

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

1. The Chapter on the Aggregate of Morality (1. Sīlakkhandhavaggapāḷi)

2. The Discourse on the Fruits of the Ascetic Life (2. Sāmaññaphalasuttaṃ)

[DN 2, PTS 1.47-1.86]



PaliVerse

1. The Collection of the Long Discourses

1. The Chapter on the Aggregate of Morality

2. The Discourse on the Fruits of the Ascetic Life

Talk on the King and Ministers

150. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in Jīvaka Komārabhacca's mango grove together with a large Community of monks, one thousand two hundred and fifty monks. Now at that time King Ajātasattu Vedehiputta of Magadha, on the uposatha day, the fifteenth, the full moon night of the Komudī, the fourth month, surrounded by royal ministers, had gone up to the upper terrace of the palace and was seated. Then King Ajātasattu Vedehiputta of Magadha, on that uposatha day, uttered an inspired utterance - "How delightful indeed, friends, is this moonlit night, how lovely indeed, friends, is this moonlit night, how beautiful indeed, friends, is this moonlit night, how pleasing indeed, friends, is this moonlit night, how auspicious indeed, friends, is this moonlit night. What ascetic or brahmin might we attend upon today, attending upon whom our mind might be gladdened?"

151. When this was said, a certain royal minister said this to King Ajātasattu Vedehiputta of Magadha: "This Pūraṇa Kassapa, Sire, has a following, has a group, is a teacher of a group, is well-known, famous, a founder of a sect, highly honoured by many people, of long standing, long gone forth, one who has traversed the span of life, advanced in years. Let Your Majesty attend upon that Pūraṇa Kassapa. Perhaps Your Majesty's mind might be gladdened by attending upon Pūraṇa Kassapa." When this was said, King Ajātasattu Vedehiputta of Magadha remained silent.

152. Another royal minister also said this to King Ajātasattu Vedehiputta of Magadha: "This Makkhali Gosāla, Sire, has a following, has a group, is a teacher of a group, is well-known, famous, a founder of a sect, highly honoured by many people, of long standing, long gone forth, one who has traversed the span of life, advanced in years. Let Your Majesty attend upon that Makkhali Gosāla. Perhaps Your Majesty's mind might be gladdened by attending upon Makkhali Gosāla." When this was said, King Ajātasattu Vedehiputta of Magadha remained silent.

153. Another royal minister also said this to King Ajātasattu Vedehiputta of Magadha: "This Ajita Kesakambala, Sire, has a following, has a group, is a teacher of a group, is well-known, famous, a founder of a sect, highly honoured by many people, of long standing, long gone forth, one who has traversed the span of life, advanced in years. Let Your Majesty attend upon that Ajita Kesakambala. Perhaps Your Majesty's mind might be gladdened by attending upon Ajita Kesakambala." When this was said, King Ajātasattu Vedehiputta of Magadha remained silent.

154. Another royal minister also said this to King Ajātasattu Vedehiputta of Magadha: "This Pakudha Kaccāyana, Sire, has a following, has a group, is a teacher of a group, is well-known, famous, a founder of a sect, highly honoured by many people, of long standing, long gone forth, one who has traversed the span of life, advanced in years.

Let Your Majesty attend upon that Pakudha Kaccāyana. Perhaps Your Majesty's mind might be gladdened by attending upon Pakudha Kaccāyana." When this was said, King Ajātasattu Vedehiputta of Magadha remained silent.

155. Another royal minister also said this to King Ajātasattu Vedehiputta of Magadha: "This Sañcaya Belaṭṭhaputta, Sire, has a following, has a group, is a teacher of a group, is well-known, famous, a founder of a sect, highly honoured by many people, of long standing, long gone forth, one who has traversed the span of life, advanced in years. Let Your Majesty attend upon that Sañcaya Belaṭṭhaputta. Perhaps Your Majesty's mind might be gladdened by attending upon Sañcaya Belaṭṭhaputta." When this was said, King Ajātasattu Vedehiputta of Magadha remained silent.

156. Another royal minister also said this to King Ajātasattu Vedehiputta of Magadha: "This Nigaṇṭha Nāṭaputta, Sire, has a following, has a group, is a teacher of a group, is well-known, famous, a founder of a sect, highly honoured by many people, of long standing, long gone forth, one who has traversed the span of life, advanced in years. Let Your Majesty attend upon that Nigaṇṭha Nāṭaputta. Perhaps Your Majesty's mind might be gladdened by attending upon Nigaṇṭha Nāṭaputta." When this was said, King Ajātasattu Vedehiputta of Magadha remained silent.

Talk on Jīvaka Komārabhacca

157. Now at that time Jīvaka Komārabhacca was seated silently not far from King Ajātasattu Vedehiputta of Magadha. Then King Ajātasattu Vedehiputta of Magadha said this to Jīvaka Komārabhacca - "But why, dear Jīvaka, are you silent?" "This Blessed One, Sire, the Worthy One, the Perfectly Enlightened One, is dwelling in our mango grove together with a large Community of monks, one thousand two hundred and fifty monks. And concerning that Blessed One, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' Let Your Majesty attend upon that Blessed One. Perhaps Your Majesty's mind might be gladdened by attending upon the Blessed One."

158. "If so, dear Jīvaka, have the elephant carriages prepared." "Yes, Sire," Jīvaka Komārabhacca replied to King Ajātasattu Vedehiputta of Magadha, and having prepared about five hundred she-elephants and the king's riding elephant, he announced to King Ajātasattu Vedehiputta of Magadha - "The elephant carriages have been prepared for you, Sire, now do as you think fit."

159. Then King Ajātasattu Vedehiputta of Magadha, having mounted women separately on five hundred she-elephants, and having ascended his riding elephant, while torches were being held, departed from Rājagaha with great royal pomp, and proceeded towards Jīvaka Komārabhacca's mango grove.

Then, when King Ajātasattu Vedehiputta of Magadha was not far from the mango grove, there arose fear, there arose trepidation, there arose terror. Then King Ajātasattu Vedehiputta of Magadha, frightened, agitated, with hair standing on end, said this to Jīvaka Komārabhacca - "Surely, dear Jīvaka, you are not deceiving me? Surely, dear Jīvaka, you are not betraying me? Surely, dear Jīvaka, you are not

delivering me to enemies? How can it be that for such a great Community of monks, one thousand two hundred and fifty monks, there will be no sound of sneezing, no sound of coughing, no noise of conversation?"

"Do not fear, great king, do not fear, great king. I am not deceiving you, Sire. I am not betraying you, Sire. I am not delivering you to enemies, Sire. Proceed, great king, proceed, great king, those lamps are burning in the circular pavilion."

Question on the Fruits of Asceticism

160. Then King Ajātasattu Vedehiputta of Magadha, having gone by elephant as far as the ground was passable for elephants, descended from the elephant and approached on foot to the door of the pavilion; having approached, he said this to Jīvaka Komārabhacca - "But where, dear Jīvaka, is the Blessed One?" "That, great king, is the Blessed One; that, great king, is the Blessed One, seated facing east, leaning against the middle pillar, in front of the Community of monks."

161. Then King Ajātasattu Vedehiputta of Magadha approached the Blessed One; having approached, he stood to one side. Standing to one side, King Ajātasattu Vedehiputta of Magadha, having surveyed the Community of monks who were silent, completely silent, clear like a lake, uttered an inspired utterance - "May my son Prince Udayabhadda be endowed with this peace with which the Community of monks is now endowed." "You have gone, great king, as your affection led you." "Venerable sir, my son Prince Udayabhadda is dear to me. Venerable sir, may my son Prince Udayabhadda be endowed with this peace with which the Community of monks is now endowed."

