

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)

3. The Final Fifty Discourses (3. Uparipaṇṇāsapāḷi)

3. The Chapter on Emptiness (3. Suññatavaggo)

[MN 121-130, PTS 3.104-3.187]



PaliVerse

2. The Collection of the Middle Length Discourses

3. The Final Fifty Discourses

3. The Chapter on Emptiness

1. The Shorter Discourse on Emptiness

176. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in the Eastern Park, in Migāramātā's mansion. Then the Venerable Ānanda, in the afternoon, 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 Ānanda said this to the Blessed One - "On one occasion, venerable sir, the Blessed One was dwelling among the Sakyans at Nagaraka, a market town of the Sakyans. There, venerable sir, I heard from the Blessed One face to face, I received face to face - 'I, Ānanda, now frequently dwell in the abiding in emptiness.' Was this, venerable sir, well heard by me, rightly grasped, well attended to, well considered?" "Truly this was, Ānanda, well heard by you, rightly grasped, well attended to, well considered. Both formerly, Ānanda, and now too I frequently dwell in the abiding in emptiness. Just as, Ānanda, this Migāramātā's mansion is empty of elephants, cattle, horses, and mares, empty of gold and silver, empty of the assembly of women and men, and there is only this non-emptiness, namely - the unity dependent on the Community of monks; just so, Ānanda, a monk, not attending to the perception of village, not attending to the perception of people, attends to the unity dependent on the perception of forest. His mind springs forward into the perception of forest, becomes clear, becomes settled, becomes resolved. He thus understands: 'Whatever disturbances there would be dependent on the perception of village, those are not present here; whatever disturbances there would be dependent on the perception of people, those are not present here; and there is only this measure of disturbance, namely - the unity dependent on the perception of forest.' He understands: 'This field of perception is empty of the perception of village'; he understands: 'This field of perception is empty of the perception of people'; 'and there is only this non-emptiness, namely - the unity dependent on the perception of forest.' Thus whatever is not there, he regards that as empty of it; but whatever remains there, he understands: 'This being present, this exists.' Thus, Ānanda, this is for him the entry into emptiness that is in conformity with the truth, undistorted, and pure.

177. "Furthermore, Ānanda, a monk, not attending to the perception of people, not attending to the perception of forest, attends to the unity dependent on the perception of earth. His mind springs forward into the perception of earth, becomes clear, becomes settled, becomes resolved. Just as, Ānanda, a bull's hide fully stretched out with a hundred stakes is free from wrinkles; just so, Ānanda, a monk, not attending to whatever on this earth is uphill and downhill, river fastnesses, places of stumps and thorns, mountain unevenness - all that - attends to the unity dependent on the perception of earth. His mind springs forward into the perception of

earth, becomes clear, becomes settled, becomes resolved. He thus understands: 'Whatever disturbances there would be dependent on the perception of people, those are not present here; whatever disturbances there would be dependent on the perception of forest, those are not present here; and there is only this measure of disturbance, namely - the unity dependent on the perception of earth.' He understands: 'This field of perception is empty of the perception of people'; he understands: 'This field of perception is empty of the perception of forest'; 'and there is only this non-emptiness, namely - the unity dependent on the perception of earth.' Thus whatever is not there, he regards that as empty of it; but whatever remains there, he understands: 'This being present, this exists.' Thus, Ānanda, this is for him the entry into emptiness that is in conformity with the truth, undistorted, and pure.

178. "Furthermore, Ānanda, a monk, not attending to the perception of forest, not attending to the perception of earth, attends to the unity dependent on the perception of the plane of infinite space. His mind springs forward into the perception of the plane of infinite space, becomes clear, becomes settled, becomes resolved. He thus understands: 'Whatever disturbances there would be dependent on the perception of forest, those are not present here; whatever disturbances there would be dependent on the perception of earth, those are not present here; and there is only this measure of disturbance, namely - the unity dependent on the perception of the plane of infinite space.' He understands: 'This field of perception is empty of the perception of forest'; he understands: 'This field of perception is empty of the perception of earth'; 'and there is only this non-emptiness, namely - the unity dependent on the perception of the plane of infinite space.' Thus whatever is not there, he regards that as empty of it; but whatever remains there, he understands: 'This being present, this exists.' Thus, Ānanda, this is for him the entry into emptiness that is in conformity with the truth, undistorted, and pure.

179. "Furthermore, Ānanda, a monk, not attending to the perception of earth, not attending to the perception of the plane of infinite space, attends to the unity dependent on the perception of the plane of infinite consciousness. His mind springs forward into the perception of the plane of infinite consciousness, becomes clear, becomes settled, becomes resolved. He thus understands: 'Whatever disturbances there would be dependent on the perception of earth, those are not present here; whatever disturbances there would be dependent on the perception of the plane of infinite space, those are not present here; and there is only this measure of disturbance, namely - the unity dependent on the perception of the plane of infinite consciousness.' He understands: 'This field of perception is empty of the perception of earth'; he understands: 'This field of perception is empty of the perception of the plane of infinite space'; 'and there is only this non-emptiness, namely - the unity dependent on the perception of the plane of infinite consciousness.' Thus whatever is not there, he regards that as empty of it; but whatever remains there, he understands: 'This being present, this exists.' Thus, Ānanda, this is for him the entry into emptiness that is in conformity with the truth, undistorted, and pure.

180. "Furthermore, Ānanda, a monk, not attending to the perception of the plane of infinite space, not attending to the perception of the plane of infinite consciousness, attends to the unity dependent on the perception of the plane of nothingness. His mind springs forward into the perception of the plane of nothingness, becomes clear,

becomes settled, becomes resolved. He thus understands: 'Whatever disturbances there would be dependent on the perception of the plane of infinite space, those are not present here; whatever disturbances there would be dependent on the perception of the plane of infinite consciousness, those are not present here; and there is only this measure of disturbance, namely - the unity dependent on the perception of the plane of nothingness.' He understands: 'This field of perception is empty of the perception of the plane of infinite space'; he understands: 'This field of perception is empty of the perception of the plane of infinite consciousness'; 'and there is only this non-emptiness, namely - the unity dependent on the perception of the plane of nothingness.' Thus whatever is not there, he regards that as empty of it; but whatever remains there, he understands: 'This being present, this exists.' Thus, Ānanda, this is for him the entry into emptiness that is in conformity with the truth, undistorted, and pure.

181. "Furthermore, Ānanda, a monk, not attending to the perception of the plane of infinite consciousness, not attending to the perception of the plane of nothingness, attends to the unity dependent on the perception of the plane of neither-perception-nor-non-perception. His mind springs forward into the perception of the plane of neither-perception-nor-non-perception, becomes clear, becomes settled, becomes resolved. He thus understands: 'Whatever disturbances there would be dependent on the perception of the plane of infinite consciousness, those are not present here; whatever disturbances there would be dependent on the perception of the plane of nothingness, those are not present here; and there is only this measure of disturbance, namely - the unity dependent on the perception of the plane of neither-perception-nor-non-perception.' He understands: 'This field of perception is empty of the perception of the plane of infinite consciousness'; he understands: 'This field of perception is empty of the perception of the plane of nothingness'; 'and there is only this non-emptiness, namely - the unity dependent on the perception of the plane of neither-perception-nor-non-perception.' Thus whatever is not there, he regards that as empty of it; but whatever remains there, he understands: 'This being present, this exists.' Thus, Ānanda, this is for him the entry into emptiness that is in conformity with the truth, undistorted, and pure.

182. "Furthermore, Ānanda, a monk, not attending to the perception of the plane of nothingness, not attending to the perception of the plane of neither-perception-nor-non-perception, attends to the unity dependent on the signless concentration of mind. His mind springs forward into the signless concentration of mind, becomes clear, becomes settled, becomes resolved. He thus understands: 'Whatever disturbances there would be dependent on the perception of the plane of nothingness, those are not present here; whatever disturbances there would be dependent on the perception of the plane of neither-perception-nor-non-perception, those are not present here; and there is only this measure of disturbance, namely - dependent on this very body having six sense bases, conditioned by life.' He understands: 'This field of perception is empty of the perception of the plane of nothingness'; he understands: 'This field of perception is empty of the perception of the plane of neither-perception-nor-non-perception'; 'and there is only this non-emptiness, namely - dependent on this very body having six sense bases, conditioned by life.' Thus whatever is not there, he regards that as empty of it; but whatever

remains there, he understands: 'This being present, this exists.' Thus, Ānanda, this is for him the entry into emptiness that is in conformity with the truth, undistorted, and pure.

183. "Furthermore, Ānanda, a monk, not attending to the perception of the plane of nothingness, not attending to the perception of the plane of neither-perception-nor-non-perception, attends to the unity dependent on the signless concentration of mind. His mind springs forward into the signless concentration of mind, becomes clear, becomes settled, becomes resolved. He thus understands: 'This signless concentration of mind too is conditioned, fashioned by volition.' 'But whatever is conditioned, fashioned by volition, that is impermanent, having the nature of cessation,' he understands. 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.' He thus understands: 'Whatever disturbances there would be dependent on the mental corruption of sensuality, those are not present here; whatever disturbances there would be dependent on the mental corruption of existence, those are not present here; whatever disturbances there would be dependent on the mental corruption of ignorance, those are not present here; and there is only this measure of disturbance, namely - dependent on this very body having six sense bases, conditioned by life.' He understands: 'This field of perception is empty of the mental corruption of sensuality'; he understands: 'This field of perception is empty of the mental corruption of existence'; he understands: 'This field of perception is empty of the mental corruption of ignorance'; 'and there is only this non-emptiness, namely - dependent on this very body having six sense bases, conditioned by life.' Thus whatever is not there, he regards that as empty of it; but whatever remains there, he understands: 'This being present, this exists.' Thus, Ānanda, this is for him the entry into emptiness that is in conformity with the truth, undistorted, pure, and supremely unsurpassed.

184. "Whatever, Ānanda, ascetics or brahmins in the past period of time, having attained, dwelt in pure, supreme, unsurpassed emptiness, all of them, having attained, dwelt in this very pure, supreme, unsurpassed emptiness. And whatever, Ānanda, ascetics or brahmins in the future period of time, having attained, will dwell in pure, supreme, unsurpassed emptiness, all of them, having attained, will dwell in this very pure, supreme, unsurpassed emptiness. And whatever, Ānanda, ascetics or brahmins at present, having attained, dwell in pure, supreme, unsurpassed emptiness, all of them, having attained, dwell in this very pure, supreme, unsurpassed emptiness. Therefore, Ānanda, 'Having attained, we will dwell in pure, supreme, unsurpassed emptiness' - thus indeed, Ānanda, should you train."

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

The Shorter Discourse on Emptiness is concluded as first.

2. The Greater Discourse on Emptiness

185. Thus have I heard - On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Kapilavatthu for almsfood. Having walked for almsfood in Kapilavatthu, after the meal, having returned from his alms round, he approached the dwelling of Kālākhemaka the Sakyan for the day residence. Now at that time many lodgings had been prepared in the dwelling of Kālākhemaka the Sakyan. The Blessed One saw many lodgings prepared in the dwelling of Kālākhemaka the Sakyan. Having seen this, this occurred to the Blessed One: "Many lodgings have indeed been prepared in the dwelling of Kālākhemaka the Sakyan. Do many monks dwell here?"

186. Now at that time the Venerable Ānanda together with several monks was doing robe-making work in the dwelling of Ghaṭṭā the Sakyan. Then the Blessed One, in the evening, having emerged from seclusion, went to the dwelling of Ghaṭṭā the Sakyan; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the Venerable Ānanda - "Many lodgings have indeed been prepared, Ānanda, in the dwelling of Kālākhemaka the Sakyan. Do many monks dwell here?" "Many lodgings, venerable sir, have been prepared in the dwelling of Kālākhemaka the Sakyan. Many monks dwell here. It is the time of robe-making for us, venerable sir."

"Indeed, Ānanda, a monk does not shine who delights in company, who is devoted to company, who is given to delight in company, who delights in a group, who is devoted to a group, who rejoices in a group. Indeed, Ānanda, that a monk who delights in company, who is devoted to company, who is given to delight in company, who delights in a group, who is devoted to a group, who rejoices in a group, will be one who obtains at will, obtains without difficulty, obtains without trouble, that happiness of renunciation, happiness of solitude, happiness of peace, happiness of highest enlightenment - this is impossible. But, Ānanda, whatever monk dwells alone, withdrawn from the group, for that monk this is to be expected - that he will be one who obtains at will, obtains without difficulty, obtains without trouble, that happiness of renunciation, happiness of solitude, happiness of peace, happiness of highest enlightenment - this is possible.

"Indeed, Ānanda, that a monk who delights in company, who is devoted to company, who is given to delight in company, who delights in a group, who is devoted to a group, who rejoices in a group, will enter and dwell in either the temporary, pleasant liberation of mind, or the perpetual, unshakable - this is impossible. But, Ānanda, whatever monk dwells alone, withdrawn from the group, for that monk this is to be expected - that he will enter and dwell in either the temporary, pleasant liberation of mind, or the perpetual, unshakable - this is possible.

"I do not see, Ānanda, even a single form where, for one who is attached to it, for one who delights in it as it is, from the alteration and change of that form, sorrow, lamentation, pain, displeasure, and anguish would not arise.

187. "Now, Ānanda, this abiding has been fully awakened to by the Truth-finder, that is to say - through inattention to all signs, to enter and dwell in internal emptiness. If therein, Ānanda, while the Truth-finder is dwelling with this abiding, there are those who approach - monks, nuns, male lay followers, female lay followers, kings, royal

ministers, sectarians, and disciples of sectarians. Therein, Ānanda, the Truth-finder, with a mind slanting towards seclusion, sloping towards seclusion, inclining towards seclusion, withdrawn, delighting in renunciation, having become completely free from all conditions conducive to mental corruptions, speaks only talk connected with dismissal. Therefore, Ānanda, if a monk should wish - 'May I enter and dwell in internal emptiness,' that monk, Ānanda, should internally steady the mind, settle it, make it one-pointed, and concentrate it.

188. "And how, Ānanda, does a monk internally steady the mind, settle it, make it one-pointed, and concentrate it? Here, Ānanda, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states... etc. having attained the first meditative absorption, he dwells in it... etc. the second meditative absorption... the third meditative absorption... he enters and dwells in the fourth meditative absorption. Thus indeed, Ānanda, a monk internally steadies the mind, settles it, makes it one-pointed, and concentrates it. He attends to internal emptiness. When he attends to internal emptiness, his mind does not spring forward into emptiness, does not become clear, does not become settled, does not become liberated. This being so, Ānanda, the monk thus understands: 'When I attend to internal emptiness, my mind does not spring forward into internal emptiness, does not become clear, does not become settled, does not become liberated.' Thus he is fully aware there. He attends to external emptiness... etc. he attends to internal-external emptiness... etc. he attends to imperturbability. When he attends to imperturbability, his mind does not spring forward into imperturbability, does not become clear, does not become settled, does not become liberated. This being so, Ānanda, the monk thus understands: 'When I attend to imperturbability, my mind does not spring forward into imperturbability, does not become clear, does not become settled, does not become liberated.' Thus he is fully aware there.

