wisdom - 'here for a certain one, when feeling such pleasant feeling, unwholesome mental states decline and wholesome mental states increase' - thus I, not knowing, would say 'having attained such pleasant feeling, dwell in it'; would that have been proper for me, monks?" "No, Venerable Sir." "But because this, monks, has been known by me, seen, understood, realised, touched by wisdom - 'here for a certain one, when feeling such pleasant feeling, unwholesome mental states decline, wholesome mental states increase' - therefore I say 'having attained such pleasant feeling, dwell in it.'

179. "If this, monks, had been unknown to me, unseen, not understood, not realised, not touched by wisdom - 'here for a certain one, when feeling such unpleasant feeling, unwholesome mental states increase and wholesome mental states decline' - thus I, not knowing, would say 'abandon such unpleasant feeling'; would that have been proper for me, monks?" "No, Venerable Sir." "But because this, monks, has been known by me, seen, understood, realised, touched by wisdom - 'here for a certain one, when feeling such unpleasant feeling, unwholesome mental states increase and wholesome mental states decline' - therefore I say 'abandon such unpleasant feeling.' If this, monks, had been unknown to me, unseen, not understood, not realised, not touched by wisdom - 'here for a certain one, when feeling such unpleasant feeling, unwholesome mental states decline and wholesome mental states increase' - thus I, not knowing, would say 'having attained such unpleasant feeling, dwell in it'; would that have been proper for me, monks?" "No, Venerable Sir." "But because this, monks, has been known by me, seen, understood, realised, touched by wisdom - 'here for a certain one, when feeling such unpleasant feeling, unwholesome mental states decline and wholesome mental states increase' - therefore I say 'having attained such unpleasant feeling, dwell in it.'

180. "If this, monks, had been unknown to me, unseen, not understood, not realised, not touched by wisdom - 'here for a certain one, when feeling such neither-unpleasant-nor-pleasant feeling, unwholesome mental states increase and wholesome mental states decline' - thus I, not knowing, would say 'abandon such neither-unpleasant-nor-pleasant feeling'; would that have been proper for me, monks?" "No, Venerable Sir." "But because this, monks, has been known by me, seen, understood, realised, touched by wisdom - 'here for a certain one, when feeling such neither-unpleasant-nor-pleasant feeling, unwholesome mental states increase and wholesome mental states decline' - therefore I say 'abandon such neither-unpleasant-nor-pleasant feeling.' If this, monks, had been unknown to me, unseen, not understood, not realised, not touched by wisdom - 'here for a certain one, when feeling such neither-unpleasant-nor-pleasant feeling, unwholesome mental states decline and wholesome mental states increase' - thus I, not knowing, would say 'having attained such neither-unpleasant-nor-pleasant feeling, dwell in it'; would that have been proper for me, monks?" "No, Venerable Sir." "But because this, monks, has been known by me, seen, understood, realised, touched by wisdom - 'here for a

certain one, when feeling such neither-unpleasant-nor-pleasant feeling, unwholesome mental states decline and wholesome mental states increase' - therefore I say 'having attained such neither-unpleasant-nor-pleasant feeling, dwell in it.'

181. "I do not, monks, say to all monks 'something is to be done with diligence'; nor do I, monks, say to all monks 'nothing is to be done with diligence'. Monks, those 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, and who are completely liberated through final knowledge, to such monks, monks, I say 'nothing is to be done with diligence'. What is the reason for this? what had to be done by them has been done through diligence. They are incapable of being negligent. But, monks, those monks who are trainees, who have not attained their goal, and dwell aspiring for the unsurpassed freedom from bondage, to such monks, monks, I say 'something is to be done with diligence'. What is the reason for this? Perhaps these venerable ones, resorting to suitable lodgings, associating with good friends, and balancing the faculties may realise for themselves 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, may dwell in it! Monks, seeing this fruit of diligence for these monks, I say 'something is to be done with diligence'.

182. "Monks, there are these seven persons existing and found in the world. Which seven? One liberated in both ways, one liberated by wisdom, a body-witness, one attained to right view, one liberated by faith, a follower of the Teaching, a faith-follower.

"And what, monks, is the person liberated in both ways? Here, monks, a certain person, having gone beyond material form, touches with the body and dwells in those peaceful deliverances that are immaterial, and having seen with wisdom, his mental corruptions are utterly eliminated. This is called, monks, a person liberated in both ways. Of this monk, monks, I say 'nothing is to be done with diligence'. What is the reason for this? what had to be done has been done by him with diligence. He is incapable of being negligent.

"And what, monks, is the person liberated by wisdom? Here, monks, a certain person does not touch with the body and dwell in those peaceful deliverances that, having gone beyond material form, are immaterial, but having seen with wisdom, his mental corruptions are utterly eliminated. This is called, monks, a person liberated by wisdom. Of this monk too, monks, I say 'nothing is to be done with diligence'. What is the reason for this? what had to be done has been done by him with diligence. He is incapable of being negligent.

"And what, monks, is the person who is a body-witness? Here, monks, a certain person, having gone beyond material form, touches with the body and dwells in those peaceful deliverances that are immaterial, and having seen with wisdom, some of his mental corruptions are utterly eliminated. This is called, monks, a person who is a body-witness. Of this monk, monks, I say 'something is to be done with diligence'. What is the reason for this? Perhaps this venerable one, resorting to suitable lodgings, associating with good friends, and balancing the faculties may realise 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, may dwell in it! Seeing this fruit of diligence for this monk, monks, I say 'something is to be done with diligence'.