162. Then King Ajātasattu Vedehiputta of Magadha, having paid respect to the Blessed One, having extended joined palms in salutation to the Community of monks, sat down to one side. Seated to one side, King Ajātasattu Vedehiputta of Magadha said this to the Blessed One - "I would ask the Blessed One a certain point, venerable sir, if the Blessed One gives me permission for the answering of a question." "Ask, great king, whatever you wish."

163. "Just as, venerable sir, there are these various crafts, as follows: elephant riders, horse riders, charioteers, archers, standard-bearers, camp marshals, food distributors, fierce warrior princes, charging warriors, great warriors, heroes, leather-clad warriors, sons of slave women, cooks, barbers, bath attendants, chefs, garland-makers, washermen, weavers, basket-makers, potters, accountants, seal-makers, and whatever other such various crafts there are - they live off the visible fruit of their craft in this very life; with that they make themselves happy and pleased, they make their mother and father happy and pleased, they make their children and wife happy and pleased, they make their friends and colleagues happy and pleased, and they establish an offering to ascetics and brahmins that is conducive to higher states, resulting in happiness, leading to heaven. Is it possible, venerable sir, to declare in just the same way a fruit of asceticism visible here and now in this very life?"

164. "Do you recall, great king, having asked this question of other ascetics and brahmins?" "I do recall, venerable sir, having asked this question of other ascetics and brahmins." "In what way, then, great king, did they answer? If it is not

troublesome for you, please speak." "It is not troublesome for me, venerable sir, where the Blessed One is seated, or one like the Blessed One." "If so, great king, please speak."

The Doctrine of Pūraṇa Kassapa

165. "On one occasion, venerable sir, I approached Pūraṇa Kassapa; having approached, I exchanged friendly greetings with Pūraṇa Kassapa. Having concluded the pleasant and memorable talk, I sat down to one side. Seated to one side, venerable sir, I said this to Pūraṇa Kassapa: 'Just as, friend Kassapa, there are these various crafts, as follows: elephant riders, horse riders, charioteers, archers, standard-bearers, camp marshals, food distributors, fierce warrior princes, charging warriors, great warriors, heroes, leather-clad warriors, sons of slave women, cooks, barbers, bath attendants, chefs, garland-makers, washermen, weavers, basket-makers, potters, accountants, seal-makers, and whatever other such various crafts there are - they live off the visible fruit of their craft in this very life; with that they make themselves happy and pleased, they make their mother and father happy and pleased, they make their children and wife happy and pleased, they make their friends and colleagues happy and pleased, and they establish an offering to ascetics and brahmins that is conducive to higher states, resulting in happiness, leading to heaven. Is it possible, friend Kassapa, to declare in just the same way a fruit of asceticism visible here and now in this very life?'

166. "When this was said, venerable sir, Pūraṇa Kassapa said this to me: 'For one who acts, great king, for one who causes to act, for one who cuts, for one who causes to cut, for one who tortures, for one who causes to torture, for one who causes grief, for one who causes to grieve, for one who wearies, for one who causes to weary, for one who trembles, for one who causes to tremble, for one who kills living beings, for one who takes what is not given, for one who breaks into houses, for one who plunders, for one who commits burglary, for one who waits in ambush, for one who goes to another's wife, for one who speaks falsely - for one who acts, no evil is done. If with a razor-edged wheel one were to make all the living beings on this earth into one heap of flesh, one pile of flesh, there is no evil on that account, there is no coming of evil. If one were to go along the south bank of the Ganges killing, slaying, cutting, causing to cut, torturing, causing to torture, there is no evil on that account, there is no coming of evil. If one were to go along the north bank of the Ganges giving, causing to give, sacrificing, causing to sacrifice, there is no merit on that account, there is no coming of merit. By giving, by self-control, by restraint, by speaking truth, there is no merit, there is no coming of merit.' Thus, venerable sir, when Pūraṇa Kassapa was asked about a fruit of asceticism visible here and now, he declared non-action.

"Just as, venerable sir, if asked about a mango one would answer about a breadfruit, or if asked about a breadfruit one would answer about a mango; even so, venerable sir, when Pūraṇa Kassapa was asked about a fruit of asceticism visible here and now, he declared non-action. Then, venerable sir, this occurred to me: 'How indeed could one like me think to disparage an ascetic or brahmin dwelling in my realm?' So I, venerable sir, neither delighted in nor protested against Pūraṇa Kassapa's words. Neither delighting nor protesting, displeased, without uttering words of displeasure, neither accepting nor rejecting those very words, I rose from my seat and departed.

The Doctrine of Makkhali Gosāla

167. "On one occasion, venerable sir, I approached Makkhali Gosāla; having approached, I exchanged friendly greetings with Makkhali Gosāla. Having concluded the pleasant and memorable talk, I sat down to one side. Seated to one side, venerable sir, I said this to Makkhali Gosāla: 'Just as, friend Gosāla, there are these various crafts... etc... Is it possible, friend Gosāla, to declare in just the same way a fruit of asceticism visible here and now in this very life?'

168. "When this was said, venerable sir, Makkhali Gosāla said this to me: 'There is no cause, great king, there is no condition for the defilement of beings; without cause, without condition, beings become defiled. There is no cause, there is no condition for the purification of beings; without cause, without condition, beings become purified. There is no self-action, there is no action of others, there is no human action, there is no power, there is no energy, there is no manly strength, there is no manly effort. All beings, all living things, all creatures, all souls are without control, without power, without energy, transformed by destiny, circumstance, and nature, and they experience pleasure and pain in the six classes of rebirth. There are these fourteen hundred thousand chief modes of generation, and sixty hundreds, and six hundreds, and five hundreds of actions, and five actions, and three actions, and action, and half-action, and sixty-two practices, and sixty-two intermediate cosmic cycles, and six classes of rebirth, and eight stages of man, and forty-nine hundred ājīvaka ways of life, and forty-nine hundred wandering ascetic ways of life, and forty-nine hundred serpent abodes, and twenty hundred faculties, and thirty hundred hells, and thirty-six dust elements, and seven conscious wombs, and seven unconscious wombs, and seven knotted wombs, and seven gods, and seven humans, and seven goblins, and seven lakes, and seven knots, and seven hundred knots, and seven precipices, and seven hundred precipices, and seven dreams, and seven hundred dreams, and eighty-four hundred thousand great cosmic cycles, through which both the fool and the wise, having transmigrated and wandered, will make an end of suffering. Therein there is no such thing as: "By this morality or by this ascetic practice or by this austerity or by this holy life I shall ripen unripened action, or having repeatedly touched ripened action I shall put an end to it" - thus it is not. Pleasure and pain are measured out as if by a measure, in the round of rebirths with a fixed limit; there is no decrease or increase, there is no superiority or inferiority. Just as when a ball of string is thrown, it runs along unwinding, even so both the fool and the wise, having transmigrated and wandered, will make an end of suffering.'

169. "Thus, venerable sir, when Makkhali Gosāla was asked about a fruit of asceticism visible here and now, he declared purification through wandering in the round of rebirths. Just as, venerable sir, if asked about a mango one would answer about a breadfruit, or if asked about a breadfruit one would answer about a mango; even so, venerable sir, when Makkhali Gosāla was asked about a fruit of asceticism visible here and now, he declared purification through wandering in the round of rebirths. Then, venerable sir, this occurred to me: 'How indeed could one like me think to disparage an ascetic or brahmin dwelling in my realm?' So I, venerable sir, neither delighted in nor protested against Makkhali Gosāla's words. Neither delighting nor protesting, displeased, without uttering words of displeasure, neither accepting nor rejecting those very words, I rose from my seat and departed.