"Therefore, Ānanda, that monk should internally steady the mind, settle it, make it one-pointed, and concentrate it on that very same former sign of concentration. He attends to internal emptiness. When he attends to internal emptiness, his mind springs forward into internal emptiness, becomes clear, becomes settled, becomes liberated. This being so, Ānanda, the monk thus understands: 'When I attend to internal emptiness, my mind springs forward into internal emptiness, becomes clear, becomes settled, becomes liberated.' Thus he is fully aware there. He attends to external emptiness... etc. he attends to internal-external emptiness... etc. he attends to imperturbability. When he attends to imperturbability, his mind springs forward into imperturbability, becomes clear, becomes settled, becomes liberated. This being so, Ānanda, the monk thus understands: 'When I attend to imperturbability, my mind springs forward into imperturbability, becomes clear, becomes settled, becomes liberated.' Thus he is fully aware there.

189. "If, Ānanda, for that monk dwelling with this abiding, the mind inclines to walking, he walks - 'Thus as I walk, covetousness and displeasure, evil unwholesome mental states, will not flow in upon me.' Thus he is fully aware there. If, Ānanda, for that monk dwelling with this abiding, the mind inclines to standing, he stands - 'Thus as I stand, covetousness and displeasure, evil unwholesome mental states, will not flow in upon me.' Thus he is fully aware there. If, Ānanda, for that monk dwelling with this abiding, the mind inclines to sitting, he sits down - 'Thus as I sit, covetousness

and displeasure, evil unwholesome mental states, will not flow in upon me.' Thus he is fully aware there. If, Ānanda, for that monk dwelling with this abiding, the mind inclines to lying down, he lies down - 'Thus as I lie down, covetousness and displeasure, evil unwholesome mental states, will not flow in upon me.' Thus he is fully aware there.

"If, Ānanda, for that monk dwelling with this abiding, the mind inclines to talk, he - 'Whatever talk is low, vulgar, belonging to ordinary people, ignoble, not connected with benefit, not leading to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, as follows - talk about kings, talk about thieves, talk about chief ministers, talk about armies, talk about dangers, talk about battles, talk about food, talk about drink, talk about clothes, talk about beds, talk about garlands, talk about perfumes, talk about relatives, talk about vehicles, talk about villages, talk about market towns, talk about cities, talk about countries, talk about women, talk about liquor, talk about streets, talk about wells, talk about the departed, talk about diversity, tales about the world, tales about the sea, talk about becoming and non-becoming, thus or thus - I will not speak such talk.' Thus he is fully aware there. But that which is this talk, Ānanda, that is conducive to effacement, suitable for freeing the mind from hindrances, leading exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, as follows - talk about fewness of wishes, talk about contentment, talk about solitude, talk about aloofness from society, talk about arousal of energy, talk about morality, talk about concentration, talk about wisdom, talk about liberation, talk about knowledge and vision of liberation, thus - 'I will speak such talk.' Thus he is fully aware there.

"If, Ānanda, for that monk dwelling with this abiding, the mind inclines to applied thought, he - 'Whatever applied thoughts are low, vulgar, belonging to ordinary people, ignoble, not connected with benefit, not leading to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, as follows - sensual thought, thought of anger, thought of violence - I will not think such applied thoughts.' Thus he is fully aware there. But whatever applied thoughts, Ānanda, are noble, leading to liberation, that lead one who practises them to the complete elimination of suffering, as follows - thought of renunciation, thought of non-anger, thought of non-violence, thus - 'I will think such applied thoughts.' Thus he is fully aware there.

190. "There are, Ānanda, these five types of sensual pleasure. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... odours cognisable by nose... flavours cognisable by tongue... tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing - these, Ānanda, are the five types of sensual pleasure where a monk should constantly review his own mind: 'Is there any mental activity arising in me regarding one or another of these five types of sensual pleasure, in one or another sense base?' If, Ānanda, a monk reviewing thus understands: 'There is indeed mental activity arising in me regarding one or another of these five types of sensual pleasure, in one or another sense base,' this being so, Ānanda, the monk thus understands: 'The desire and lust I have regarding these five types of sensual pleasure has not been abandoned by me.' Thus he is fully aware

there. But if, Ānanda, a monk reviewing thus understands: 'There is no mental activity arising in me regarding one or another of these five types of sensual pleasure, in one or another sense base,' this being so, Ānanda, the monk thus understands: 'The desire and lust I have regarding these five types of sensual pleasure has been abandoned by me.' Thus he is fully aware there.

191. "There are, Ānanda, these five aggregates of clinging where a monk should dwell observing rise and fall - 'Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling... such is perception... such are activities... such is consciousness, such is the origin of consciousness, such is the passing away of consciousness.' For one dwelling observing rise and fall in these five aggregates of clinging, whatever conceit 'I am' there is in the five aggregates of clinging, that is abandoned. This being so, Ānanda, the monk thus understands: 'Whatever conceit "I am" there was in these five aggregates of clinging, that has been abandoned by me.' Thus he is fully aware there. These, Ānanda, are the teachings that are exclusively wholesome, having wholesomeness as their basis, noble, supramundane, untouched by the Evil One. What do you think, Ānanda, seeing what reason is a disciple worthy to follow the Teacher, even when being dismissed?" "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."

192. "Indeed, Ānanda, a disciple is not worthy to follow the Teacher because of discourse, mixed prose and verse, and explanation. What is the reason for this? For a long time indeed, Ānanda, these teachings have been heard by you, retained, practised in speech, contemplated in mind, thoroughly penetrated by view. But that which is this talk, Ānanda, that is conducive to effacement, suitable for freeing the mind from hindrances, leading exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, as follows - talk about fewness of wishes, talk about contentment, talk about solitude, talk about aloofness from society, talk about arousal of energy, talk about morality, talk about concentration, talk about wisdom, talk about liberation, talk about knowledge and vision of liberation - because of such talk, Ānanda, a disciple is worthy to follow the Teacher, even when being dismissed.

"This being so, Ānanda, there is misfortune for the teacher, this being so there is misfortune for the pupil, this being so there is misfortune for the one living the holy life.

193. "And how, Ānanda, is there misfortune for the teacher? Here, Ānanda, a certain teacher 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, brahmins and householders, townspeople and country-folk approach him. When brahmins and householders, townspeople and country-folk approach him, he desires infatuation, commits to greed, and reverts to luxurious living. This, Ānanda, is called misfortune for the teacher. Through misfortune for the teacher, evil unwholesome mental states have slain him, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death. Thus indeed, Ānanda, there is misfortune for the teacher.

194. "And how, Ānanda, is there misfortune for the pupil? Now, Ānanda, a disciple of that very Teacher, cultivating the seclusion of that Teacher, 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, brahmins and householders, townspeople and country-folk approach him. When brahmins and householders, townspeople and country-folk approach him, he desires infatuation, commits to greed, and reverts to luxurious living. This, Ānanda, is called misfortune for the disciple. Through misfortune for the pupil, evil unwholesome mental states have slain him, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death. Thus indeed, Ānanda, is there misfortune for the pupil.

195. "And how, Ānanda, is there misfortune for the one living the holy life? Here, Ānanda, 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 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, brahmins and householders, townspeople and country-folk approach him. When brahmins and householders, townspeople and country-folk approach him, he does not desire infatuation, does not commit to greed, does not revert to luxurious living. Now, Ānanda, a disciple of that very Teacher, cultivating the seclusion of that Teacher, 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, brahmins and householders, townspeople and country-folk approach him. When brahmins and householders, townspeople and country-folk approach him, he desires infatuation, commits to greed, and reverts to luxurious living. This, Ānanda, is called misfortune for the one living the holy life. Through misfortune for the one living the holy life, evil unwholesome mental states have slain him, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death. Thus indeed, Ānanda, is there misfortune for the one living the holy life.

"Therein, Ānanda, this misfortune for the teacher and this misfortune for the pupil - this misfortune for the one living the holy life is more painful in result and more bitter in result than those, and moreover it leads to the nether world.

196. "Therefore, Ānanda, behave towards me as friends, not as foes. That will be for your welfare and happiness for a long time.

"And how, Ānanda, do disciples behave towards the Teacher as foes, not as friends? Here, Ānanda, the Teacher expounds the Teaching to his disciples, compassionate, seeking their welfare, out of compassion - 'This is for your welfare, this is for your happiness.' His disciples do not listen, do not lend an ear, do not apply their minds to final knowledge, and having turned aside, they conduct themselves contrary to the Teacher's instruction. Thus indeed, Ānanda, do disciples behave towards the Teacher as foes, not as friends.

"And how, Ānanda, do disciples behave towards the Teacher as friends, not as foes? Here, Ānanda, the Teacher expounds the Teaching to his disciples, compassionate, seeking their welfare, out of compassion - 'This is for your welfare, this is for your happiness.' His disciples listen, lend an ear, apply their minds to final knowledge, and do not conduct themselves having turned aside from the Teacher's instruction. Thus indeed, Ānanda, do disciples behave towards the Teacher as friends, not as foes.

"Therefore, Ānanda, behave towards me as friends, not as foes. That will be for your welfare and happiness for a long time. I will not, Ānanda, exert myself towards you as a potter does with raw, unfired vessels. Restraining again and again, Ānanda, I will speak; removing again and again, Ānanda, I will speak. What is the core will stand."

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

The Greater Discourse on Emptiness is concluded as second.

3. The Discourse on the Wonderful and Marvellous

197. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then, when several monks, after the meal, having returned from their alms round, were seated together assembled in the assembly hall, this discussion arose - "It is wonderful, friends, it is marvellous, friends, the great supernormal power and great majesty of the Truth-finder. For the Truth-finder will know the Buddhas of the past who have attained final Nibbāna, who have cut off obsession, who have cut off the path, who have brought to an end the round of rebirths, who have transcended all suffering - 'Those Blessed Ones were of such birth,' and also 'those Blessed Ones were of such name,' and also 'those Blessed Ones were of such clan,' and also 'those Blessed Ones were of such morality,' and also 'those Blessed Ones were of such teachings,' and also 'those Blessed Ones were of such wisdom,' and also 'those Blessed Ones were of such dwelling,' and also 'those Blessed Ones were of such liberation!'" When this was said, the Venerable Ānanda said this to those monks - "Wonderful indeed, friends, are the Truth-finders and endowed with wonderful qualities; marvellous indeed, friends, are the Truth-finders and endowed with marvellous qualities." And this discussion among those monks was not finished.

198. Then the Blessed One, in the evening, having emerged from seclusion, went to the assembly hall; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks: "What discussion were you having as you sat together here, monks? And what was the conversation that was interrupted?" "Here, venerable sir, when we, after the meal, having returned from our alms round, were seated together assembled in the assembly hall, this discussion arose - 'It is wonderful, friends, it is marvellous, friends, the great supernormal power and great majesty of the Truth-finder. For the Truth-finder will know the Buddhas of the past who have attained final Nibbāna, who have cut off obsession, who have cut off the path, who have brought to an end the round of rebirths, who have transcended all suffering - those Blessed Ones were of such birth, of such name, of such clan, of such morality, of such teachings, of such wisdom, of such dwelling, those Blessed Ones were of such liberation!' When this was said, venerable sir, the Venerable Ānanda

said this to us - 'Wonderful indeed, friends, are the Truth-finders and endowed with wonderful qualities; marvellous indeed, friends, are the Truth-finders and endowed with marvellous qualities.' This, venerable sir, was our discussion that was interrupted; then the Blessed One arrived."

199. Then the Blessed One addressed the Venerable Ānanda - "Therefore, Ānanda, let the wonderful and marvellous qualities of the Truth-finder occur to you exceedingly."

"Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'Mindful and fully aware, Ānanda, the Bodhisatta was reborn in the Tusita realm.' That the Bodhisatta, mindful and fully aware, was reborn in the Tusita realm - this too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One.

"Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'Mindful and fully aware, Ānanda, the Bodhisatta stayed in the Tusita realm.' That the Bodhisatta, mindful and fully aware, stayed in the Tusita realm - this too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One.

200. "Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'As long as life lasts, Ānanda, the Bodhisatta stayed in the Tusita realm.' That the Bodhisatta stayed in the Tusita realm as long as life lasts - this too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One.

"Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'Mindful and fully aware, Ānanda, the Bodhisatta, having passed away from the Tusita realm, descended into his mother's womb.' That the Bodhisatta, mindful and fully aware, having passed away from the Tusita realm, descended into his mother's womb - this too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One.

201. "Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'When, Ānanda, the Bodhisatta, having passed away from the Tusita realm, descends into his mother's womb, then in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, an immeasurable, eminent light appears in the world, surpassing even the divine power of the gods. Even in those world-interstices, miserable, uncovered, dark, of blinding darkness, where these moon and sun, so powerful, so mighty, do not reach with their radiance, there too an immeasurable, eminent light appears in the world, surpassing even the divine power of the gods. And those beings who have been reborn there, they too perceive one another by that light - "So there are indeed other beings reborn here, friend." And this ten-thousand world-system trembles, quakes, and shakes violently, and an immeasurable, eminent light appears in the world, surpassing even the divine power of the gods.' That, venerable sir, etc. This too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One.

202. "Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'When, Ānanda, the Bodhisatta has descended into his mother's womb, four young gods approach for protection in the four directions - Let no human being

or non-human being or anyone vex the Bodhisatta or the Bodhisatta's mother.' That, venerable sir, etc. This too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One.

203. "Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'When, Ānanda, the Bodhisatta has descended into his mother's womb, the Bodhisatta's mother is by nature moral, abstaining from killing living beings, abstaining from taking what is not given, abstaining from sexual misconduct, abstaining from lying, abstaining from spirits, liquor and intoxicants that cause negligence.' That, venerable sir, etc. This too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One.

"Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'When, Ānanda, the Bodhisatta has descended into his mother's womb, no mental state connected with sensual pleasures arises in the Bodhisatta's mother towards men, and the Bodhisatta's mother is not to be transgressed by any man with a lustful mind.' That, venerable sir, etc. This too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One.

"Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'When, Ānanda, the Bodhisatta has descended into his mother's womb, the Bodhisatta's mother becomes an obtainer of the five types of sensual pleasure. She, endowed and furnished with the five types of sensual pleasure, indulges herself.' That, venerable sir, etc. This too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One.

204. "Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'When, Ānanda, the Bodhisatta has descended into his mother's womb, no illness whatsoever arises in the Bodhisatta's mother; the Bodhisatta's mother is happy, with unwearied body; and the Bodhisatta's mother sees the Bodhisatta within her womb, complete with all major and minor limbs, not defective in any faculty. Just as, Ānanda, a lapis lazuli gem is beautiful, of pure origin, octagonal, well polished. 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; through it there is strung a thread, blue or yellow or red or white or pale yellow. Just so, Ānanda, when the Bodhisatta has descended into his mother's womb, no illness whatsoever arises in the Bodhisatta's mother; the Bodhisatta's mother is happy, with unwearied body; and the Bodhisatta's mother sees the Bodhisatta within her womb, complete with all major and minor limbs, not defective in any faculty.' That, venerable sir, etc. This too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One.