"And what, monks, is the person attained to right view? Here, monks, a certain person does not touch with the body and dwell in those peaceful deliverances that, having gone beyond material form, are immaterial, but having seen with wisdom, some of his mental corruptions are utterly eliminated, and the teachings proclaimed by the Truth-finder are well seen and well practised by him with wisdom. This is called, monks, a person attained to right view. Of this monk too, monks, I say 'something is to be done with diligence'. What is the reason for this? Perhaps this venerable one, resorting to suitable lodgings, associating with good friends, and balancing the faculties may realise 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, may dwell in it! Seeing this fruit of diligence for this monk, monks, I say 'something is to be done with diligence'.

"And what, monks, is the person liberated-by-faith? Here, monks, a certain person does not touch with the body and dwell in those peaceful deliverances that, having gone beyond material form, are immaterial, but having seen with wisdom, some of his mental corruptions are utterly eliminated, and his faith in the Truth-finder is settled, rooted, established. This is called, monks, the person liberated-by-faith. Of this monk too, monks, I say 'something is to be done with diligence'. What is the reason for this? Perhaps this venerable one, resorting to suitable lodgings, associating with good friends, and balancing the faculties may realise 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, may dwell in it! Seeing this fruit of diligence for this monk, monks, I say 'something is to be done with diligence'.

"And what, monks, is the person who is a follower of the Teaching? Here, monks, a certain person does not touch with the body and dwell in those peaceful deliverances that, having gone beyond material form, are immaterial, but having seen with wisdom, some of his mental corruptions are utterly eliminated, and the teachings proclaimed by the Truth-finder yield to pondering to a moderate degree with wisdom, and moreover he has these qualities, as follows - the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. This is called, monks, the person who is a follower of the Teaching. Of this monk too, monks, I say 'something is to be done with diligence'. What is the reason for this? Perhaps this venerable one, resorting to suitable lodgings, associating with good friends, and balancing the faculties may realise 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, may dwell in it! Seeing this fruit of diligence for this monk, monks, I say 'something is to be done with diligence'.

"And what, monks, is the person who is a faith-follower? Here, monks, a certain person does not touch with the body and dwell in those peaceful deliverances that,

having gone beyond material form, are immaterial, but having seen with wisdom, some of his mental corruptions are utterly eliminated, and he has just faith in the Truth-finder, just affection, and moreover he has these qualities, as follows - the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. This is called, monks, the person who is a faith-follower. Of this monk too, monks, I say 'something is to be done with diligence'. What is the reason for this? Perhaps this venerable one, resorting to suitable lodgings, associating with good friends, and balancing the faculties may realise 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, may dwell in it! Seeing this fruit of diligence for this monk, monks, I say 'something is to be done with diligence'.

183. "Monks, I do not say that the accomplishment of the final liberating knowledge is achieved all at once. But, monks, the accomplishment of the final liberating knowledge is achieved by gradual training, gradual action, and gradual practice. And how, monks, is the accomplishment of the final liberating knowledge achieved by gradual training, gradual action, and gradual practice? Here, monks, one who has faith [in a teacher] approaches him; when he approaches him, he sits close by; when he sits close by, he lends an attentive ear; by lending an attentive ear, he hears the Teaching; having heard the Teaching, he memorises it; he examines the meaning of the teachings he has memorised; when he examines their meaning, the teachings are accepted by him after reflection; when there is acceptance of those teachings after reflection, zeal springs up in him; when zeal has sprung up, he endeavours; having endeavoured, he scrutinises; having scrutinised, he strives; resolutely striving, he realises with the body the supreme truth and sees it by penetrating it with wisdom. If, monks, there has not been that faith; and if, monks, there has not been that approaching and if, monks, there has not been that sitting close by; and if, monks, there has not been that lending of an attentive ear; and if, monks, there has not been that hearing of the Teaching; and if, monks, there has not been that memorising of the Teaching; and if, monks, there has not been that examination of the meaning; and if, monks, there has not been that acceptance of the teachings after reflection; and if, monks, there has not been that zeal; and if, monks, there has not been that endeavour; and if, monks, there has not been that scrutiny; and if, monks, there has not been that striving — then you have gone astray, monks; you have been practising the wrong way, monks. Just how far, monks, have these foolish men departed from this Teaching and discipline.

184. "There is, monks, a four-phrased statement, which when it is recited, an intelligent person would soon understand its meaning through wisdom. I will recite it to you, monks. Will you understand it from me?" "Who are we, venerable sir, and who are the ones who understand the Teaching?" Even that teacher, monks, who is interested in worldly gain, an heir to worldly gain, who dwells in company with worldly gains, for him such bargaining is not befitting - 'If it were thus for us, then we would do it; if it were not thus for us, we would not do it' - how much more, monks, when the Truth-finder dwells altogether disconnected from worldly gains. For a faithful disciple, monks, who conducts himself having penetrated the Teacher's instruction, this is in conformity with the Teaching - 'The Teacher is the Blessed One, I am a disciple; the Blessed One knows, I do not know.' For a faithful disciple, monks, who conducts

himself having penetrated the Teacher's instruction, the Teacher's instruction becomes nourishing and full of vitality. For a faithful disciple, monks, who conducts himself having penetrated the Teacher's instruction, this is in conformity with the Teaching - 'Let only skin and sinews and bones remain, let the flesh and blood in the body dry up, but what is to be attained by manly strength, by manly energy, by manly effort - without attaining that, there will be no cessation of energy.' For a faithful disciple, monks, who conducts himself having penetrated the Teacher's instruction, one of two fruits is to be expected - final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning."

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

The Discourse at Kīṭāgiri is concluded as tenth.

The Chapter on Monks is concluded as second.

Its summary:

Kuñjara, Rāhula, the eternal world, Mālukyaputta and Bhaddāli by name; Khudda, Dija, then Sahampati's request, Nāḷaka, the king, and Kīṭāgiri by name.



ABOUT THIS TRANSLATION

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