The Doctrine of Ajita Kesakambala

170. "On one occasion, venerable sir, I approached Ajita Kesakambala; having approached, I exchanged friendly greetings with Ajita Kesakambala. Having concluded the pleasant and memorable talk, I sat down to one side. Seated to one side, venerable sir, I said this to Ajita Kesakambala: 'Just as, friend Ajita, there are these various crafts... etc... Is it possible, friend Ajita, to declare in just the same way a fruit of asceticism visible here and now in this very life?'

171. "When this was said, venerable sir, Ajita Kesakambala said this to me: 'There is not, great king, what is given, there is not what is sacrificed, there is not what is offered, there is no result and consequence of good and bad actions, there is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves. This person is made of the four primary elements; when he dies, earth goes to and merges with the body of earth, water goes to and merges with the body of water, fire goes to and merges with the body of fire, air goes to and merges with the body of air, and the faculties pass into space. Four men with the bier as fifth carry away the dead. The funeral orations last as far as the cremation ground. The bones become dove-coloured, the offerings end in ashes. Giving is a doctrine of fools. It is hollow, false, idle talk of those who speak the doctrine of existence. Both the fool and the wise are destroyed and perish with the breaking up of the body; they do not exist after death.'

172. "Thus, venerable sir, when Ajita Kesakambala was asked about a fruit of asceticism visible here and now, he declared annihilation. Just as, venerable sir, if asked about a mango one would answer about a breadfruit, or if asked about a breadfruit one would answer about a mango; even so, venerable sir, when Ajita Kesakambala was asked about a fruit of asceticism visible here and now, he declared annihilation. Then, venerable sir, this occurred to me: 'How indeed could one like me think to disparage an ascetic or brahmin dwelling in my realm?' So I, venerable sir, neither delighted in nor protested against Ajita Kesakambala's words. Neither delighting nor protesting, displeased, without uttering words of displeasure, neither accepting nor rejecting those very words, I rose from my seat and departed.

The Doctrine of Pakudha Kaccāyana

173. "On one occasion, venerable sir, I approached Pakudha Kaccāyana; having approached, I exchanged friendly greetings with Pakudha Kaccāyana. Having concluded the pleasant and memorable talk, I sat down to one side. Seated to one side, venerable sir, I said this to Pakudha Kaccāyana: 'Just as, friend Kaccāyana, there are these various crafts... etc... Is it possible, friend Kaccāyana, to declare in just the same way a fruit of asceticism visible here and now in this very life?'

174. "When this was said, venerable sir, Pakudha Kaccāyana said this to me: 'These seven classes, great king, are not made, not of made kind, not created, not caused to be created, barren, standing like a peak, standing firm like a pillar. They do not move, they do not change, they do not harm one another, they are not able to cause one another happiness or suffering or happiness-and-suffering. Which seven? The earth class, the water class, the fire class, the air class, happiness, suffering, and the soul

as the seventh - these seven classes are not made, not of made kind, not created, not caused to be created, barren, standing like a peak, standing firm like a pillar. They do not move, they do not change, they do not harm one another, they are not able to cause one another happiness or suffering or happiness-and-suffering. Therein there is no slayer or one who causes to slay, no hearer or one who causes to hear, no cogniser or one who causes to cognise. Even if one cuts off the head with a sharp knife, no one deprives anyone of life; the knife just passes through the opening between the seven classes.'

175. "Thus, venerable sir, when Pakudha Kaccāyana was asked about a fruit of asceticism visible here and now, he answered one thing with another. Just as, venerable sir, if asked about a mango one would answer about a breadfruit, or if asked about a breadfruit one would answer about a mango; even so, venerable sir, when Pakudha Kaccāyana was asked about a fruit of asceticism visible here and now, he answered one thing with another. Then, venerable sir, this occurred to me: 'How indeed could one like me think to disparage an ascetic or brahmin dwelling in my realm?' So I, venerable sir, neither delighted in nor protested against Pakudha Kaccāyana's words. Neither delighting nor protesting, displeased, without uttering words of displeasure, neither accepting nor rejecting those very words, I rose from my seat and departed.

The Doctrine of Nigaṇṭha Nāṭaputta

176. "On one occasion, venerable sir, I approached Nigaṇṭha Nāṭaputta; having approached, I exchanged friendly greetings with Nigaṇṭha Nāṭaputta. Having concluded the pleasant and memorable talk, I sat down to one side. Seated to one side, venerable sir, I said this to Nigaṇṭha Nāṭaputta: 'Just as, friend Aggivessana, there are these various crafts... etc... Is it possible, friend Aggivessana, to declare in just the same way a fruit of asceticism visible here and now in this very life?'

177. "When this was said, venerable sir, Nigaṇṭha Nāṭaputta said this to me: 'Here, great king, a Jain is restrained by the fourfold restraint. And how, great king, is a Jain restrained by the fourfold restraint? Here, great king, a Jain is held back from all water, is yoked to all water, has shaken off all water, and is pervaded by all water. Thus, great king, a Jain is restrained by the fourfold restraint. When, great king, a Jain is thus restrained by the fourfold restraint, this, great king, is called a Jain who has reached the self, who has controlled the self, and who has established the self.'

178. "Thus, venerable sir, when Nigaṇṭha Nāṭaputta was asked about a fruit of asceticism visible here and now, he declared the fourfold restraint. Just as, venerable sir, if asked about a mango one would answer about a breadfruit, or if asked about a breadfruit one would answer about a mango; even so, venerable sir, when Nigaṇṭha Nāṭaputta was asked about a fruit of asceticism visible here and now, he declared the fourfold restraint. Then, venerable sir, this occurred to me: 'How indeed could one like me think to disparage an ascetic or brahmin dwelling in my realm?' So I, venerable sir, neither delighted in nor protested against Nigaṇṭha Nāṭaputta's words. Neither delighting nor protesting, displeased, without uttering words of displeasure, neither accepting nor rejecting those very words, I rose from my seat and departed.

The Doctrine of Sañcaya Belaṭṭhaputta

179. "On one occasion, venerable sir, I approached Sañcaya Belaṭṭhaputta; having approached, I exchanged friendly greetings with Sañcaya Belaṭṭhaputta. Having concluded the pleasant and memorable talk, I sat down to one side. Seated to one side, venerable sir, I said this to Sañcaya Belaṭṭhaputta: 'Just as, friend Sañcaya, there are these various crafts... etc... Is it possible, friend Sañcaya, to declare in just the same way a fruit of asceticism visible here and now in this very life?'

180. "When this was said, venerable sir, Sañcaya Belaṭṭhaputta said this to me: 'If you ask me if there is another world - if I thought there is another world, I would declare to you "there is another world." But I do not say it is thus; I do not say it is that way; I do not say it is otherwise; I do not say it is no; I do not say it is not no. There is no other world... etc. There both is and is not another world... etc. There neither is nor is not another world... etc. There are spontaneously reborn beings... etc. There are no spontaneously reborn beings... etc. There both are and are not spontaneously reborn beings... etc. There neither are nor are not spontaneously reborn beings... etc. There is result and consequence of good and bad actions... etc. There is no result and consequence of good and bad actions... etc. There both is and is not result and consequence of good and bad actions... etc. There neither is nor is not result and consequence of good and bad actions... etc. The Truth-finder exists after death... etc. The Truth-finder does not exist after death... etc. The Truth-finder both exists and does not exist after death... etc. If you ask me if the Truth-finder neither exists nor does not exist after death - if I thought the Truth-finder neither exists nor does not exist after death, I would declare to you "the Truth-finder neither exists nor does not exist after death." But I do not say it is thus; I do not say it is that way; I do not say it is otherwise; I do not say it is no; I do not say it is not no.'