205. "Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'When the Bodhisatta is seven days old, Ānanda, the Bodhisatta's mother dies and is reborn in the Tusita realm.' That, venerable sir, etc. This too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One.

"Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'Now, Ānanda, while other women give birth after carrying the embryo in the womb for nine or ten months, the Bodhisatta's mother does not give birth to the Bodhisatta in that way. The Bodhisatta's mother gives birth to the Bodhisatta only

after carrying him in the womb for exactly ten months.' That, venerable sir, etc. This too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One.

"Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'Now, Ānanda, while other women give birth either sitting or lying down, the Bodhisatta's mother does not give birth to the Bodhisatta in that way. The Bodhisatta's mother gives birth to the Bodhisatta only while standing.' That, venerable sir, etc. This too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One.

"Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'When, Ānanda, the Bodhisatta emerges from his mother's womb, the gods receive him first, afterwards human beings.' That, venerable sir, etc. This too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One.

206. "Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'When, Ānanda, the Bodhisatta emerges from his mother's womb, even before the Bodhisatta touches the ground, four young gods receive him and place him before his mother - "Be delighted, queen; an influential son has been born to you.' That, venerable sir, etc. This too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One.

"Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'When, Ānanda, the Bodhisatta emerges from his mother's womb, he emerges clean, unsmeared by water, unsmeared by phlegm, unsmeared by blood, unsmeared by any impurity, pure and clean. Just as, Ānanda, a jewel gem placed on Kāsi cloth neither smears the Kāsi cloth, nor does the Kāsi cloth smear the jewel gem. What is the reason for this? Because of the purity of both. Just so, Ānanda, when the Bodhisatta emerges from his mother's womb, he emerges clean, unsmeared by water, unsmeared by phlegm, unsmeared by blood, unsmeared by any impurity, pure and clean.' That, venerable sir, etc. This too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One.

"Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'When, Ānanda, the Bodhisatta emerges from his mother's womb, two streams of water appear from the sky - one of cool water, one of warm water; with which they perform the water-function for the Bodhisatta and for his mother.' That, venerable sir, etc. This too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One.

207. "Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'Just born, Ānanda, the Bodhisatta, having stood firmly on even feet on the earth, facing north, walks with seven strides, while a white umbrella is held over him, and surveys all directions, and speaks a bold speech - I am the foremost in the world, I am the eldest in the world, I am the best in the world. This is my last birth, there is now no more rebirth.' That, venerable sir, etc. This too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One.

"Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'When, Ānanda, the Bodhisatta emerges from his mother's womb, then in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, an immeasurable, eminent light appears in the world, surpassing even the divine power of the gods. Even in those world-interstices, miserable, uncovered, dark, of blinding darkness, where these moon and sun, so powerful, so mighty, do not reach with their radiance, there too an immeasurable, eminent light appears in the world, surpassing even the divine power of the gods. And those beings who have been reborn there, they too perceive one another by that light - "So there are indeed other beings reborn here, friend." And this ten-thousand world-system trembles, quakes, and shakes violently, and an immeasurable, eminent light appears in the world, surpassing even the divine power of the gods.' That, venerable sir, etc. This too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One."

208. "Therefore, Ānanda, remember this too as a wonderful and marvellous quality of the Truth-finder. Here, Ānanda, for the Truth-finder feelings arise as known, continue as known, pass away as known; perceptions arise as known, continue as known, pass away as known; applied thoughts arise as known, continue as known, pass away as known. This too, Ānanda, remember as a wonderful and marvellous quality of the Truth-finder." "That, venerable sir, for the Blessed One feelings arise as known, continue as known, pass away as known; perceptions as known... applied thoughts arise as known, continue as known, pass away as known. This too, venerable sir, I remember as a wonderful and marvellous quality of the Blessed One."

This the Venerable Ānanda said. The Teacher was approving; and those monks, delighted, rejoiced in what the Venerable Ānanda had said.

The Discourse on Wonderful and Marvellous Qualities is concluded as third.

4. The Discourse on Bākula

209. Thus have I heard - On one occasion the Venerable Bākula was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then the naked ascetic Kassapa, a former lay companion of the Venerable Bākula, approached the Venerable Bākula; having approached, he exchanged friendly greetings with the Venerable Bākula. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the naked ascetic Kassapa said this to the Venerable Bākula -

"How long have you been gone forth, friend Bākula?" "Eighty years have I been gone forth, friend." "But during these eighty years, friend Bākula, how many times have you indulged in sexual intercourse?" "I should not be asked thus, friend Kassapa - 'But during these eighty years, friend Bākula, how many times have you indulged in sexual intercourse?' But I should be asked thus, friend Kassapa - 'But during these eighty years, friend Bākula, how many times has perception of sensuality arisen in you?'"

210. "Eighty years have I been gone forth, friend, and I do not know of a perception of sensuality having arisen before. That the Venerable Bākula for eighty years does not know of a perception of sensuality having arisen before - this too we remember

as a wonderful and marvellous quality of the Venerable Bākula.

"Eighty years have I been gone forth, friend, and I do not know of a perception of anger... etc. a perception of violence having arisen before. That the Venerable Bākula for eighty years does not know of a perception of violence having arisen before - this too we remember as a wonderful and marvellous quality of the Venerable Bākula.

"Eighty years have I been gone forth, friend, and I do not know of a sensual thought having arisen before. That the Venerable Bākula for eighty years does not know of a sensual thought having arisen before - this too we remember as a wonderful and marvellous quality of the Venerable Bākula.

"Eighty years have I been gone forth, friend, and I do not know of a thought of anger... etc. a thought of violence having arisen before. That the Venerable Bākula for eighty years does not know of a thought of violence having arisen before - this too we remember as a wonderful and marvellous quality of the Venerable Bākula.

211. "Eighty years have I been gone forth, friend, and I do not know of having accepted a robe given by a householder. That the Venerable Bākula for eighty years does not know of having accepted a robe given by a householder - this too we remember as a wonderful and marvellous quality of the Venerable Bākula.

"Eighty years have I been gone forth, friend, and I do not know of having cut a robe with a knife. That the Venerable Bākula for eighty years does not know of having cut a robe with a knife... etc... we remember.

"Eighty years have I been gone forth, friend, and I do not know of having sewn a robe with a needle... etc... I do not know of having dyed a robe with dye... I do not know of having sewn a robe for the kathina robe-making ceremony... I do not know of having been engaged in robe-making for fellows in the holy life... I do not know of having accepted an invitation... I do not know of such a thought having arisen before - 'Oh, may someone invite me!'... I do not know of having sat in an inhabited area... I do not know of having eaten in an inhabited area... I do not know of having grasped the sign of a woman by her features... I do not know of having expounded the Teaching to a woman, even a verse of four lines... I do not know of having approached the nuns' quarters... I do not know of having expounded the Teaching to a nun... I do not know of having expounded the Teaching to a female trainee... I do not know of having expounded the Teaching to a female novice... I do not know of having given the going forth... I do not know of having given full ordination... I do not know of having given guidance... I do not know of having caused a novice to attend... I do not know of having bathed in a sweat room... I do not know of having bathed with bath powder... I do not know of having been engaged in body care for fellows in the holy life... I do not know of an illness having arisen before, even for the time it takes to milk a cow... I do not know of having taken medicine, even a piece of yellow myrobalan... I do not know of having leaned against a backrest... I do not know of having prepared a sleeping place. That the Venerable... etc... we remember.

"Eighty years have I been gone forth, friend, and I do not know of having entered the rains retreat in a lodging near a village. That the Venerable Bākula for eighty years does not know of having entered the rains retreat in a lodging near a village - this too we remember as a wonderful and marvellous quality of the Venerable Bākula.

"For only seven days, friend, did I, with conflict, eat food obtained from the people; then on the eighth day final liberating knowledge arose. That the Venerable Bākula for only seven days, with conflict, ate food obtained from the people; then on the eighth day final liberating knowledge arose - this too we remember as a wonderful and marvellous quality of the Venerable Bākula.

212. "May I, friend Bākula, receive the going forth in this Teaching and discipline, may I receive the full ordination." Then the naked ascetic Kassapa received the going forth in this Teaching and discipline, he received the full ordination. And not long after being fully ordained, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Kassapa soon realised for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the Venerable Kassapa became one of the Worthy Ones.

Then the Venerable Bākula at a later time, having taken a key, having approached from dwelling to dwelling, said thus - "Come forth, venerable sirs, come forth, venerable sirs. Today my final Nibbāna will take place." "That the Venerable Bākula, having taken a key, having approached from dwelling to dwelling, said thus - 'Come forth, venerable sirs, come forth, venerable sirs; today my final Nibbāna will take place' - this too we remember as a wonderful and marvellous quality of the Venerable Bākula."

The Venerable Bākula attained final Nibbāna while sitting in the midst of the community of monks. "That the Venerable Bākula attained final Nibbāna while sitting in the midst of the community of monks - this too we remember as a wonderful and marvellous quality of the Venerable Bākula."

The Discourse on Bākula is concluded as fourth.

5. The Discourse on the Grade of the Tamed

213. 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 novice Aciravata was dwelling in a forest hut. Then Prince Jayasena, walking up and down for leg exercise, wandering about, approached the novice Aciravata; having approached, he exchanged friendly greetings with the novice Aciravata. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, Prince Jayasena said this to the novice Aciravata -

"I have heard this, friend Aggivessana - 'Here a monk, dwelling diligent, ardent, and resolute, might experience unified focus of mind.' 'It is so, prince, it is so, prince. Here a monk, dwelling diligent, ardent, and resolute, might experience unified focus of mind.' 'It would be good if Master Aggivessana would expound to me the Teaching as he has heard it, as he has learned it.' 'I am not able, prince, to expound to you the Teaching as I have heard it, as I have learned it. For if I were to teach you, prince, the Teaching as I have heard it, as I have learned it, and you would not understand the meaning of what I have said; that would be weariness for me, that would be harming for me.' 'Let Master Aggivessana expound to me the Teaching as he has heard it, as

he has learned it. Perhaps I might understand the meaning of what Master Aggivessana has said.' 'I would teach you, prince, the Teaching as I have heard it, as I have learned it. If you would understand the meaning of what I have said, that would be good; but if you would not understand the meaning of what I have said, you should remain as you are, you should not question me further about that.' 'Let Master Aggivessana expound to me the Teaching as he has heard it, as he has learned it. If I understand the meaning of what Master Aggivessana has said, that would be good; but if I do not understand the meaning of what Master Aggivessana has said, I will remain as I am, I will not question Master Aggivessana further about that.'"

214. Then the novice Aciravata expounded the Teaching to Prince Jayasena as he had heard it, as he had learned it. When this was said, Prince Jayasena said this to the novice Aciravata - "This is impossible, friend Aggivessana, there is no chance that a monk dwelling diligent, ardent, and resolute might experience unified focus of mind." Then Prince Jayasena, having declared the impossibility and the lack of chance to the novice Aciravata, rose from his seat and departed.

Then the novice Aciravata, soon after Prince Jayasena had departed, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the novice Aciravata reported to the Blessed One all the friendly conversation he had with Prince Jayasena.

When this was said, the Blessed One said this to the novice Aciravata - "How could it be obtained here, Aggivessana? That which is to be known through renunciation, to be seen through renunciation, to be attained through renunciation, to be realised through renunciation - that indeed Prince Jayasena, dwelling in the midst of sensual pleasures, consuming sensual pleasures, being consumed by sensual thoughts, being burnt by the fever of sensual passion, zealous in the quest for sensual pleasures, will know or see or realise" - this is impossible.

215. "Just as, Aggivessana, there might be two elephants to be tamed, or horses to be tamed, or oxen to be tamed, well tamed and well disciplined, and two elephants to be tamed, or horses to be tamed, or oxen to be tamed, untamed and undisciplined. What do you think, Aggivessana, would those two elephants to be tamed, or horses to be tamed, or oxen to be tamed, well tamed and well disciplined, being tamed, go to the task of the tamed, being tamed, reach the ground of the tamed?" "Yes, venerable sir." "But would those two elephants to be tamed, or horses to be tamed, or oxen to be tamed, untamed and undisciplined, being untamed, go to the task of the tamed, being untamed, reach the ground of the tamed, just as those two elephants to be tamed, or horses to be tamed, or oxen to be tamed, well tamed and well disciplined?" "No, Venerable Sir." "Just so, Aggivessana, that which is to be known through renunciation, to be seen through renunciation, to be attained through renunciation, to be realised through renunciation - that indeed Prince Jayasena, dwelling in the midst of sensual pleasures, consuming sensual pleasures, being consumed by sensual thoughts, being burnt by the fever of sensual passion, zealous in the quest for sensual pleasures, will know or see or realise" - this is impossible.

216. "Just as, Aggivessana, not far from a village or a town there might be a great mountain. Two friends, having gone out from that village or town, joining hands, might approach that mountain; having approached, one friend might stand at the foot

of the mountain below, one friend might climb up the mountain. Then the friend standing at the foot of the mountain below might address the friend standing on the upper mountain thus - 'Well, my dear, what do you see standing on the upper mountain?' He might speak thus - 'I see indeed, my dear, standing on the upper mountain, a pleasant park, a pleasant forest, pleasant ground, a pleasant pond.'

"He might speak thus - 'This is impossible, my dear, there is no chance that you standing on the upper mountain would see a pleasant park, a pleasant forest, pleasant ground, a pleasant pond.' Then the friend standing on the upper mountain, having descended to the lower foot of the mountain, having taken that friend by the arm, having led him up the mountain, having let him rest for a moment, might speak thus - 'Well, my dear, what do you see standing on the upper mountain?' He might speak thus - 'I see indeed, my dear, standing on the upper mountain, a pleasant park, a pleasant forest, pleasant ground, a pleasant pond.'

"He might speak thus - 'Just now indeed it was said by you, my dear - we understand thus - this is impossible, my dear, there is no chance that you standing on the upper mountain would see a pleasant park, a pleasant forest, pleasant ground, a pleasant pond. And yet just now it was said by you, we understand thus - 'I see indeed, my dear, standing on the upper mountain, a pleasant park, a pleasant forest, pleasant ground, a pleasant pond.' He might speak thus - 'Because indeed, my dear, I was obstructed by this great mountain, what was to be seen I did not see.'

"By a greater mass of ignorance than that, Aggivessana, Prince Jayasena is obstructed, hindered, covered, and enveloped. That indeed which is to be known through renunciation, to be seen through renunciation, to be attained through renunciation, to be realised through renunciation - that indeed Prince Jayasena, dwelling in the midst of sensual pleasures, consuming sensual pleasures, being consumed by sensual thoughts, being burnt by the fever of sensual passion, zealous in the quest for sensual pleasures, will know or see or realise - this is impossible. If indeed, Aggivessana, these two similes were to occur to Prince Jayasena, it would not be wonderful that Prince Jayasena would be pleased with you, and being pleased would show you a sign of his pleasure." "But how, venerable sir, would these two similes occur to Prince Jayasena, simple, never heard before, as they do to the Blessed One?"