181. "Thus, venerable sir, when Sañcaya Belaṭṭhaputta was asked about a fruit of asceticism visible here and now, he declared evasion. Just as, venerable sir, if asked about a mango one would answer about a breadfruit, or if asked about a breadfruit one would answer about a mango; even so, venerable sir, when Sañcaya Belaṭṭhaputta was asked about a fruit of asceticism visible here and now, he declared evasion. Then, venerable sir, this occurred to me: 'This one is the most foolish and most confused of all these ascetics and brahmins. How indeed could he, when asked about a fruit of asceticism visible here and now, declare evasion?' Then, venerable sir, this occurred to me: 'How indeed could one like me think to disparage an ascetic or brahmin dwelling in my realm?' So I, venerable sir, neither delighted in nor protested against Sañcaya Belaṭṭhaputta's words. Neither delighting nor protesting, displeased, without uttering words of displeasure, neither accepting nor rejecting those very words, I rose from my seat and departed.

The First Fruit of Asceticism Visible Here and Now

182. "So I, venerable sir, ask the Blessed One too: 'Just as, venerable sir, there are these various crafts, as follows: elephant riders, horse riders, charioteers, archers, standard-bearers, camp marshals, food distributors, fierce warrior princes, charging warriors, great warriors, heroes, leather-clad warriors, sons of slave women, cooks, barbers, bath attendants, chefs, garland-makers, washermen, weavers, basket-makers, potters, accountants, seal-makers, and whatever other such various crafts there are - they live off the visible fruit of their craft in this very life; with that they make themselves happy and pleased, they make their mother and father happy and

pleased, they make their children and wife happy and pleased, they make their friends and colleagues happy and pleased, and they establish an offering to ascetics and brahmins that is conducive to higher states, resulting in happiness, leading to heaven. Is it possible, venerable sir, to declare in just the same way a fruit of asceticism visible here and now in this very life?'

183. "It is possible, great king. If so, great king, I will ask you a question about this very matter. As it pleases you, so you should answer it. What do you think, great king, suppose you had a man who was a slave, a labourer, rising before you and retiring after you, doing whatever you command, acting agreeably, speaking pleasantly, looking into your face. He would think thus - 'Wonderful indeed, friend, marvellous indeed, friend, is the destination of merit, the result of merit. For this King Ajātasattu Vedehiputta of Magadha is a human being; I too am a human being. For this King Ajātasattu Vedehiputta of Magadha, endowed and furnished with the five cords of sensual pleasure, enjoys himself like a god, I think. But I am his slave, a labourer, rising before him and retiring after him, doing whatever he commands, acting agreeably, speaking pleasantly, looking into his face. Surely I should do meritorious deeds. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?' At a later time he would shave off his hair and beard, put on ochre robes, and go forth from home into homelessness. Having thus gone forth, he would dwell restrained in body, restrained in speech, restrained in mind, content with the bare minimum of food and clothing, delighting in solitude. If your men were to report this to you thus - 'May Your Majesty know, that man of yours who was a slave, a labourer, rising before you and retiring after you, doing whatever you command, acting agreeably, speaking pleasantly, looking into your face; he, Sire, having shaved off his hair and beard, having put on ochre robes, has gone forth from home into homelessness. Having thus gone forth, he dwells restrained in body, restrained in speech, restrained in mind, content with the bare minimum of food and clothing, delighting in solitude.' Would you then say thus - 'Let that man come back to me, friend, let him again be a slave, a labourer, rising before me and retiring after me, doing whatever I command, acting agreeably, speaking pleasantly, looking into my face'?

184. "No, Venerable Sir. Rather, we ourselves would pay respect to him, rise up for him, invite him to a seat, and invite him with the requisites of robes, almsfood, lodging and medicine for the sick, and we would arrange righteous protection and safeguarding for him."

185. "What do you think, great king, this being so, is there or is there not a fruit of asceticism visible here and now?" "Certainly, venerable sir, this being so, there is a fruit of asceticism visible here and now." "This, great king, is the first fruit of asceticism visible here and now in this very life that has been declared by me."

The Second Fruit of Asceticism Visible Here and Now

186. "But is it possible, venerable sir, to declare in just the same way another fruit of asceticism visible here and now in this very life?" "It is possible, great king. If so, great king, I will ask you a question about this very matter. As it pleases you, so you should answer it. What do you think, great king, suppose you had a man who was a farmer, a householder, a taxpayer, one who increases the revenue. He would think

thus - 'Wonderful indeed, friend, marvellous indeed, friend, is the destination of merit, the result of merit. For this King Ajātasattu Vedehiputta of Magadha is a human being, and I too am a human being. For this King Ajātasattu Vedehiputta of Magadha, endowed and furnished with the five cords of sensual pleasure, enjoys himself like a god, I think. But I am his farmer, a householder, a taxpayer, one who increases the revenue. Surely I should do meritorious deeds. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?'

"At a later time, having abandoned a small or a large mass of wealth, having abandoned a small or a large circle of relatives, he would shave off his hair and beard, put on ochre robes, and go forth from home into homelessness. Having thus gone forth, he would dwell restrained in body, restrained in speech, restrained in mind, content with the bare minimum of food and clothing, delighting in solitude. If your men were to report this to you thus - 'May Your Majesty know, that man of yours who was a farmer, a householder, a taxpayer, one who increases the revenue; he, Sire, having shaved off his hair and beard, having put on ochre robes, has gone forth from home into homelessness. Having thus gone forth, he dwells restrained in body, restrained in speech, restrained in mind, content with the bare minimum of food and clothing, delighting in solitude.' Would you then say thus - 'Let that man come back to me, friend, let him again be a farmer, a householder, a taxpayer, one who increases the revenue'?

187. "No, Venerable Sir. Rather, we ourselves would pay respect to him, rise up for him, invite him to a seat, and invite him with the requisites of robes, almsfood, lodging and medicine for the sick, and we would arrange righteous protection and safeguarding for him."

188. "What do you think, great king? This being so, is there or is there not a fruit of asceticism visible here and now?" "Certainly, venerable sir, this being so, there is a fruit of asceticism visible here and now." "This, great king, is the second fruit of asceticism visible here and now in this very life that has been declared by me."

The More Sublime Fruit of Asceticism

189. "But is it possible, venerable sir, to declare yet another fruit of asceticism visible here and now in this very life, more brilliant and more sublime than these fruits of asceticism visible here and now?" "It is possible, great king. If so, great king, listen and pay close attention, I will speak." "Yes, venerable sir," King Ajātasattu Vedehiputta of Magadha assented to the Blessed One.

190. The Blessed One said this - "Here, great king, a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One. He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure.

191. "A householder, or a householder's son, or one reborn in some other family, hears that Teaching. Having heard that Teaching, he gains faith in the Truth-finder. Endowed with that acquisition of faith, he considers thus: 'The household life is confinement, a path of dust; going forth is the open air. It is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?'

192. "At a later time, having abandoned a small or a large mass of wealth, having abandoned a small or a large circle of relatives, he shaves off his hair and beard, puts on ochre robes, and goes forth from home into homelessness.

193. "Having thus gone forth, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them, endowed with wholesome bodily action and verbal action, of pure livelihood, accomplished in morality, with guarded doors in the sense faculties, endowed with mindfulness and full awareness, content.

The Basic Part on Morality

194. "And how, great king, is a monk accomplished in morality? Here, great king, a monk, having abandoned the killing of living beings, abstains from killing living beings. With rod laid down, with knife laid down, conscientious, compassionate, he dwells concerned for the welfare of all living beings. This is his morality.

"Having abandoned taking what is not given, he abstains from taking what is not given; taking only what is given, expecting only what is given, he dwells in purity through non-stealing. This is his morality.

"Having abandoned unchaste conduct, he lives the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice. This is his morality.

"Having abandoned false speech, he abstains from false speech; he speaks the truth, is devoted to truth, reliable, trustworthy, not a deceiver of the world. This is his morality.

"Having abandoned divisive speech, he abstains from divisive speech; he does not repeat elsewhere what he has heard here to divide these people; nor does he repeat here what he has heard elsewhere to divide those people. Thus he is one who reunites those who are divided, a promoter of those who are united, rejoicing in concord, delighting in concord, taking delight in concord, he is a speaker of words that create concord. This is his morality.

"Having abandoned harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing and agreeable to many people. This is his morality.

"Having abandoned idle chatter, he abstains from idle chatter; he speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching and the discipline; he speaks words worth treasuring, timely, reasonable, well-defined, connected with the goal. This is his morality.

"He abstains from damaging seed and plant life. Etc. He eats only one meal a day, abstaining from eating at night and from food at improper times. He abstains from watching dancing, singing, music and shows. He abstains from wearing garlands, using perfumes, cosmetics, ornaments and decorations. He abstains from high and luxurious beds. He abstains from accepting gold and silver. He abstains from accepting raw grain. He abstains from accepting raw meat. He abstains from accepting women and girls. He abstains from accepting male and female slaves. He abstains from accepting goats and sheep. He abstains from accepting fowl and swine. He abstains from accepting elephants, cattle, horses and mares. He abstains from accepting fields and land. He abstains from running messages and errands. He abstains from buying and selling. He abstains from using false weights, false metals, and false measures. He abstains from cheating, deceiving, fraud and crooked dealings. He abstains from cutting, killing, imprisoning, highway robbery, plunder and violence. This is his morality.

The Basic Part on Morality is concluded.

The Middle Part on Morality

195. 'While some ascetics and brahmins, while living on food offered by the faithful, engage in damaging seed and plant life such as these: That is: root-propagated seeds, stem-propagated seeds, joint-propagated seeds, cutting-propagated seeds, and seed-propagated seeds as the fifth; he abstains from such damaging of seed and plant life. This is his morality.

196. "While some ascetics and brahmins, while living on food offered by the faithful, engage in storing up goods for consumption such as these: That is: storing up food, storing up drink, storing up clothes, storing up vehicles, storing up beds, storing up perfumes, storing up material things - he abstains from such storing up of goods for consumption. This is his morality.

197. 'While some ascetics and brahmins, while living on food offered by the faithful, engage in watching shows such as these: That is: dancing, singing, music, plays, story-telling, hand-clapping, cymbals, drums, magic shows, acrobatic shows, bamboo-pole climbing, washing of an elephant, elephant fights, horse fights, buffalo fights, bull fights, goat fights, ram fights, cock fights, quail fights, stick fights, fist fights, wrestling matches, military parades, battle arrays, and troop reviews - he abstains from watching such shows. This is his morality.

198. While some ascetics and brahmins, while living on food offered by the faithful, engage in games and recreations such as these: That is: eight-row chess, ten-row chess, chess in the air, hopscotch, spillikins, dice games, stick games, drawing straws, games with dice, leaf-tubes, toy ploughs, somersaults, toy windmills, toy measures, toy chariots, toy bows, guessing letters, guessing thoughts, mimicking deformities - he abstains from such games and recreations. This is his morality.

199. 'While some ascetics and brahmins, while living on food offered by the faithful, engage in using high and luxurious beds such as these: That is: large couches, divans, woollen covers with long fleece, multicoloured spreads, white spreads, embroidered coverlets, quilts stuffed with cotton wool, spreads decorated with animal figures, rugs with fur on both sides, rugs with fur on one side, gem-studded coverlets, silk

coverlets, grand carpets, elephant rugs, horse rugs, chariot rugs, spreads of antelope skins, spreads of kadali-deer hide, couches with awnings, couches with red cushions at both ends - he abstains from using such high and luxurious beds. This is his morality.

200. 'While some ascetics and brahmins, while living on food offered by the faithful, engage in adorning and beautifying themselves such as these: That is: rubbing, massaging, bathing, kneading, using mirrors, eye-ointments, garlands, scents, cosmetics, face-powders, face-creams, bracelets, head-bands, decorated walking sticks, ornamental containers, swords, sunshades, decorated sandals, turbans, gems, yak-tail fans, long-fringed white robes - he abstains from such adorning and beautifying. This is his morality.

201. 'While some ascetics and brahmins, while living on food offered by the faithful, engage in pointless talk such as these. That is: talk about kings, talk about thieves, talk about ministers, talk about armies, talk about perils, talk about battles, talk about food, talk about drink, talk about clothes, talk about beds, talk about garlands, talk about odours, talk about relatives, talk about vehicles, talk about villages, talk about towns, talk about cities, talk about countries, talk about women, talk about heroes, talk about streets, talk about wells, talk about the dead, talk about diversity, speculations about the world, speculations about the sea, talk about existence and non-existence - he abstains from such pointless talk. This is his morality.

202. While some ascetics and brahmins, while living on food offered by the faithful, engage in argumentative talk such as these. That is: 'You do not understand this Teaching and discipline, I understand this Teaching and discipline. How could you understand this Teaching and discipline? You are practising wrongly, I am practising rightly. What I say is consistent, what you say is inconsistent. What should have been said first you said last, what should have been said last you said first. What you have thought out for so long has been turned inside out. Your doctrine has been refuted, you are proven wrong. Go and free yourself from your doctrine, or disentangle yourself if you can' - he abstains from such argumentative talk. This is his morality.

203. 'While some ascetics and brahmins, while living on food offered by the faithful, engage in running messages and errands such as these: That is: for kings, royal ministers, nobles, brahmins, householders, and princes - saying "Go here, go there, take this, bring that from there" - he abstains from such running of messages and errands. This is his morality.

204. "While some honourable ascetics and brahmins, while living on food offered by the faithful, are fraudulent, deceitful, fortune-telling, and dishonest, seeking to gain profit from profit. He abstains from such fraudulent and deceitful practices. This is his morality."

The Middle Part on Morality is concluded.

The Greater Part on Morality

205. While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these: That is: reading marks on limbs, reading omens and signs, interpreting celestial events,

interpreting dreams, reading marks on the body, reading marks on cloth gnawed by mice, offering fire oblations, offering oblations from a ladle, offering oblations of husks, rice powder, rice grains, ghee, and oil, offering oblations from the mouth, offering blood sacrifices, palmistry, geomancy, knowledge of protective charms, knowledge of appeasing spirits, exorcism, earth magic, snake charming, poison craft, scorpion craft, rat craft, bird craft, crow craft, foretelling life span, chanting protective spells, interpreting animal calls - he abstains from such base arts and wrong livelihood. This is his morality.