217. "Just as, Aggivessana, head-anointed king of the ruling caste, addresses an elephant tracker - 'Come, my dear elephant tracker, having mounted the king's elephant, having entered the elephant forest, having spotted a forest elephant, tie it to the neck of the king's elephant.' 'Yes, Sire,' Aggivessana, the elephant tracker, having replied to the king of the warrior caste, anointed on the head, having mounted the king's elephant, having entered the elephant forest, having spotted a forest elephant, ties it to the neck of the king's elephant. The king's elephant leads it out into the open. To this extent indeed, Aggivessana, the forest elephant has come into the open. For forest elephants, Aggivessana, have their greed here, that is to say - the elephant forest. The elephant tracker reported to the king of the warrior caste, anointed on the head - 'The forest elephant has come into the open, Sire.' Then, Aggivessana, the king of the warrior caste, anointed on the head, addressed the elephant tamer - 'Come, my dear elephant tamer, tame the forest elephant for the subduing of its forest habits, for the subduing of its forest thoughts, for the subduing

of its forest distress, fatigue, and fever, for making it delight in the village outskirts, for establishing it in habits pleasing to humans.'

'Yes, Sire,' Aggivessana, the elephant tamer, having replied to the king of the warrior caste, anointed on the head, having planted a large post in the ground, ties it to the neck of the forest elephant for the subduing of its forest habits, for the subduing of its forest thoughts, for the subduing of its forest distress, fatigue, and fever, for making it delight in the village outskirts, for establishing it in habits pleasing to humans. The elephant tamer addresses it with such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing and agreeable to many people. When, Aggivessana, the forest elephant, being addressed by the elephant tamer with such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing and agreeable to many people, listens, lends an ear, sets his mind on understanding; the elephant tamer further provides it with grass, fodder, and water.

When, Aggivessana, the forest elephant accepts grass, fodder, and water from the elephant tamer, therein the elephant tamer thinks thus - 'The forest elephant will now live.' The elephant tamer further trains it - 'Pick up, friend, put down, friend.' When, Aggivessana, the forest elephant becomes obedient to the elephant tamer's command regarding picking up and putting down, one who accepts exhortation, the elephant tamer further trains it - 'Go forward, friend, go back, friend.' When, Aggivessana, the forest elephant becomes obedient to the elephant tamer's command regarding going forward and going back, one who accepts exhortation, the elephant tamer further trains it - 'Get up, friend, sit down, friend.' When, Aggivessana, the forest elephant becomes obedient to the elephant tamer's command regarding getting up and sitting down, one who accepts exhortation, the elephant tamer further trains it in the training called imperturbability: he ties a large plank to its trunk, a man with a lance in hand sits on its upper neck, men with lances in hand stand surrounding it on all sides, and the elephant tamer stands in front holding a long lance-pole. Being trained in the imperturbability training, it moves neither its front feet nor its hind feet, it moves neither the front part of its body nor the hind part of its body, it moves neither its head, nor its ears, nor its tusks, nor its tail, nor its trunk. That forest elephant becomes patient with blows from spears, blows from swords, blows from arrows, blows from arrows with feathers, with the sounds of drums, small drums, bamboo flutes, conches, and kettledrums resounding, with all crookedness and faults removed, with corruption eliminated, worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself.

218. "Just so, Aggivessana, here a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One. He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. A householder, or a householder's son, or one reborn in some other family, hears that Teaching. Having heard that Teaching, he

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

"At a later time, having abandoned a small or a large mass of wealth, having abandoned a small or a large circle of relatives, he shaves off his hair and beard, puts on ochre robes, and goes forth from home into homelessness. To this extent indeed, Aggivessana, a noble disciple has come into the open. For gods and humans, Aggivessana, have their greed here, that is to say - the five types of sensual pleasure. The Truth-finder trains him further - 'Come, monk, be virtuous, dwell 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, train in them.'

"When, Aggivessana, a noble disciple is virtuous, dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them, the Truth-finder trains him further - 'Come, monk, be one with guarded doors in the sense faculties; having seen a form with the eye, do not be one who grasps at signs, etc.

219. "He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. In feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Just as, Aggivessana, an elephant tamer, having planted a large post in the ground, ties it to the neck of a forest elephant for the subduing of its forest habits, for the subduing of its forest thoughts, for the subduing of its forest distress, fatigue, and fever, for making it delight in the village outskirts, for establishing it in habits pleasing to humans; Just so, Aggivessana, for a noble disciple these four establishments of mindfulness are bindings for the mind for the subduing of habits connected with the household life, for the subduing of thoughts connected with the household life, for the subduing of distress, fatigue, and fever connected with the household life, for the achievement of the true method, for the realisation of Nibbāna.

220. The Truth-finder trains him further - 'Come, monk, dwell observing the body in the body, and do not think thoughts connected with sensuality. In feelings... In mind... dwell observing mental phenomena in mental phenomena, and do not think thoughts connected with sensuality.'

With the subsiding of applied and sustained thought, he enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration... etc. the third meditative absorption... he enters and dwells in the fourth meditative absorption. When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained

imperturbability, he inclines the mind towards the knowledge of recollecting past lives. He recollects manifold past lives, as follows -one birth, two births, etc. thus with aspects and terms he recollects manifold past lives.

221. "When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of the passing away and rebirth of beings. With the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate... etc. he understands beings according to their actions.

"When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he 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.'

"That monk is patient with cold and heat, with hunger and thirst, with the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, with ill-spoken and ill-expressed ways of speech; he is one who by nature endures arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening; with all lust, hate, and delusion removed, with corruption eliminated, he is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world.

222. "If even an old king's elephant, Aggivessana, untamed and undisciplined, dies, it goes by the term 'the old king's elephant died an untamed death'; if even a middle-aged king's elephant, Aggivessana. If even a young king's elephant, Aggivessana, untamed and undisciplined, dies, it goes by the term 'the young king's elephant died an untamed death'; just so, Aggivessana, if even an elder monk who has not eliminated the mental corruptions dies, it goes by the term 'the elder monk died an untamed death'; if even a middle-aged monk, Aggivessana. If even a new monk, Aggivessana, who has not eliminated the mental corruptions dies, it goes by the term 'the new monk died an untamed death'.

"If even an old king's elephant, Aggivessana, well tamed and well disciplined, dies, it goes by the term 'the old king's elephant died a tamed death'; if even a middle-aged king's elephant, Aggivessana... if even a young king's elephant, Aggivessana, well tamed and well disciplined, dies, it goes by the term 'the young king's elephant died a

tamed death'; just so, Aggivessana, if even an elder monk who has eliminated the mental corruptions dies, it goes by the term 'the elder monk died a tamed death'; if even a middle-aged monk, Aggivessana. If even a new monk, Aggivessana, who has eliminated the mental corruptions dies, it goes by the term 'the new monk died a tamed death'."

This is what the Blessed One said. Delighted, the novice Aciravata rejoiced in what the Blessed One had said.

The Discourse on the Tamed Stage is concluded as fifth.

6. The Discourse on Bhūmija

223. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then the Venerable Bhūmija, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of Prince Jayasena; having approached, he sat down on the prepared seat. Then Prince Jayasena approached the Venerable Bhūmija; having approached, he exchanged friendly greetings with the Venerable Bhūmija. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, Prince Jayasena said this to the Venerable Bhūmija - "There are, friend Bhūmija, some ascetics and brahmins who hold such a doctrine and view as this: 'If they live the holy life having formed a wish, they are incapable of achieving the fruit; if they live the holy life having formed no wish, they are incapable of achieving the fruit; if they live the holy life having formed both a wish and no wish, they are incapable of achieving the fruit; if they live the holy life having formed neither a wish nor no wish, they are incapable of achieving the fruit.' What does the Venerable Bhūmija's Teacher assert here, what does he proclaim?" "I have not, prince, heard this from the Blessed One face to face, received it face to face. But there is indeed the possibility that the Blessed One would answer thus - 'If they live the holy life unwisely having formed a wish, they are incapable of achieving the fruit; if they live the holy life unwisely having formed no wish, they are incapable of achieving the fruit; if they live the holy life unwisely having formed both a wish and no wish, they are incapable of achieving the fruit; if they live the holy life unwisely having formed neither a wish nor no wish, they are incapable of achieving the fruit. If they live the holy life wisely having formed a wish, they are capable of achieving the fruit; if they live the holy life wisely having formed no wish, they are capable of achieving the fruit; if they live the holy life wisely having formed both a wish and no wish, they are capable of achieving the fruit; if they live the holy life wisely having formed neither a wish nor no wish, they are capable of achieving the fruit.' I have not, prince, heard this from the Blessed One face to face, received it face to face. But there is indeed the possibility that the Blessed One would answer thus." "If the Venerable Bhūmija's Teacher asserts thus, proclaims thus, then certainly the Venerable Bhūmija's Teacher, I think, stands having reached the head of all the many ascetics and brahmins." Then Prince Jayasena served the Venerable Bhūmija with his own dish of boiled rice.

224. Then the Venerable Bhūmija, after the meal, having returned from his alms round, 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 Bhūmija said this to the Blessed One - "Here I, venerable sir, having dressed in the earlier

period of the day, taking my bowl and robe, approached the dwelling of Prince Jayasena; having approached, I sat down on the prepared seat. Then, venerable sir, Prince Jayasena approached me; having approached, he exchanged friendly greetings with me. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, venerable sir, Prince Jayasena said this to me - 'There are, friend Bhūmija, some ascetics and brahmins who hold such a doctrine and view as this: if they live the holy life having formed a wish, they are incapable of achieving the fruit; if they live the holy life having formed no wish, etc. if they live the holy life having formed both a wish and no wish, they are incapable of achieving the fruit; if they live the holy life having formed neither a wish nor no wish, they are incapable of achieving the fruit.' What does the Venerable Bhūmija's Teacher assert here, what does he proclaim?' When this was said, venerable sir, I said this to Prince Jayasena - 'I have not, prince, heard this from the Blessed One face to face, received it face to face. But there is indeed the possibility that the Blessed One would answer thus - if they live the holy life unwisely having formed a wish, they are incapable of achieving the fruit; if they live the holy life unwisely having formed no wish, they are incapable of achieving the fruit; if they live the holy life unwisely having formed both a wish and no wish, they are incapable of achieving the fruit; if they live the holy life unwisely having formed neither a wish nor no wish, they are incapable of achieving the fruit. If they live the holy life wisely having formed a wish, they are capable of achieving the fruit; if they live the holy life having formed no wish, etc. if they live the holy life wisely having formed both a wish and no wish, etc. if they live the holy life wisely having formed neither a wish nor no wish, they are capable of achieving the fruit. I have not, prince, heard this from the Blessed One face to face, received it face to face. But there is indeed the possibility that the Blessed One would answer thus.' If the Venerable Bhūmija's Teacher asserts thus, proclaims thus, then certainly the Venerable Bhūmija's Teacher, I think, stands having reached the head of all the many ascetics and brahmins.' Am I, venerable sir, thus asked and thus answering, one who speaks what has been said by the Blessed One, and do I not misrepresent the Blessed One with what is untrue, and do I explain what is in conformity with the Teaching, and does no reasonable counter-argument come to a blameworthy position?"

"Truly you, Bhūmija, thus asked and thus answering, are one who speaks what has been said by me, and you do not misrepresent me with what is untrue, and you explain what is in conformity with the Teaching, and no reasonable counter-argument comes to a blameworthy position. For whatever ascetics or brahmins, Bhūmija, having wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, if they live the holy life having formed a wish, they are incapable of achieving the fruit; if they live the holy life having formed no wish, they are incapable of achieving the fruit; if they live the holy life having formed both a wish and no wish, they are incapable of achieving the fruit; if they live the holy life having formed neither a wish nor no wish, they are incapable of achieving the fruit. What is the reason for this? For this is an unwise way, Bhūmija, for the achievement of the fruit.

225. "Just as, Bhūmija, a man desiring oil, seeking oil, wandering about in search of oil, having scattered sand in a trough, might squeeze it by sprinkling it again and again with water. If having formed a wish he were to scatter sand in a trough and squeeze it by sprinkling it again and again with water, he would be incapable of

achieving oil; if having formed no wish he were to scatter sand in a trough and squeeze it by sprinkling it again and again with water, he would be incapable of achieving oil; if having formed both a wish and no wish he were to scatter sand in a trough and squeeze it by sprinkling it again and again with water, he would be incapable of achieving oil; if having formed neither a wish nor no wish he were to scatter sand in a trough and squeeze it by sprinkling it again and again with water, he would be incapable of achieving oil. What is the reason for this? For this is an unwise way, Bhūmija, for the achievement of oil. Just so, Bhūmija, whatever ascetics or brahmins having wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, if they live the holy life having formed a wish, they are incapable of achieving the fruit; if they live the holy life having formed no wish, they are incapable of achieving the fruit; if they live the holy life having formed both a wish and no wish, they are incapable of achieving the fruit; if they live the holy life having formed neither a wish nor no wish, they are incapable of achieving the fruit. What is the reason for this? For this is an unwise way, Bhūmija, for the achievement of the fruit.

"Just as, Bhūmija, a man desiring milk, seeking milk, wandering about in search of milk, might pull a cow with a young calf by the horn. If having formed a wish he were to pull a cow with a young calf by the horn, he would be incapable of achieving milk; if they live the holy life having formed no wish, etc. if they live the holy life wisely having formed both a wish and no wish, etc. if having formed neither a wish nor no wish he were to pull a cow with a young calf by the horn, he would be incapable of achieving milk. What is the reason for this? For this is an unwise way, Bhūmija, for the achievement of milk. Just so, Bhūmija, whatever ascetics or brahmins having wrong view, etc. having wrong concentration, if they live the holy life having formed a wish, they are incapable of achieving the fruit; if they live the holy life having formed no wish, etc. if they live the holy life wisely having formed both a wish and no wish, etc. if they live the holy life having formed neither a wish nor no wish, they are incapable of achieving the fruit. What is the reason for this? For this is an unwise way, Bhūmija, for the achievement of the fruit.

226. "Just as, Bhūmija, a man desiring butter, seeking butter, wandering about in search of butter, having poured water into a pot, might churn it with a churning-stick. If having formed a wish he were to pour water into a pot and churn it with a churning-stick, he would be incapable of achieving butter; if they live the holy life having formed no wish, etc. if they live the holy life wisely having formed both a wish and no wish, etc. if having formed neither a wish nor no wish he were to pour water into a pot and churn it with a churning-stick, he would be incapable of achieving butter. What is the reason for this? For this is an unwise way, Bhūmija, for the achievement of butter. Just so, Bhūmija, whatever ascetics or brahmins having wrong view, etc. having wrong concentration, if they live the holy life having formed a wish, they are incapable of achieving the fruit; if they live the holy life having formed no wish, etc. if they live the holy life wisely having formed both a wish and no wish, etc. if they live the holy life having formed neither a wish nor no wish, they are incapable of achieving the fruit. What is the reason for this? For this is an unwise way, Bhūmija, for the achievement of the fruit.