206. While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these: That is: reading marks on gems, reading marks on cloth, reading marks on sticks, reading marks on knives, reading marks on swords, reading marks on arrows, reading marks on bows, reading marks on weapons, reading marks on women, reading marks on men, reading marks on boys, reading marks on girls, reading marks on male slaves, reading marks on female slaves, reading marks on elephants, reading marks on horses, reading marks on buffaloes, reading marks on bulls, reading marks on cattle, reading marks on goats, reading marks on rams, reading marks on fowl, reading marks on quail, reading marks on lizards, reading marks on earrings, reading marks on tortoises, reading marks on deer - he abstains from such base arts and wrong livelihood. This is his morality.

207. While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these: That is: "There will be a march forth of the king", "There will not be a march forth of the king", "There will be an advance of our king", "There will be a retreat of the foreign kings", "There will be an advance of the foreign kings", "There will be a retreat of our king", "There will be victory for our king", "There will be defeat for the foreign kings", "There will be victory for the foreign kings", "There will be defeat for our king", "Thus there will be victory for this one", "There will be defeat for that one" - he abstains from such base arts and wrong livelihood. This is his morality.

208. While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these: That is: "There will be an eclipse of the moon, there will be an eclipse of the sun, there will be an eclipse of a constellation, the moon and sun will go on their proper courses, the moon and sun will go on improper courses, the constellations will go on their proper courses, the constellations will go on improper courses, there will be a falling of meteors, there will be a blazing of the directions, there will be an earthquake, there will be thunder from a clear sky, there will be a rising and setting, a darkening and brightening of the moon, sun, and constellations, such will be the result of the moon's eclipse, such will be the result of the sun's eclipse, such will be the result of a constellation's eclipse, such will be the result of the moon and sun going on their proper courses, such will be the result of the moon and sun going on improper courses, such will be the result of the constellations going on their proper courses, such will be the result of the constellations going on improper courses, such will be the result of the falling of meteors, such will be the result of the blazing of the directions, such will be the result of an earthquake, such will be the result of thunder

from a clear sky, such will be the result of the rising and setting, darkening and brightening of the moon, sun, and constellations" - he abstains from such base arts and wrong livelihood. This is his morality.

209. While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these: That is: "There will be good rainfall, there will be poor rainfall, there will be plenty, there will be famine, there will be security, there will be peril, there will be disease, there will be health", counting, accounting, calculation, composing poetry, philosophising - he abstains from such base arts and wrong livelihood. This is his morality.

210. While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these: That is: arranging marriages, arranging divorces, bringing together, breaking apart, collecting debts, lending money on interest, making lucky, making unlucky, causing miscarriage, paralysing the tongue, locking the jaws, casting spells on hands, casting spells on jaws, casting spells on ears, consulting a mirror, consulting young girls, consulting deities, sun-worship, great-being-worship, breathing fire, invoking the goddess of fortune - he abstains from such base arts and wrong livelihood. This is his morality.

211. While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these: That is: pacification rites, vow-fulfilling rites, spirit rites, earth magic, rain-making, drought-making, building consecration, ritual bathing, ceremonial washing, fire oblations, administering emetics, administering purgatives, administering expectorants, administering enemas, administering head treatments, preparing ear-oils, making eye-drops, administering nose treatments, applying collyrium, counter-applying collyrium, eye surgery, surgery, pediatrics, administering root medicines, binding on medicinal herbs - he abstains from such base arts and wrong livelihood. This is his morality.

212. "That monk, great king, thus accomplished in morality, sees no fear from any quarter, that is to say, from moral restraint. Just as, great king, a king of the warrior caste, anointed on the head, having destroyed his enemies, sees no fear from any quarter, that is to say, from adversaries; even so, great king, a monk thus accomplished in morality sees no fear from any quarter, that is to say, from moral restraint. He, endowed with this noble aggregate of morality, experiences internally a blameless happiness. Thus, great king, a monk is accomplished in morality.

The Greater Part on Morality is concluded.

Restraint of the Faculties

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

touched a tangible object with the body... etc... Having cognised a mental object with the mind, he is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the mind faculty, he commits to restraint of the mind faculty. He, endowed with this noble restraint of the faculties, experiences internally an untainted happiness. Thus, great king, a monk is one with guarded doors in the sense faculties.

Mindfulness and Full Awareness

214. "And how, great king, is a monk endowed with mindfulness and full awareness? Here, great king, a monk acts with full awareness when going forward and returning, acts with full awareness when looking ahead and looking aside, acts with full awareness when bending and stretching, acts with full awareness when wearing the double robe, bowl and robes, acts with full awareness when eating, drinking, chewing and tasting, acts with full awareness when defecating and urinating, acts with full awareness when walking, standing, sitting, sleeping, waking, speaking and remaining silent. Thus, great king, a monk is endowed with mindfulness and full awareness.

Contentment

215. "And how, great king, is a monk content? Here, great king, a monk is content with a robe for tending the body, with almsfood for tending the belly. Wherever he goes, he goes having taken only these with him. Just as, great king, a winged bird, wherever it flies, flies with its wings as its only burden. Even so, great king, a monk is content with a robe for tending the body, with almsfood for tending the belly. Wherever he goes, he goes having taken only these with him. Thus, great king, a monk is content.

Abandoning of the Hindrances

216. "He, endowed with this noble aggregate of morality, endowed with this noble restraint of the faculties, endowed with this noble mindfulness and full awareness, endowed with this noble contentment, resorts to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a mountain cave, a cemetery, a deep forest, an open space, a heap of straw. He, after the meal, having returned from his alms round, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him.

217. He, having abandoned covetousness in the world, dwells with a mind free from covetousness; he purifies the mind of covetousness. Having abandoned anger and malice, he dwells with a mind free from ill-will, compassionate for the welfare of all living beings; he purifies the mind of anger and malice. Having abandoned sloth and torpor, he dwells free from sloth and torpor, perceiving light, mindful and fully aware; he purifies the mind of sloth and torpor. Having abandoned restlessness and remorse, he dwells unagitated, with a mind internally calmed; he purifies the mind of restlessness and remorse. Having abandoned sceptical doubt, he dwells as one who has crossed over doubt, without uncertainty regarding wholesome mental states; he purifies the mind of sceptical doubt.

218. "Just as, great king, a man having taken a loan might engage in business activities. Those business activities of his might succeed. He might put an end to

whatever former principal debts there were, and there might be something left over for the maintenance of his wife. He would think thus - 'I formerly having taken a loan engaged in business activities. Those business activities of mine succeeded. I put an end to whatever former principal debts there were, and there is something left over for the maintenance of my wife.' On that account he would obtain gladness, he would attain pleasure.

219. "Just as, great king, a man might be sick, afflicted, severely ill; and food would not be agreeable to him, and there would be no strength in his body. At a later time he might be freed from that illness; and food would be agreeable to him, and there would be strength in his body. He would think thus - 'I was formerly sick, afflicted, severely ill; and food was not agreeable to me, and there was no strength in my body. Now I am freed from that illness; and food is agreeable to me, and there is strength in my body.' On that account he would obtain gladness, he would attain pleasure.

220. "Just as, great king, a man might be bound in a prison. At a later time he might be freed from that prison safely and without fear, and there would be no loss of his wealth. He would think thus - 'I was formerly bound in a prison, now I am freed from that prison safely and without fear. And there is no loss of my wealth.' On that account he would obtain gladness, he would attain pleasure.