"Just as, Bhūmija, a man desiring fire, seeking fire, wandering about in search of fire, having taken wet wood with sap as an upper fire-stick, might rub it. If having formed a wish he were to take wet wood with sap as an upper fire-stick and rub it, he would be incapable of achieving fire; if they live the holy life having formed no wish, etc. if they live the holy life wisely having formed both a wish and no wish, etc. if having formed neither a wish nor no wish he were to take wet wood with sap as an upper fire-stick and rub it, he would be incapable of achieving fire. What is the reason for this? For this is an unwise way, Bhūmija, for the achievement of fire. Just so, Bhūmija, whatever ascetics or brahmins having wrong view, etc. having wrong concentration, if they live the holy life having formed a wish, they are incapable of achieving the fruit; if having formed no wish, etc. if having formed both a wish and no wish, etc. if they live the holy life having formed neither a wish nor no wish, they are incapable of achieving the fruit. What is the reason for this? For this is an unwise way, Bhūmija, for the achievement of the fruit. For whatever ascetics or brahmins, Bhūmija, having right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, if they live the holy life having formed a wish, they are capable of achieving the fruit; if having formed no wish they live the holy life, they are capable of achieving the fruit; if having formed both a wish and no wish they live the holy life, they are capable of achieving the fruit; if having formed neither a wish nor no wish they live the holy life, they are capable of achieving the fruit. What is the reason for this? For this is a wise way, Bhūmija, for the achievement of the fruit.

227. "Just as, Bhūmija, a man desiring oil, seeking oil, wandering about in search of oil, having scattered sesamum-grinding in a trough, might squeeze it by sprinkling it again and again with water. If having formed a wish he were to scatter sesamum-grinding in a trough and squeeze it by sprinkling it again and again with water, he would be capable of achieving oil; if they live the holy life having formed no wish, etc. if they live the holy life wisely having formed both a wish and no wish, etc. if having formed neither a wish nor no wish he were to scatter sesamum-grinding in a trough and squeeze it by sprinkling it again and again with water, he would be capable of achieving oil. What is the reason for this? For this is a wise way, Bhūmija, for the achievement of oil. Just so, Bhūmija, whatever ascetics or brahmins having right view, etc. having right concentration, if they live the holy life having formed a wish, they are capable of achieving the fruit; if they live the holy life having formed no wish, etc. if they live the holy life wisely having formed both a wish and no wish, etc. if having formed neither a wish nor no wish they live the holy life, they are capable of achieving the fruit. What is the reason for this? For this is a wise way, Bhūmija, for the achievement of the fruit.

"Just as, Bhūmija, a man desiring milk, seeking milk, wandering about in search of milk, might pull a cow with a young calf by the udder. If having formed a wish he were to pull a cow with a young calf by the udder, he would be capable of achieving milk; if they live the holy life having formed no wish, etc. if they live the holy life wisely having formed both a wish and no wish, etc. if having formed neither a wish nor no wish he were to pull a cow with a young calf by the udder, he would be capable of achieving milk. What is the reason for this? For this is a wise way, Bhūmija, for the achievement of milk. Just so, Bhūmija, whatever ascetics or brahmins having right view, etc. having right concentration, if having formed a wish, etc. if they live the holy life having formed no wish, etc. if they live the holy life wisely having formed

both a wish and no wish, etc. if having formed neither a wish nor no wish they live the holy life, they are capable of achieving the fruit. What is the reason for this? For this is a wise way, Bhūmija, for the achievement of the fruit.

228. "Just as, Bhūmija, a man desiring butter, seeking butter, wandering about in search of butter, having poured curds into a pot, might churn it with a churning-stick. If having formed a wish he were to pour curds into a pot and churn it with a churning-stick, he would be capable of achieving butter; if having formed no wish... if having formed both a wish and no wish... if having formed neither a wish nor no wish he were to pour curds into a pot and churn it with a churning-stick, he would be capable of achieving butter. What is the reason for this? For this is a wise way, Bhūmija, for the achievement of butter. Just so, Bhūmija, whatever ascetics or brahmins having right view, etc. having right concentration, if they live the holy life having formed a wish, they are capable of achieving the fruit; if having formed no wish... if having formed both a wish and no wish... if having formed neither a wish nor no wish they live the holy life, they are capable of achieving the fruit. What is the reason for this? For this is a wise way, Bhūmija, for the achievement of the fruit.

"Just as, Bhūmija, a man desiring fire, seeking fire, wandering about in search of fire, having taken dry wood, a dead tree, as an upper fire-stick, might rub it; if having formed a wish... if having formed no wish... if having formed both a wish and no wish... if having formed neither a wish nor no wish he were to take dry wood, a dead tree, as an upper fire-stick and rub it, he would be capable of achieving fire. What is the reason for this? For this is a wise way, Bhūmija, for the achievement of fire. Just so, Bhūmija, whatever ascetics or brahmins having right view, etc. having right concentration, if they live the holy life having formed a wish, they are capable of achieving the fruit; if having formed no wish they live the holy life, they are capable of achieving the fruit; if having formed both a wish and no wish they live the holy life, they are capable of achieving the fruit; if having formed neither a wish nor no wish they live the holy life, they are capable of achieving the fruit. What is the reason for this? For this is a wise way, Bhūmija, for the achievement of the fruit.

"If indeed, Bhūmija, these four similes were to occur to Prince Jayasena, it would not be wonderful that Prince Jayasena would be pleased with you, and being pleased would show you a sign of his pleasure." "But how, venerable sir, would these four similes occur to me for Prince Jayasena, simple, never heard before, as they do to the Blessed One?"

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

The Discourse on Bhūmija is concluded as sixth.

7. The Discourse on Anuruddha

229. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the carpenter Pañcakaṅga addressed a certain man - "Come, my good man, go to where the Venerable Anuruddha is; having approached, in my name pay respect with your head at the Venerable Anuruddha's feet - 'The carpenter Pañcakaṅga, venerable sir, pays respect with his head at the Venerable Anuruddha's feet'; and say this - 'May the Venerable Anuruddha consent to

accept a meal from the carpenter Pañcakaṅga for tomorrow as the fourth with himself, venerable sir; and may the Venerable Anuruddha please come early, venerable sir; the carpenter Pañcakaṅga, venerable sir, has much to do, has many duties with the king's business.'" "Yes, venerable sir," that man replied to the carpenter Pañcakaṅga and approached the Venerable Anuruddha; having approached, he paid respect to the Venerable Anuruddha and sat down to one side. Seated to one side, that man said this to the Venerable Anuruddha - "The carpenter Pañcakaṅga, venerable sir, pays respect with his head at the Venerable Anuruddha's feet, and says thus - 'May the Venerable Anuruddha consent to accept a meal from the carpenter Pañcakaṅga for tomorrow as the fourth with himself, venerable sir; and may the Venerable Anuruddha please come early, venerable sir; the carpenter Pañcakaṅga, venerable sir, has much to do, has many duties with the king's business.'" The Venerable Anuruddha consented by silence.

230. Then the Venerable Anuruddha, after that night had passed, in the earlier period of the day, having dressed, taking his bowl and robe, approached the dwelling of the carpenter Pañcakaṅga; having approached, he sat down on the prepared seat. Then the carpenter Pañcakaṅga with his own hand satisfied and served the Venerable Anuruddha with superior solid and soft food. Then the carpenter Pañcakaṅga, when the Venerable Anuruddha had finished eating and had removed his hand from the bowl, having taken a certain low seat, sat down to one side. Seated to one side, the carpenter Pañcakaṅga said this to the Venerable Anuruddha -

"Here, venerable sir, elder monks, having approached me, said thus - 'Develop the limitless liberation of mind, householder.' Some elder monks said thus - 'Develop the exalted liberation of mind, householder.' This limitless liberation of mind, venerable sir, and this exalted liberation of mind - are these phenomena different in meaning and different in phrasing, or are they one in meaning and only different in phrasing?" "Well then, householder, let what occurs to you about this very matter be stated. Afterwards it will be incontrovertible for you." "Venerable sir, it occurs to me thus - 'This limitless liberation of mind and this exalted liberation of mind - these phenomena are one in meaning and only different in phrasing.'" "This limitless liberation of mind, householder, and this exalted liberation of mind - these phenomena are different in meaning and different in phrasing. By this method too, householder, it should be known how these phenomena are different in meaning and different in phrasing.

"And what, householder, is the limitless liberation of mind? Here, householder, a monk dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth; thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. With a mind accompanied by compassion... with a mind accompanied by altruistic joy... he dwells having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth; Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. This is called, householder, the limitless liberation of mind.

231. "And what, householder, is the exalted liberation of mind? Here, householder, a monk dwells having pervaded and resolved upon as far as one tree-root as exalted. This is called, householder, the exalted liberation of mind. Here again, householder, a monk dwells having pervaded and resolved upon as far as two or three tree-roots as exalted. This too is called, householder, the exalted liberation of mind. Here again, householder, a monk dwells having pervaded and resolved upon as far as one village territory as exalted. This too is called, householder, the exalted liberation of mind. Here again, householder, a monk dwells having pervaded and resolved upon as far as two or three village territories as exalted. This too is called, householder, the exalted liberation of mind. Here again, householder, a monk dwells having pervaded and resolved upon as far as one great kingdom as exalted. This too is called, householder, the exalted liberation of mind. Here again, householder, a monk dwells having pervaded and resolved upon as far as two or three great kingdoms as exalted. This too is called, householder, the exalted liberation of mind. Here again, householder, a monk dwells having pervaded and resolved upon as far as the earth bounded by the ocean as exalted. This too is called, householder, the exalted liberation of mind. By this method, householder, it should be known how these phenomena are different in meaning and different in phrasing.

232. "Householder, there are these four rebirths into existence. What are the four? Here, householder, a certain one dwells having pervaded and resolved upon 'limited radiance'. Upon the body's collapse at death, he is reborn in the company of the gods of limited radiance. Here again, householder, a certain one dwells having pervaded and resolved upon 'immeasurable radiance'. Upon the body's collapse at death, he is reborn in the company of the gods of immeasurable radiance. Here again, householder, a certain one dwells having pervaded and resolved upon 'defiled radiance'. Upon the body's collapse at death, he is reborn in the company of the gods of defiled radiance. Here again, householder, a certain one dwells having pervaded and resolved upon 'pure radiance'. Upon the body's collapse at death, he is reborn in the company of the gods of pure radiance. These, householder, are the four rebirths into existence.

"There comes a time, householder, when those deities gather together in one place; when they have gathered together in one place, diversity of colour is evident, but not diversity of radiance. Just as, householder, a man might bring many oil lamps into one house. When they have been brought into one house, diversity of flame would be evident, but not diversity of radiance; just so, householder, there comes a time when those deities gather together in one place; when they have gathered together in one place, diversity of colour is evident, but not diversity of radiance.

"There comes a time, householder, when those deities disperse from there; when they disperse from there, diversity of colour is evident and diversity of radiance as well. Just as, householder, a man might remove those many oil lamps from that house. When they have been removed from there, diversity of flame would be evident and diversity of radiance as well; just so, householder, there comes a time when those deities disperse from there; when they disperse from there, diversity of colour is evident and diversity of radiance as well.

"Householder, those deities do not think thus - 'This is ours as permanent' or 'as stable' or 'as eternal,' but wherever those deities settle, right there those deities

delight. Just as, householder, flies being carried by a carrying pole or by a basket do not think thus - 'This is ours as permanent' or 'as stable' or 'as eternal,' but wherever those flies settle, right there those flies delight; just so, householder, those deities do not think thus - 'This is ours as permanent' or 'as stable' or 'as eternal,' but wherever those deities settle, right there those deities delight."

233. When this was said, the Venerable Sabhiya Kaccāna said this to the Venerable Anuruddha - "Good, venerable sir Anuruddha! And I have here a further question to ask. Those deities, venerable sir, who are radiant - are all those of limited radiance, or are there here some deities of immeasurable radiance?" "In that respect, friend Kaccāna, there are here some deities of limited radiance, but there are here some deities of immeasurable radiance." "What, venerable sir Anuruddha, is the cause, what is the condition, by which among those deities reborn in one order of gods, there are here some deities of limited radiance, but there are here some deities of immeasurable radiance?"

"Well then, friend Kaccāna, I will ask you a question about this very matter. As it pleases you, so you should answer it. What do you think, friend Kaccāna, that monk who dwells having pervaded and resolved upon as far as one tree-root as 'exalted', and that monk who dwells having pervaded and resolved upon as far as two or three tree-roots as 'exalted' - of these two developments of mind, which development of mind is more exalted?" "That monk, venerable sir, who dwells having pervaded and resolved upon as far as two or three tree-roots as 'exalted' - this of these two developments of mind is more exalted."

"What do you think, friend Kaccāna, that monk who dwells having pervaded and resolved upon as far as two or three tree-roots as 'exalted', and that monk who dwells having pervaded and resolved upon as far as one village territory as 'exalted' - of these two developments of mind, which development of mind is more exalted?" "That monk, venerable sir, who dwells having pervaded and resolved upon as far as one village territory as 'exalted' - this of these two developments of mind is more exalted."

"What do you think, friend Kaccāna, that monk who dwells having pervaded and resolved upon as far as one village territory as 'exalted', and that monk who dwells having pervaded and resolved upon as far as two or three village territories as 'exalted' - of these two developments of mind, which development of mind is more exalted?" "That monk, venerable sir, who dwells having pervaded and resolved upon as far as two or three village territories as 'exalted' - this of these two developments of mind is more exalted."

"What do you think, friend Kaccāna, that monk who dwells having pervaded and resolved upon as far as two or three village territories as 'exalted', and that monk who dwells having pervaded and resolved upon as far as one great kingdom as 'exalted' - of these two developments of mind, which development of mind is more exalted?" "That monk, venerable sir, who dwells having pervaded and resolved upon as far as one great kingdom as 'exalted' - this of these two developments of mind is more exalted."

"What do you think, friend Kaccāna, that monk who dwells having pervaded and resolved upon as far as one great kingdom as 'exalted', and that monk who dwells having pervaded and resolved upon as far as two or three great kingdoms as 'exalted' - of these two developments of mind, which development of mind is more exalted?" "That monk, venerable sir, who dwells having pervaded and resolved upon as far as two or three great kingdoms as 'exalted' - this of these two developments of mind is more exalted."

"What do you think, friend Kaccāna, that monk who dwells having pervaded and resolved upon as far as two or three great kingdoms as 'exalted', and that monk who dwells having pervaded and resolved upon as far as the earth bounded by the ocean as 'exalted' - of these two developments of mind, which development of mind is more exalted?" "That monk, venerable sir, who dwells having pervaded and resolved upon as far as the earth bounded by the ocean as 'exalted' - this of these two developments of mind is more exalted." "This, friend Kaccāna, is the cause, this is the condition, by which among those deities reborn in one order of gods, there are here some deities of limited radiance, but there are here some deities of immeasurable radiance."