221. "Just as, great king, a man might be a slave, not self-dependent, dependent on others, not able to go where he wishes. At a later time he might be freed from that slavery, self-dependent, not dependent on others, a freeman, able to go where he wishes. He would think thus - 'I was formerly a slave, not self-dependent, dependent on others, not able to go where I wished. Now I am freed from that slavery, self-dependent, not dependent on others, a freeman, able to go where I wish.' On that account he would obtain gladness, he would attain pleasure.

222. "Just as, great king, a man with wealth and possessions might proceed along a highway through a wilderness where there is famine and peril. At a later time he might cross over that wilderness safely, and reach the edge of a village, secure and without peril. He would think thus - 'I formerly with wealth and possessions proceeded along a highway through a wilderness where there is famine and peril. Now I have crossed over that wilderness safely, and have reached the edge of a village, secure and without peril.' On that account he would obtain gladness, he would attain pleasure.

223. "Even so, great king, a monk regards these five hindrances not abandoned within himself just as a debt, just as an illness, just as a prison, just as slavery, just as a highway through a wilderness.

224. "Just as, great king, just as freedom from debt, just as health, just as release from bondage, just as freedom, just as a place of security; even so, great king, a monk regards these five hindrances as abandoned within himself.

225. "When he regards these five hindrances as abandoned within himself, gladness arises; in one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated.

First Meditative Absorption

226. 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. He drenches, steeps, fills, and pervades this very body with the rapture and happiness born of seclusion, so that there is no part of his entire body unpervaded by the rapture and happiness born of seclusion.

227. "Just as, great king, a skilled bathman or his apprentice, having scattered bath powder in a bronze dish, might knead it by sprinkling it again and again with water, so that the ball of bath powder is permeated with moisture, pervaded by moisture, pervaded within and without by moisture, yet does not drip; even so, great king, a monk drenches, steeps, fills, and pervades this very body with the rapture and happiness born of seclusion, so that there is no part of his entire body unpervaded by the rapture and happiness born of seclusion. This too, great king, is a fruit of asceticism visible here and now, more brilliant and more sublime than the previous fruits of asceticism visible here and now.

Second Meditative Absorption

228. "Furthermore, great king, 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. He drenches, steeps, fills, and pervades this very body with the rapture and happiness born of concentration, so that there is no part of his entire body unpervaded by the rapture and happiness born of concentration.

229. "Just as, great king, there might be a deep lake with a spring, having no inlet for water from the eastern direction, no inlet for water from the southern direction, no inlet for water from the western direction, no inlet for water from the northern direction, and the rain god would not send down proper showers from time to time. Then cool streams of water, having sprung up from that very lake, would drench, steep, fill, and pervade that very lake with cool water, so that there would be no part of the entire lake unpervaded by cool water. Even so, great king, a monk drenches, steeps, fills, and pervades this very body with the rapture and happiness born of concentration, so that there is no part of his entire body unpervaded by the rapture and happiness born of concentration. This too, great king, is a fruit of asceticism visible here and now, more brilliant and more sublime than the previous fruits of asceticism visible here and now.

Third Meditative Absorption

230. "Furthermore, great king, 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' - having attained the third meditative absorption, he dwells in it. He drenches, steeps, fills, and pervades this very body with happiness free from rapture, so that there is no part of his entire body unpervaded by happiness free from rapture.

231. "Just as, great king, in a pond of water lilies, or a pond of lotuses, or a pond of white lotuses, some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, do not rise above the water, and are nourished while submerged within, and they, from their tips to their roots, are drenched, steeped, filled, and pervaded with cool water, so that there is no part of the entire water lilies, or lotuses, or white lotuses unpervaded by cool water; even so, great king, a monk drenches, steeps, fills, and pervades this very body with happiness free from rapture, so that there is no part of his entire body unpervaded by happiness free from rapture. This too, great king, is a fruit of asceticism visible here and now, more brilliant and more sublime than the previous fruits of asceticism visible here and now.

Fourth Meditative Absorption

232. "Furthermore, great king, 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. He sits having pervaded this very body with a pure and bright mind, so that there is nothing of his entire body unpervaded by the pure and bright mind.

233. "Just as, great king, a man having wrapped himself up to the head with a white cloth might be seated, so that there would be no part of his entire body untouched by the white cloth; even so, great king, a monk sits having pervaded this very body with a pure and bright mind, so that there is nothing of his entire body unpervaded by the pure and bright mind. This too, great king, is a fruit of asceticism visible here and now, more brilliant and more sublime than the previous fruits of asceticism visible here and now.

Insight Knowledge

234. "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 knowledge and vision. He thus understands: 'This body of mine is material, made of the four great elements, originating from mother and father, built up from cooked rice and food made with flour, subject to impermanence, to rubbing, massaging, breaking up and destruction; and yet my consciousness is attached here, bound here.'

235. "Just as, great king, a lapis lazuli gem, beautiful, of pure origin, octagonal, well polished, clear, bright, undisturbed, accomplished in every respect. Through it there might be strung a thread, blue or yellow or red or white or pale yellow. A man with eyes, having placed it in his hand, might review it: 'This lapis lazuli gem is beautiful, of pure origin, octagonal, well polished, clear, bright, undisturbed, accomplished in every respect; through it there is strung a thread, blue or yellow or red or white or pale yellow.' Even so, great king, when the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, the monk directs and inclines the mind towards knowledge and vision. He thus understands: 'This body of mine is material, made of the four great elements, originating from mother and father, built up from cooked rice and food made with flour, subject to impermanence, to rubbing, massaging, breaking up and destruction; and yet my consciousness is attached here, bound here.' This too, great

king, is a fruit of asceticism visible here and now, more brilliant and more sublime than the previous fruits of asceticism visible here and now.

Knowledge of Mind-Made Supernormal Power

236. "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 creation of a mind-made body. He creates from this body another body, material, mind-made, complete with all limbs and faculties.

237. "Just as, great king, a man might draw out a reed from its sheath. He would think thus - 'This is the sheath, this is the reed; the sheath is one thing, the reed is another; yet the reed has been drawn out from the sheath.' Or else, great king, just as a man might draw out a sword from its scabbard. He would think thus - 'This is the sword, this is the scabbard; the sword is one thing, the scabbard is another; yet the sword has been drawn out from the scabbard.' Or else, great king, just as a man might pull out a snake from its slough. He would think thus - 'This is the snake, this is the slough. The snake is one thing, the slough is another; yet the snake has been pulled out from the slough.' Even so, great king, when the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, the monk directs and inclines the mind towards the creation of a mind-made body. He creates from this body another body, material, mind-made, complete with all limbs and faculties. This too, great king, is a fruit of asceticism visible here and now, more brilliant and more sublime than the previous fruits of asceticism visible here and now.

Knowledge of Various Kinds of Supernormal Power

238. "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 various kinds of supernormal power. He experiences the various kinds of supernormal power - having been one, he becomes many; having been many, he becomes one; he appears and vanishes; he goes unhindered through walls, through ramparts, through mountains, just as through space. He dives in and out of the earth just as in water. He goes on water without breaking it just as on earth. He travels cross-legged through space just as a winged bird. He fondles and strokes with his hand even the moon and sun, so mighty and powerful. He exercises mastery with his body even as far as the Brahma world.