234. "Good, venerable sir Anuruddha! And I have here a further question to ask. As far as, venerable sir, deities are radiant - are all those of defiled radiance, or are there here some deities of pure radiance?" "In that respect, friend Kaccāna, there are here some deities of defiled radiance, but there are here some deities of pure radiance." "What, venerable sir Anuruddha, is the cause, what is the condition, by which among those deities reborn in one order of gods, there are here some deities of defiled radiance, but there are here some deities of pure radiance?"

"Well then, friend Kaccāna, I will make a simile for you. By means of a simile some wise men here understand the meaning of what is said. Just as, friend Kaccāna, when an oil lamp is burning, the oil is impure and the wick is impure. Because of the impurity of the oil and because of the impurity of the wick, it burns as if dimly; just so, friend Kaccāna, here a certain monk dwells having pervaded and resolved upon 'defiled radiance'; his bodily inertia is not well calmed, his sloth and torpor are not well removed, his restlessness and remorse are not well disciplined. Because of the bodily inertia not being well calmed, because of the sloth and torpor not being well removed, because of the restlessness and remorse not being well disciplined, he burns as if dimly. Upon the body's collapse at death, he is reborn in the company of the gods of defiled radiance. Just as, friend Kaccāna, when an oil lamp is burning, the oil is pure and the wick is pure. Because of the purity of the oil and because of the purity of the wick, it does not burn as if dimly; just so, friend Kaccāna, here a certain monk dwells having pervaded and resolved upon 'pure radiance'. His bodily inertia is well calmed, his sloth and torpor are well removed, his restlessness and remorse are well disciplined. Because of the bodily inertia being well calmed, because of the sloth and torpor being well removed, because of the restlessness and remorse being well disciplined, he does not burn as if dimly. Upon the body's collapse at death, he is reborn in the company of the gods of pure radiance. This, friend Kaccāna, is the cause, this is the condition, by which among those deities reborn in one order of gods, there are here some deities of defiled radiance, but there are here some deities of pure radiance."

235. When this was said, the Venerable Sabhiya Kaccāna said this to the Venerable Anuruddha - "Good, venerable sir Anuruddha! Venerable sir, the Venerable Anuruddha does not say thus - 'Thus have I heard' or 'Thus it ought to be'; and yet, venerable sir, the Venerable Anuruddha speaks just thus: 'Those deities are thus, those deities are such.' It occurs to me, venerable sir, thus - 'Certainly the Venerable Anuruddha has previously dwelt together with those deities, conversed, and engaged in discussion.'" "Certainly this speech has been spoken by you, friend Kaccāna, having approached and accused, but I will explain to you - 'For a long time, friend Kaccāna, I have previously dwelt together with those deities, conversed, and engaged in discussion.'"

When this was said, the Venerable Sabhiya Kaccāna said this to the carpenter Pañcakaṅga - "It is a gain for you, householder, it is well gained for you, householder, that you have abandoned that matter of uncertainty, and we have received this exposition of the Teaching for hearing."

The Discourse on Anuruddha is concluded as seventh.

8. The Discourse on Mental impurities

236. Thus have I heard - On one occasion the Blessed One was dwelling at Kosambī in Ghosita's park. Now at that time the monks at Kosambī were quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, dwelling thus. Then a certain monk approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, that monk said this to the Blessed One - "Here, venerable sir, the monks at Kosambī are quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, dwelling thus. It would be good, venerable sir, if the Blessed One would approach those monks, out of compassion." The Blessed One consented by silence. Then the Blessed One approached those monks; having approached, he said this to those monks - "Enough, monks, no quarrel, no dispute, no strife, no contention."

When this was said, a certain monk said this to the Blessed One - "Wait, venerable sir! The Blessed One is the lord of the Teaching; let the Blessed One live at ease, venerable sir, devoted to pleasant abiding in the present life; we will become known by this quarrel, dispute, strife, and contention." For the second time the Blessed One said this to those monks - "Enough, monks, no quarrel, no dispute, no strife, no contention." For the second time that monk said this to the Blessed One - "Wait, venerable sir! The Blessed One is the lord of the Teaching; let the Blessed One live at ease, venerable sir, devoted to pleasant abiding in the present life; we will become known by this quarrel, dispute, strife, and contention." For the third time the Blessed One said this to those monks - "Enough, monks, no quarrel, no dispute, no strife, no contention." For the third time that monk said this to the Blessed One - "Wait, venerable sir, the Blessed One is the lord of the Teaching; let the Blessed One live at ease, venerable sir, devoted to pleasant abiding in the present life; we will become known by this quarrel, dispute, strife, and contention."

Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Kosambī for almsfood. Having walked for almsfood in Kosambī, after the meal, having returned from his alms round, having set in order his lodging,

taking his bowl and robe, while standing, he spoke these verses -

237. "People of great noise and alike, not one among them thought himself a fool;
When the Community was being split, they did not think any further about
another.

"Confused, though speaking like the wise, speakers whose range is mere
words;
As far as they wish to stretch their mouths, they do not know by what they are
led.

"'He reviled me, he struck me, he defeated me, he robbed me';
For those who harbour such thoughts, enmity is not appeased.

"'He reviled me, he struck me, he defeated me, he robbed me';
For those who do not harbour such thoughts, enmity is appeased.

"For never are enmities appeased by enmity here;
By non-enmity they are appeased; this is an eternal principle.

"Others do not understand that we here are perishing;
Those who understand this, thereby their quarrels are appeased.

"Bone-breakers, life-takers, those who steal cattle, horses, and wealth;
Even for those plundering the country, there is association;
Why should there not be for you?

"If one should find a prudent companion,
A fellow traveller, living well, wise;
Having overcome all dangers,
One should wander with him, glad and mindful.

"If one should not find a prudent companion,
A fellow traveller, living well, wise;
Like a king abandoning a conquered kingdom,
One should wander alone, like an elephant in the forest.

"Better is the life of one alone; there is no companionship with a fool;
One should wander alone and not do evil deeds,
Living at ease, like an elephant in the forest."

238. Then the Blessed One, having spoken these verses while standing, approached the village of Bālakaloṇakāra. Now at that time the Venerable Bhagu was dwelling at the village of Bālakaloṇakāra. The Venerable Bhagu saw the Blessed One coming from afar. Having seen him, he prepared a seat and water for washing the feet. The Blessed One sat down on the prepared seat. Having sat down, he washed his feet. The Venerable Bhagu also, having paid respect to the Blessed One, sat down to one side. To the Venerable Bhagu seated to one side, the Blessed One said this - "Is it bearable, monk, is it endurable, are you not troubled about almsfood?" "It is bearable, Blessed One, it is endurable, Blessed One; and I am not, venerable sir, troubled about

almsfood." Then the Blessed One, having instructed, encouraged, inspired, and gladdened the Venerable Bhagu with a talk on the Teaching, rising from his seat, approached the Eastern Bamboo Grove.

Now at that time the Venerable Anuruddha and the Venerable Nandiya and the Venerable Kimila were dwelling in the Eastern Bamboo Grove. The grove-keeper saw the Blessed One coming from afar. Having seen the Blessed One, he said this - "Do not, Great Ascetic, enter this grove. There are here three sons of good family dwelling intent on their own welfare. Do not cause them discomfort." The Venerable Anuruddha heard the grove-keeper conversing with the Blessed One. Having heard, he said this to the grove-keeper - "Do not, friend grove-keeper, obstruct the Blessed One. Our Teacher, the Blessed One, has arrived."

239. Then the Venerable Anuruddha approached the Venerable Nandiya and the Venerable Kimila; having approached, he said this to the Venerable Nandiya and the Venerable Kimila - "Come forth, venerable sirs, come forth, venerable sirs, our Teacher, the Blessed One, has arrived." Then the Venerable Anuruddha and the Venerable Nandiya and the Venerable Kimila went forward to meet the Blessed One - one received the Blessed One's bowl and robe, one prepared a seat, one set up water for washing the feet. The Blessed One sat down on the prepared seat. Having sat down, he washed his feet. Those venerable ones too, having paid respect to the Blessed One, sat down to one side. To the Venerable Anuruddha seated to one side, the Blessed One said this - "Is it bearable for you, Anuruddha, is it endurable, are you not troubled about almsfood?" "It is bearable, Blessed One, it is endurable, Blessed One; and we, venerable sir, are not troubled about almsfood." "But do you, Anuruddha, dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection?" "Truly we, venerable sir, dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection." "But in what way do you, Anuruddha, dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection?" "Here, venerable sir, it occurs to me thus - 'It is a gain for me indeed, it is well-gained for me indeed, that I dwell together with such fellows in the holy life.' For me, venerable sir, towards these venerable ones, bodily action of friendliness is present both openly and in private, verbal action of friendliness is present both openly and in private, mental action of friendliness is present both openly and in private. It occurs to me, venerable sir, thus - 'What if I were to set aside my own mind and act according to the mind of these venerable ones.' So I, venerable sir, having set aside my own mind, act according to the mind of these venerable ones. For our bodies are indeed different, venerable sir, but our minds, methinks, are one."

The Venerable Nandiya also etc. The Venerable Kimila also said this to the Blessed One - "For me too, venerable sir, it occurs thus - 'It is a gain for me indeed, it is well-gained for me indeed, that I dwell together with such fellows in the holy life.' For me, venerable sir, towards these venerable ones, bodily action of friendliness is present both openly and in private, verbal action of friendliness is present both openly and in private, mental action of friendliness is present both openly and in private. It occurs to me, venerable sir, thus - 'What if I were to set aside my own mind and act according to the mind of these venerable ones.' So I, venerable sir, having set aside

my own mind, act according to the mind of these venerable ones. For our bodies are indeed different, venerable sir, but our minds, methinks, are one. Thus indeed we, venerable sir, dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection."

240. "Good, good, Anuruddha! But do you, Anuruddha, dwell diligent, ardent, and resolute?" "Truly we, venerable sir, dwell diligent, ardent, and resolute." "But in what way do you, Anuruddha, dwell diligent, ardent, and resolute?" "Here, venerable sir, among us whoever first returns from the village from almsfood, he prepares the seats, sets out drinking water and water for washing, sets out the slop basin. Whoever returns last from the village from almsfood - if there is leftover food, if he wishes he eats; if he does not wish he throws it away where there is little green vegetation, or drops it in water without living creatures - he sets in order the seats, sets in order the drinking water and water for washing, having washed the slop basin sets it in order, sweeps the refectory. Whoever sees the drinking water pot or the water pot for washing or the toilet water pot empty and hollow, he sets it up. If it is too heavy for him, having called a second by hand gesture, we set it up by joining hands, but we, venerable sir, do not on that account break into speech. And every five days we, venerable sir, sit together for the whole night in discussion on the Teaching. Thus indeed we, venerable sir, dwell diligent, ardent, and resolute."

241. "Good, good, Anuruddha! But is there, Anuruddha, for you who dwell thus diligent, ardent, and resolute, any attained super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding?" "Here, venerable sir, while dwelling diligent, ardent, and resolute, we perceive both light and a vision of forms. But that light of ours soon disappears, and so does the vision of forms; and we cannot discern the reason for that."

"You should discern the reason for that, Anuruddha. I too, Anuruddha, before my enlightenment, while still unenlightened, being just a Bodhisatta, perceived both light and a vision of forms. But that light of mine soon disappeared, and so did the vision of forms. It occurred to me, Anuruddha: 'What is the cause, what is the condition, by which my light disappears, and so does the vision of forms?' It occurred to me, Anuruddha: 'Sceptical doubt arose in me, and because of sceptical doubt my concentration fell away. When my concentration has fallen away, the light disappears, and so does the vision of forms. I shall act in such a way that sceptical doubt will not arise in me again.'"

"So, Anuruddha, while dwelling diligent, ardent, and resolute, I perceived both light and a vision of forms. But that light of mine soon disappeared, and so did the vision of forms. It occurred to me, Anuruddha: 'What is the cause, what is the condition, by which my light disappears, and so does the vision of forms?' It occurred to me, Anuruddha: 'Inattention arose in me, and because of inattention my concentration fell away. When my concentration has fallen away, the light disappears, and so does the vision of forms. I shall act in such a way that sceptical doubt will not arise in me again, nor inattention.'"

"So, Anuruddha, I ... It occurred to me, Anuruddha: 'Sloth and torpor arose in me, and because of sloth and torpor my concentration fell away. When my concentration has fallen away, the light disappears, and so does the vision of forms. I shall act in such a

way that sceptical doubt will not arise in me again, nor inattention, nor sloth and torpor.'"

"So, Anuruddha, I ... It occurred to me, Anuruddha: 'Trepidation arose in me, and because of trepidation my concentration fell away. When my concentration has fallen away, the light disappears, and so does the vision of forms. Just as, Anuruddha, a man travelling on a highway, quails might fly up on both sides of him, and on that account trepidation might arise in him; just so, Anuruddha, trepidation arose in me, and because of trepidation my concentration fell away. When my concentration has fallen away, the light disappears, and so does the vision of forms. I shall act in such a way that sceptical doubt will not arise in me again, nor inattention, nor sloth and torpor, nor trepidation.'"

"So, Anuruddha, I ... It occurred to me, Anuruddha: 'Elation arose in me, and because of elation my concentration fell away. When my concentration has fallen away, the light disappears, and so does the vision of forms. Just as, Anuruddha, a man seeking one treasure opening might at once find five treasure openings, on that account elation might arise in him; just so indeed, Anuruddha, elation arose in me, and because of elation my concentration fell away. When my concentration has fallen away, the light disappears, and so does the vision of forms. I will act in such a way that sceptical doubt will not arise in me again, nor inattention, nor sloth and torpor, nor trepidation, nor elation.'

"So, Anuruddha, I ... It occurred to me, Anuruddha: 'Inertia arose in me, and because of inertia my concentration fell away. When my concentration has fallen away, the light disappears, and so does the vision of forms. I will act in such a way that sceptical doubt will not arise in me again, nor inattention, nor sloth and torpor, nor trepidation, nor elation, nor inertia.'

"So, Anuruddha, I ... It occurred to me, Anuruddha: 'Excess of energy arose in me, and because of excess of energy my concentration fell away. When my concentration has fallen away, the light disappears, and so does the vision of forms. Just as, Anuruddha, a man might grasp a quail tightly with both hands, it would die right there; just so indeed, Anuruddha, excess of energy arose in me, and because of excess of energy my concentration fell away. When my concentration has fallen away, the light disappears, and so does the vision of forms. I will act in such a way that sceptical doubt will not arise in me again, nor inattention, nor sloth and torpor, nor trepidation, nor elation, nor inertia, nor excess of energy.'