239. "Just as, great king, a skilled potter or his apprentice, with well-prepared clay, whatever kind of vessel he might wish for, that very thing he would make and produce. Or else, great king, just as a skilled ivory-worker or his apprentice, with well-prepared ivory, whatever kind of ivory article he might wish for, that very thing he would make and produce. Or else, great king, just as a skilled goldsmith or his apprentice, with well-prepared gold, whatever kind of gold article he might wish for, that very thing he would make and produce. Even so, great king, when the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, the monk directs and inclines the mind towards the various kinds of supernormal power. He experiences the various kinds of supernormal power - having been one, he becomes many; having been many, he

becomes one; he appears and vanishes; he goes unhindered through walls, through ramparts, through mountains, just as through space. He dives in and out of the earth just as in water. He goes on water without breaking it just as on earth. He travels cross-legged through space just as a winged bird. He fondles and strokes with his hand even the moon and sun, so mighty and powerful. He exercises mastery with his body even as far as the Brahma world. This too, great king, is a fruit of asceticism visible here and now, more brilliant and more sublime than the previous fruits of asceticism visible here and now.

Knowledge of the Divine Ear

240. "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 divine ear element. With the divine ear element, purified and surpassing the human, he hears both sounds, divine and human, whether far or near.

241. "Just as, great king, a man travelling on a highway. He might hear the sound of a drum, the sound of a small drum, and the sound of a conch, small drum, and kettledrum. He would think thus - 'This is the sound of a drum', 'this is the sound of a small drum', 'this is the sound of a conch, small drum, and kettledrum'. Even so, great king, when the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, the monk directs and inclines the mind towards the divine ear element. With the divine ear element, purified and surpassing the human, he hears both sounds, divine and human, whether far or near. This too, great king, is a fruit of asceticism visible here and now, more brilliant and more sublime than the previous fruits of asceticism visible here and now.

Knowledge of Others' Mental States

242. "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 knowledge of others' mental states. He understands the minds of other beings, of other persons, having encompassed them with his own mind - he understands a mind with lust as 'a mind with lust', he understands a mind without lust as 'a mind without lust', he understands a mind with hate as 'a mind with hate', he understands a mind without hate as 'a mind without hate', he understands a mind with delusion as 'a mind with delusion', he understands a mind without delusion as 'a mind without delusion', he understands a contracted mind as 'a contracted mind', he understands a distracted mind as 'a distracted mind', he understands an exalted mind as 'an exalted mind', he understands a not exalted mind as 'a not exalted mind', he understands a surpassed mind as 'a surpassed mind', he understands an unsurpassed mind as 'an unsurpassed mind', he understands a concentrated mind as 'a concentrated mind', he understands an unconcentrated mind as 'an unconcentrated mind', he understands a liberated mind as 'a liberated mind', he understands an unliberated mind as 'an unliberated mind'.

243. "Just as, great king, a woman or a man, young, youthful, desirous of adornment, reviewing one's own facial reflection in a pure, bright mirror or in a clear bowl of water, would know if there is a mole as 'there is a mole', or would know if

there is no mole as 'there is no mole'; even so, great king, when the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, the monk directs and inclines the mind towards knowledge of others' mental states. He understands the minds of other beings, of other persons, having encompassed them with his own mind - he understands a mind with lust as 'a mind with lust', he understands a mind without lust as 'a mind without lust', he understands a mind with hate as 'a mind with hate', he understands a mind without hate as 'a mind without hate', he understands a mind with delusion as 'a mind with delusion', he understands a mind without delusion as 'a mind without delusion', he understands a contracted mind as 'a contracted mind', he understands a distracted mind as 'a distracted mind', he understands an exalted mind as 'an exalted mind', he understands a not exalted mind as 'a not exalted mind', he understands a surpassed mind as 'a surpassed mind', he understands an unsurpassed mind as 'an unsurpassed mind', he understands a concentrated mind as 'a concentrated mind', he understands an unconcentrated mind as 'an unconcentrated mind', he understands a liberated mind as 'a liberated mind', he understands an unliberated mind as 'an unliberated mind'. This too, great king, is a fruit of asceticism visible here and now, more brilliant and more sublime than the previous fruits of asceticism visible here and now.

Knowledge of Recollecting Past Lives

244. "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 recollecting past lives. He recollects manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion: 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there; There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives.

245. "Just as, great king, a man might go from his own village to another village, and from that village might go to another village. He might return from that village to his own village. He would think thus - 'I went from my own village to that village; there too I stood thus, sat thus, spoke thus, remained silent thus; from that village I went to that village; there too I stood thus, sat thus, spoke thus, remained silent thus; I have returned from that village to my own village.' Even so, great king, when the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, the monk directs and inclines the mind towards the knowledge of recollecting past lives. He recollects manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and

expansion: 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there; there too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives. This too, great king, is a fruit of asceticism visible here and now, more brilliant and more sublime than the previous fruits of asceticism visible here and now.

Knowledge of the Divine Eye

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

247. "Just as, great king, there might be a mansion at a crossroads. There a man with eyes, standing, might see people entering a house, leaving, walking along the road, or seated at the crossroads. He would think thus - 'These people are entering a house, these are leaving, these are walking along the road, these are seated at the crossroads.' Even so, great king, a monk, when the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, directs and inclines the mind towards the knowledge of the passing away and rebirth of beings. With the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions: 'These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views, upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views. Upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world.' Thus with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly,

fortunate and unfortunate; he understands beings according to their actions. This too, great king, is a fruit of asceticism visible here and now, more brilliant and more sublime than the previous fruits of asceticism visible here and now.

Knowledge of the Elimination of Mental Corruptions

248. "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 was to be done has been done, there is no more of this state of being.'

249. "Just as, great king, there might be a lake on a mountain top, clear, bright, and undisturbed. There a man with eyes, standing on the bank, might see oysters and shells, gravel and pebbles, and shoals of fish moving about or remaining still. He would think thus - 'This lake is clear, bright, and undisturbed. Here are these oysters and shells, gravel and pebbles, and shoals of fish moving about or remaining still.' Even so, great king, when the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, the monk 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 was to be done has been done, there is no more of this state of being.' This, great king, is a fruit of asceticism visible here and now, more brilliant and more sublime than the previous fruits of asceticism visible here and now. And, great king, there is no other fruit of asceticism visible here and now higher or more sublime than this fruit of asceticism visible here and now."

Ajātasattu's Declaration of Lay Followership

250. When this was said, King Ajātasattu Vedehiputta of Magadha said this to the Blessed One: "Excellent, venerable sir, excellent, venerable sir. Just as, venerable sir, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness so that those with eyes might see forms; just so, venerable sir, the Teaching has been made clear by the Blessed One in many ways. I, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life. A transgression overcame me, venerable sir, as one who was foolish, as one who was confused, as one who was unwholesome, in that I deprived my father, a righteous king of righteousness, of life for the sake of sovereignty. May the Blessed One accept my transgression as a transgression for the sake of restraint in the future."

251. "Truly, great king, a transgression overcame you as one who was foolish, as one who was confused, as one who was unwholesome, in that you deprived your father, a righteous king of righteousness, of life. But since you, great king, having seen the transgression as a transgression, make amends according to the Teaching, we accept it from you. For this is growth, great king, 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."

252. When this was said, King Ajātasattu Vedehiputta of Magadha said this to the Blessed One: "Well then, venerable sir, we will now go. We have much to do, we have many duties." "Now do as you think fit, great king." Then King Ajātasattu Vedehiputta of Magadha, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed.

253. Then the Blessed One, not long after King Ajātasattu Vedehiputta of Magadha had departed, addressed the monks: "Monks, this king is ruined. Monks, this king is destroyed. If, monks, this king had not deprived his father, a righteous king of righteousness, of life, then in this very seat the stainless, spotless eye of the teaching would have arisen in him." This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

The Discourse on the Fruit of Asceticism is concluded as second.



ABOUT THIS TRANSLATION

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

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