"So, Anuruddha, I ... It occurred to me, Anuruddha: 'Deficiency of energy arose in me, and because of deficiency of energy my concentration fell away. When my concentration has fallen away, the light disappears, and so does the vision of forms. Just as, Anuruddha, a man might grasp a quail loosely, it would fly away from his hand; just so indeed, Anuruddha, deficiency of energy arose in me, and because of deficiency of energy my concentration fell away. When my concentration has fallen away, the light disappears, and so does the vision of forms. I will act in such a way that sceptical doubt will not arise in me again, nor inattention, nor sloth and torpor, nor trepidation, nor elation, nor inertia, nor excess of energy, nor deficiency of energy.'

"So, Anuruddha, I ... It occurred to me, Anuruddha: 'Longing arose in me, and because

of longing my concentration fell away. When my concentration has fallen away, the light disappears, and so does the vision of forms. I will act in such a way that sceptical doubt will not arise in me again, nor inattention, nor sloth and torpor, nor trepidation, nor elation, nor inertia, nor excess of energy, nor deficiency of energy, nor longing.'

"So, Anuruddha, I ... It occurred to me, Anuruddha: 'Perception of diversity arose in me, and because of perception of diversity my concentration fell away. When my concentration has fallen away, the light disappears, and so does the vision of forms. I will act in such a way that sceptical doubt will not arise in me again, nor inattention, nor sloth and torpor, nor trepidation, nor elation, nor inertia, nor over-exerted energy, nor over-slack energy, nor longing, nor perception of diversity.'

"So I, Anuruddha, dwelling diligent, ardent, and resolute, perceive light and vision of forms. But that light of mine soon disappeared, and so did the vision of forms. To me, Anuruddha, this occurred: 'What is the cause, what is the condition, by which my light disappears, and so does the vision of forms?' It occurred to me, Anuruddha: 'Excessive meditation on forms arose in me, and because of excessive meditation on forms my concentration fell away. When my concentration has fallen away, the light disappears, and so does the vision of forms. I will act in such a way that sceptical doubt will not arise in me again, nor inattention, nor sloth and torpor, nor trepidation, nor elation, nor inertia, nor over-exerted energy, nor over-slack energy, nor longing, nor perception of diversity, nor excessive meditation on forms.'

242. "So I, Anuruddha, having understood 'sceptical doubt is an impurity of the mind' - thus having understood, abandoned sceptical doubt, the impurity of the mind; having understood 'inattention is an impurity of the mind' - thus having understood, abandoned inattention, the impurity of the mind; having understood 'sloth and torpor is an impurity of the mind' - thus having understood, abandoned sloth and torpor, the impurity of the mind; having understood 'trepidation is an impurity of the mind' - thus having understood, abandoned trepidation, the impurity of the mind; having understood 'elation is an impurity of the mind' - thus having understood, abandoned elation, the impurity of the mind; having understood 'inertia is an impurity of the mind' - thus having understood, abandoned inertia, the impurity of the mind; having understood 'excess of energy is an impurity of the mind' - thus having understood, abandoned excess of energy, the impurity of the mind; having understood 'deficiency of energy is an impurity of the mind' - thus having understood, abandoned deficiency of energy, the impurity of the mind; having understood 'longing is an impurity of the mind' - thus having understood, abandoned longing, the impurity of the mind; having understood 'perception of diversity is an impurity of the mind' - thus having understood, abandoned perception of diversity, the impurity of the mind; having understood 'excessive meditation on forms is an impurity of the mind' - thus having understood, abandoned excessive meditation on forms, the impurity of the mind.

243. "So I, Anuruddha, dwelling diligent, ardent, and resolute, perceive light indeed, but do not see forms; I see forms indeed, but do not perceive light -for the entire night, for the entire day, for the entire night and day. It occurred to me, Anuruddha: 'What is the cause, what is the condition, that I perceive light indeed but do not see forms; I see forms indeed but do not perceive light -for the entire night, for the entire day, for the entire night and day?' It occurred to me, Anuruddha: 'At whatever time I,

not attending to the sign of forms, attend to the sign of light, at that time I perceive light indeed, but do not see forms. But at whatever time I, not attending to the sign of light, attend to the sign of forms, at that time I see forms indeed but do not perceive light - for the entire night, for the entire day, for the entire night and day.'

"So I, Anuruddha, dwelling diligent, ardent, and resolute, perceive limited light and see limited forms; I perceive immeasurable light and see immeasurable forms - for the entire night, for the entire day, for the entire night and day. It occurred to me, Anuruddha: 'What is the cause, what is the condition, that I perceive limited light and see limited forms; I perceive immeasurable light and see immeasurable forms - for the entire night, for the entire day, for the entire night and day?' It occurred to me, Anuruddha: 'At whatever time my concentration is limited, at that time my eye is limited. With that limited eye I perceive limited light and see limited forms. But at whatever time my concentration is immeasurable, at that time my eye is immeasurable. With that immeasurable eye I perceive immeasurable light and see immeasurable forms - for the entire night, for the entire day, for the entire night and day.'

244. Since for me, Anuruddha, having understood 'sceptical doubt is an impurity of the mind' - thus having understood, sceptical doubt, the impurity of the mind, was abandoned; having understood 'inattention is an impurity of the mind' - thus having understood, inattention, the impurity of the mind, was abandoned; having understood 'sloth and torpor is an impurity of the mind' - thus having understood, sloth and torpor, the impurity of the mind, was abandoned; having understood 'trepidation is an impurity of the mind' - thus having understood, trepidation, the impurity of the mind, was abandoned; having understood 'elation is an impurity of the mind' - thus having understood, elation, the impurity of the mind, was abandoned; having understood 'inertia is an impurity of the mind' - thus having understood, inertia, the impurity of the mind, was abandoned; having understood 'excess of energy is an impurity of the mind' - thus having understood, excess of energy, the impurity of the mind, was abandoned; having understood 'deficiency of energy is an impurity of the mind' - thus having understood, deficiency of energy, the impurity of the mind, was abandoned; having understood 'longing is an impurity of the mind' - thus having understood, longing, the impurity of the mind, was abandoned; having understood 'perception of diversity is an impurity of the mind' - thus having understood, perception of diversity, the impurity of the mind, was abandoned; having understood 'excessive meditation on forms is an impurity of the mind' - thus having understood, excessive meditation on forms, the impurity of the mind, was abandoned.

245. It occurred to me, Anuruddha: 'Those impurities of the mind that were mine have been abandoned by me. Well then, now I shall develop concentration in three ways.' So I, Anuruddha, developed concentration with applied thought and with sustained thought, developed concentration without applied thought but with sustained thought only, developed concentration without applied thought and without sustained thought, developed concentration with rapture, developed concentration without rapture, developed concentration accompanied by pleasure, developed concentration accompanied by equanimity. Since for me, Anuruddha, concentration with applied thought and with sustained thought had been developed, concentration without applied thought but with sustained thought only had been developed,

concentration without applied thought and without sustained thought had been developed, concentration with rapture had been developed, concentration without rapture had been developed, concentration accompanied by pleasure had been developed, concentration accompanied by equanimity had been developed. And knowledge and vision arose in me: 'Unshakable is my liberation of mind. This is the last birth, there is now no more rebirth.'

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

The Discourse on Impurities is concluded as eighth.

9. The Discourse on Fools and Wise Men

246. 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 -

"There are, monks, these three characteristics of a fool, signs of a fool, manifestations of a fool. What three? Here, monks, a fool is one who thinks badly thought thoughts, speaks badly spoken speech, and does badly done deeds. If, monks, this fool were not one who thinks badly thought thoughts, speaks badly spoken speech, and does badly done deeds, by what would the wise know him - 'This venerable one is a fool, a bad person'? But because, monks, a fool is one who thinks badly thought thoughts, speaks badly spoken speech, and does badly done deeds, therefore the wise know him - 'This venerable one is a fool, a bad person.' That fool, monks, experiences threefold suffering and displeasure in this very life. If, monks, a fool is seated in an assembly hall, or seated on a road, or seated at a crossroads; and there people discuss talk arising from that, suitable to that. If, monks, a fool is one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar, indulges in spirits, liquor, and intoxicants which cause heedlessness, there, monks, the fool thinks thus - 'The talk that people discuss arising from that, suitable to that, those qualities indeed exist in me, and I am seen in those qualities.' This, monks, is the first suffering and displeasure that a fool experiences in this very life.

247. "Furthermore, monks, a fool sees kings, having seized a thief, a criminal, inflicting various bodily punishments - flogging with whips, flogging with canes, flogging with half-clubs, cutting off his hand, cutting off his foot, cutting off his hand and foot, cutting off his ear, cutting off his nose, cutting off his ear and nose, inflicting the "gruel pot" torture, inflicting the "shell-tonsure" torture, inflicting the "Rāhu's mouth" torture, inflicting the "fire garland" torture, inflicting the "hand torch" torture, inflicting the "grass-strip" torture, inflicting the "bark-dress" torture, inflicting the "antelope" torture, inflicting the "flesh-hook" torture, inflicting the "coin-cutting" torture, inflicting the "lye-pickling" torture, inflicting the "pivot-turning" torture, inflicting the "straw-chair" torture, pouring boiling oil on him, having him eaten by dogs, impaling him alive on a stake, cutting off his head with a sword. There, monks, the fool thinks thus - 'Because of whatever kind of evil deeds, kings, having seized a thief, a criminal, inflict various bodily punishments - they flog him with whips, etc. they cut off his head with a sword; those qualities indeed exist in me, and I am seen

in those qualities. If kings were to know me, kings, having seized me too, would inflict various bodily punishments - they would flog me with whips, etc. they would impale me alive on a stake, they would cut off my head with a sword.' This too, monks, is the second suffering and displeasure that a fool experiences in this very life.

248. "Furthermore, monks, when a fool has climbed up onto a chair or climbed up onto a bed or is lying on the ground, whatever evil actions he has done in the past - misconduct by body, misconduct by speech, misconduct by mind - these hang over him at that time, hang down over him, hang heavily upon him. Just as, monks, the shadows of great mountain peaks in the afternoon period hang over the earth, hang down over it, hang heavily upon it; just so, monks, when a fool has climbed up onto a chair or climbed up onto a bed or is lying on the ground, whatever evil actions he has done in the past - misconduct by body, misconduct by speech, misconduct by mind - these hang over him at that time, hang down over him, hang heavily upon him. There, monks, the fool thinks thus - 'Indeed I have not done what is good, I have not done what is wholesome, I have not made a shelter for the fearful; I have done evil, I have done what is cruel, I have done what is wrong. As far as, friend, is the destination of those who have not done good, who have not done what is wholesome, who have not made a shelter for the fearful, who have done evil, who have done what is cruel, who have done what is wrong - to that destination I shall go after death.' He grieves, is wearied, laments, beats his breast and wails, falls into confusion. This too, monks, is the third suffering and displeasure that a fool experiences in this very life.

"That fool, monks, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Whatever, monks, one speaking rightly would say - 'completely undesirable, completely unpleasant, completely disagreeable' - it is of hell indeed that one speaking rightly would say - 'completely undesirable, completely unpleasant, completely disagreeable.' To such an extent, monks, even a simile is not easy to make for how painful the hells are."

249. When this was said, a certain monk said this to the Blessed One - "But is it possible, venerable sir, to make a simile?" "It is possible, monk" - the Blessed One said. Just as, monk, having seized a thief, a criminal, they might show him to the king - 'This, Sire, is a thief, a criminal; impose on him whatever punishment you wish.' The king might speak to him thus - 'Go, sirs, strike this man in the earlier period of the day with a hundred spears.' They would strike him in the earlier period of the day with a hundred spears. Then the king at the noon period of the day might speak thus - 'Hey, how is that man?' 'He is still alive, Sire.' The king might speak to him thus - 'Go, sirs, strike that man at the noon period of the day with a hundred spears. They would strike him at the noon period of the day with a hundred spears. Then the king in the afternoon period of the day might speak thus - 'Hey, how is that man?' 'He is still alive, Sire.' The king might speak to him thus - 'Go, sirs, strike that man in the afternoon period of the day with a hundred spears.' They would strike him in the afternoon period of the day with a hundred spears. What do you think, monks, would that man, being struck with three hundred spears, on that account experience

suffering and displeasure?" "Even being struck with one spear, venerable sir, that man would on that account experience suffering and displeasure, what then to say of three hundred spears?"

250. Then the Blessed One, having taken a small stone the size of a palm, addressed the monks - "What do you think, monks, which is greater -this small stone the size of a palm taken by me, or the Himalaya, the king of mountains?" "This is insignificant, venerable sir, this small stone the size of a palm taken by the Blessed One; compared with the Himalaya, the king of mountains, it does not amount to a reckoning, it does not amount to a fraction, it does not bear comparison." "Just so, monks, the suffering and displeasure that man experiences on account of being struck with three hundred spears, compared with the suffering of hell, does not amount to a reckoning, does not amount to a fraction, does not bear comparison."

"Then, monks, the guardians of hell inflict on him the torture called the fivefold binding - they drive a red-hot iron stake into his hand, they drive a red-hot iron stake into his other hand, they drive a red-hot iron stake into his foot, they drive a red-hot iron stake into his other foot, they drive a red-hot iron stake into the middle of his chest. There he experiences painful, sharp, severe, bitter feelings, and he does not die until that evil deed is brought to an end. Then, monks, the guardians of hell lay him down and plane him with axes. There he experiences painful, sharp, etc. is brought to an end. Then, monks, the guardians of hell, having seized him feet up and head down, plane him with adzes. There he experiences painful, sharp, etc. is brought to an end. Then, monks, the guardians of hell, having yoked him to a chariot, drive him back and forth over ground that is blazing, in flames, aglow. There he experiences painful, sharp, etc. is brought to an end. Then, monks, the guardians of hell make him climb up and down a great mountain of embers, blazing, in flames, aglow. There he experiences painful, sharp, severe, bitter feelings, and he does not die until that evil deed is brought to an end. Then, monks, the guardians of hell, having seized him feet up and head down, throw him into a red-hot copper cauldron, blazing, in flames, aglow. There he is cooked, throwing up foam. There, being cooked, throwing up foam, he goes up once, he goes down once, he goes across once. There he experiences painful, sharp, severe, bitter feelings, and he does not die until that evil deed is brought to an end. Then, monks, the guardians of hell throw him into the great hell. Now, monks, that great hell -

"Four-cornered, with four doors, divided into sections, measured;
Surrounded by an iron wall, covered over with iron.

"Its floor is made of iron, blazing, endowed with heat;
Having pervaded a hundred yojanas all around, it stands always."

"In many ways indeed, monks, I could speak a talk on hell;to such an extent, monks, it is not easy by description to reach how painful the hells are.

251. "There are, monks, animals that are grass-eaters.They eat both fresh grass and dry grass, gnawing with their teeth. And which, monks, are the animals that are grass-eaters? Elephants, horses, cattle, donkeys, goats, deer, or whatever other

animals there are that are grass-eaters. That fool, monks, who formerly here was greedy for flavours, having done evil deeds here, upon the body's collapse at death, is reborn in the company of those beings who are grass-eaters.

"There are, monks, animals that are dung-eaters. They, having smelled the odour of dung from afar, run towards it - 'Here we shall eat, here we shall eat.' Just as brahmins run towards the odour of oblations - 'Here we shall eat, here we shall eat'; just so, monks, there are animals that are dung-eaters, they, having smelled the odour of dung from afar, run towards it - 'Here we shall eat, here we shall eat.' And which, monks, are the animals that are dung-eaters? Chickens, pigs, dogs, jackals, or whatever other animals there are that are dung-eaters. That fool, monks, who formerly here was greedy for flavours, having done evil deeds here, upon the body's collapse at death, is reborn in the company of those beings who are dung-eaters.

"There are, monks, animals that are born in darkness, grow old in darkness, and die in darkness. And which, monks, are the animals that are born in darkness, grow old in darkness, and die in darkness? Insects, maggots, earthworms, or whatever other animals there are that are born in darkness, grow old in darkness, and die in darkness. That fool, monks, who formerly here was greedy for flavours, having done evil deeds here, upon the body's collapse at death, is reborn in the company of those beings who are born in darkness, grow old in darkness, and die in darkness.

"There are, monks, animals that are born in water, grow old in water, and die in water. And which, monks, are the animals that are born in water, grow old in water, and die in water? Fish, turtles, crocodiles, or whatever other animals there are that are born in water, grow old in water, and die in water. That fool, monks, who formerly here was greedy for flavours, having done evil deeds here, upon the body's collapse at death, is reborn in the company of those beings who are born in water, grow old in water, and die in water.

"There are, monks, animals that are born in filth, grow old in filth, and die in filth. And which, monks, are the animals that are born in filth, grow old in filth, and die in filth? Those beings, monks, who are born in rotting fish, or grow old in rotting fish, or die in rotting fish, or in a rotting corpse, etc. or in rotting food, etc. or in a cesspool, etc. or are born in a sewer. That fool, monks, who formerly here was greedy for flavours, having done evil deeds here, upon the body's collapse at death, is reborn in the company of those beings who are born in filth, grow old in filth, and die in filth.

"In many ways indeed, monks, I could speak a talk on the animal realm; to such an extent, monks, it is not easy by description to reach how painful the animal realm is.

252. "Just as, monks, a man might throw a yoke with a single hole into the great ocean. The east wind would carry it westward, the west wind would carry it eastward, the north wind would carry it southward, the south wind would carry it northward. There might be a blind turtle, who would emerge once every hundred years. What do you think, monks, would that blind turtle insert his neck into that yoke with a single hole?" "If at all, venerable sir, only after a very long period has passed." "More quickly, monks, would that blind turtle insert his neck into that yoke with a single hole than I say would a fool who has gone once to the nether world attain human existence. What is the reason for this? For here, monks, there is no observance of righteousness, no living in spiritual calm, no doing of wholesome deeds, no doing of

meritorious deeds. Here, monks, there prevails mutual devouring, devouring of the weak."

"That fool, monks, if at some time after a very long period has passed he attains human existence, it is in those low families - an outcast family, or a hunter family, or a basket-weaver family, or a chariot-maker family, or a refuse-collector family. He is reborn in such a family, poor, with little food and drink, with a difficult livelihood, where food and clothing are obtained with difficulty. And he is ugly, unsightly, dwarfish, sickly, blind or crippled or hunchbacked or paralysed, not an obtainer of food, drink, clothing, vehicles, garlands, perfumes and ointments, bedding, lodging and lighting. He practises misconduct by body, he practises misconduct by speech, he practises misconduct by mind. He, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell.

"Just as, monks, a gambler at the very first losing throw might lose his son, might lose his wife, might lose all his property, and might further undergo imprisonment. That losing throw is trifling, monks, by which that gambler at the very first losing throw might lose his son, might lose his wife, might lose all his property, and might further undergo imprisonment. But this is a far greater losing throw, that that fool, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. This, monks, is the entire complete plane of the fool."

253. "There are, monks, these three characteristics of a wise person, signs of a wise person, manifestations of a wise person. What three? Here, monks, a wise person is one who thinks well-thought thoughts, speaks well-spoken speech, and does well-done deeds. If, monks, this wise person were not one who thinks well-thought thoughts, speaks well-spoken speech, and does well-done deeds, by what would the wise know him - 'This venerable one is wise, a good person'? But because, monks, a wise person is one who thinks well-thought thoughts, speaks well-spoken speech, and does well-done deeds, therefore the wise know him - 'This venerable one is wise, a good person.' That wise person, monks, experiences threefold happiness and pleasure in this very life. If, monks, a wise person is seated in an assembly hall, or seated on a road, or seated at a crossroads; and there people discuss talk arising from that, suitable to that. If, monks, a wise person abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from spirits, liquor and intoxicants that cause negligence; there, monks, the wise person thinks thus - 'The talk that people discuss arising from that, suitable to that; those qualities indeed exist in me, and I am seen in those qualities.' This, monks, is the first happiness and pleasure that a wise person experiences in this very life.

254. "Furthermore, monks, a wise person sees kings, having seized a thief, a criminal, inflicting various bodily punishments - flogging with whips, flogging with canes, flogging with half-clubs, cutting off his hand, cutting off his foot, cutting off his hand and foot, cutting off his ear, cutting off his nose, cutting off his ear and nose, inflicting the "gruel pot" torture, inflicting the "shell-tonsure" torture, inflicting the

"Rāhu's mouth" torture, inflicting the "fire garland" torture, inflicting the "hand torch" torture, inflicting the "grass-strip" torture, inflicting the "bark-dress" torture, inflicting the "antelope" torture, inflicting the "flesh-hook" torture, inflicting the "coin-cutting" torture, inflicting the "lye-pickling" torture, inflicting the "pivot-turning" torture, inflicting the "straw-chair" torture, pouring boiling oil on him, having him eaten by dogs, impaling him alive on a stake, cutting off his head with a sword. There, monks, the wise person thinks thus - 'Because of whatever kind of evil deeds, kings, having seized a thief, a criminal, inflict various bodily punishments - they flog him with whips, they flog him with canes, they flog him with half-clubs, they cut off his hand, they cut off his foot, they cut off his hand and foot, they cut off his ear, they cut off his nose, they cut off his ear and nose, they inflict the "gruel pot" torture, they inflict the "shell-tonsure" torture, they inflict the "Rāhu's mouth" torture, they inflict the "fire garland" torture, they inflict the "hand torch" torture, they inflict the "grass-strip" torture, they inflict the "bark-dress" torture, they inflict the "antelope" torture, they inflict the "flesh-hook" torture, they inflict the "coin-cutting" torture, they inflict the "lye-pickling" torture, they inflict the "pivot-turning" torture, they inflict the "straw-chair" torture, they pour boiling oil on him, they have him eaten by dogs, they impale him alive on a stake, they cut off his head with a sword - those qualities are not found in me, and I am not seen in those qualities.' This too, monks, is the second happiness and pleasure that a wise person experiences in this very life.

255. "Furthermore, monks, when a wise person has climbed up onto a chair or climbed up onto a bed or is lying on the ground, whatever good actions he has done in the past - good conduct by body, good conduct by speech, good conduct by mind - these hang over him at that time, etc. Just as, monks, the shadows of great mountain peaks in the afternoon period hang over the earth, hang down over it, hang heavily upon it; just so, monks, when a wise person has climbed up onto a chair or climbed up onto a bed or is lying on the ground, whatever good actions he has done in the past - good conduct by body, good conduct by speech, good conduct by mind - these hang over him at that time, hang down over him, hang heavily upon him. There, monks, the wise person thinks thus - 'Indeed I have not done evil, I have not done what is cruel, I have not done what is wrong; I have done what is good, I have done what is wholesome, I have made a shelter for the fearful. As far as, friend, is the destination of those who have not done evil, who have not done what is cruel, who have not done what is wrong, who have done good, who have done what is wholesome, who have made a shelter for the fearful - to that destination I shall go after death.' He does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. This too, monks, is the third happiness and pleasure that a wise person experiences in this very life.

"That wise person, monks, having practised good conduct by body, having practised good conduct by speech, having practised good conduct by mind, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. Whatever, monks, one speaking rightly would say - 'completely desirable, completely pleasant, completely agreeable' - it is of heaven indeed that one speaking rightly would say - 'completely desirable, completely pleasant, completely agreeable.' To such an extent, monks, even a simile is not easy to make for how pleasant the heavens are."

256. When this was said, a certain monk said this to the Blessed One - "But is it possible, venerable sir, to make a simile?" "It is possible, monk" - the Blessed One said. "Just as, monks, a wheel-turning monarch, possessed of seven treasures and four supernormal powers, on that account experiences happiness and pleasure. Which seven? Here, monks, for head-anointed king of the ruling caste, on the uposatha day, the fifteenth, when he has bathed his head, is observing the uposatha, and has gone up to the upper terrace of the excellent palace, the divine wheel treasure becomes manifest, with a thousand spokes, with rim, with nave, complete in every respect. Having seen that, this occurs to the king of the warrior caste, anointed on the head - 'I have heard this: for whatever king of the warrior caste, anointed on the head, on the uposatha day, the fifteenth, when he has bathed his head, is observing the uposatha, and has gone up to the upper terrace of the excellent palace, the divine wheel treasure becomes manifest, with a thousand spokes, with rim, with nave, complete in every respect, he becomes a wheel-turning monarch. Could I indeed be a wheel-turning monarch?'

"Then, monks, the king of the warrior caste, anointed on the head, having taken a water-jug in his left hand, sprinkles the wheel treasure with his right hand - 'May the venerable wheel treasure roll forth, may the venerable wheel treasure conquer.' Then, monks, that wheel treasure rolls towards the eastern direction. The wheel-turning monarch follows right behind together with his fourfold army. And, monks, in whatever region the wheel treasure comes to rest, there the wheel-turning monarch takes up residence together with his fourfold army. Now, monks, whatever hostile kings there are in the eastern direction, they approach the wheel-turning monarch and say thus - 'Come indeed, great king! Welcome to you, great king! It is your own, great king! Instruct us, great king.' The wheel-turning monarch said thus - 'Living beings should not be killed, what is not given should not be taken, there should be no wrong conduct in sensual pleasures, falsehood should not be spoken, intoxicants should not be drunk, and eat as you have been accustomed to eat.' Now, monks, whatever hostile kings there are in the eastern direction, they become followers of the wheel-turning monarch.

257. "Then, monks, that wheel treasure, having plunged into the eastern ocean and having emerged, rolled towards the southern direction. Etc. Having plunged into the southern ocean and having emerged, it rolled towards the western direction. Having plunged into the western ocean and having emerged, it rolled towards the northern direction, and the wheel-turning monarch followed right behind together with his fourfold army. And, monks, in whatever region the wheel treasure comes to rest, there the wheel-turning monarch takes up residence together with his fourfold army.

"Now, monks, whatever hostile kings there are in the northern direction, they approach the wheel-turning monarch and say thus - 'Come indeed, great king! Welcome to you, great king! It is your own, great king! Instruct us, great king.' The wheel-turning monarch said thus - 'Living beings should not be killed, what is not given should not be taken, there should be no wrong conduct in sensual pleasures, falsehood should not be spoken, intoxicants should not be drunk; and eat as you have been accustomed to eat.' Now, monks, whatever hostile kings there are in the northern direction, they become followers of the wheel-turning monarch.

"Then, monks, that wheel treasure, having conquered the earth bounded by the

ocean, having returned to that very royal city, stands, methinks, as if fixed on its axle at the door of the inner palace of the wheel-turning monarch, adorning the door of the inner palace of the wheel-turning monarch. For the wheel-turning monarch, monks, such a wheel treasure becomes manifest.

258. "Furthermore, monks, for the wheel-turning monarch an elephant treasure becomes manifest - all white, with seven supports, possessing supernormal power, able to travel through the sky, a king of elephants named Uposatha. Having seen that, the mind of the wheel-turning monarch becomes clear - 'Excellent indeed, friend, would be an elephant vehicle, if it would submit to training.' Then, monks, that elephant treasure, just as a thoroughbred elephant of good breed, well-trained for a long time, just so it submits to training. Once upon a time, monks, a wheel-turning monarch, testing that very elephant treasure, having mounted it in the earlier period of the day, having traversed the earth bounded by the ocean, having returned to that very royal city, took his morning meal. For the wheel-turning monarch, monks, such an elephant treasure becomes manifest.

"Furthermore, monks, for the wheel-turning monarch a horse treasure becomes manifest - all white, with a black head, with a mane like muñja grass, possessing supernormal power, able to travel through the sky, a king of horses named Valāhaka. Having seen that, the mind of the wheel-turning monarch becomes clear - 'Excellent indeed, friend, would be a horse vehicle, if it would submit to training.' Then, monks, that horse treasure, just as a thoroughbred horse of good breed, well-trained for a long time, just so it submits to training. Once upon a time, monks, a wheel-turning monarch, testing that very horse treasure, having mounted it in the earlier period of the day, having traversed the earth bounded by the ocean, having returned to that very royal city, took his morning meal. For the wheel-turning monarch, monks, such a horse treasure becomes manifest.

"Furthermore, monks, for the wheel-turning monarch a jewel treasure becomes manifest. That jewel is a lapis lazuli, beautiful, of pure origin, octagonal, well polished. Now, monks, the radiance of that jewel treasure spreads all around for a yojana. Once upon a time, monks, a wheel-turning monarch, testing that very jewel treasure, having arrayed the fourfold army, having raised the jewel to the top of the standard, set out in the dark of the night. Now, monks, whatever villages there were all around, they engaged in their activities by that light, thinking it was day. For the wheel-turning monarch, monks, such a jewel treasure becomes manifest.

"Furthermore, monks, for the wheel-turning monarch a woman treasure becomes manifest. She is lovely, beautiful, pleasing, endowed with the highest beauty of complexion, not too tall, not too short, not too thin, not too stout, not too dark, not too fair, surpassing human beauty, not attaining divine beauty. Now, monks, the bodily touch of that woman treasure is such as cotton-wool or silk-cotton. Now, monks, the limbs of that woman treasure are warm in the cold and cool in the heat. Now, monks, from the body of that woman treasure the fragrance of sandalwood wafts, and from her mouth the fragrance of waterlilies wafts. Now, monks, that woman treasure is one who rises before the wheel-turning monarch and retires after him, is obedient to his wishes, is agreeable in her conduct, and is pleasant in her speech. Now, monks, that woman treasure does not transgress against the wheel-turning monarch even in thought, how much less with the body? For the wheel-

turning monarch, monks, such a woman treasure becomes manifest.

"Furthermore, monks, for the wheel-turning monarch a householder treasure becomes manifest. For him, a divine eye born of the result of action becomes manifest, by which he sees treasure, whether with an owner or without an owner. He approaches the wheel-turning monarch and says thus - 'May you, Sire, live at ease. I shall manage the wealth affairs with wealth for you.' Once upon a time, monks, a wheel-turning monarch, testing that very householder treasure, having boarded a boat, having plunged into the stream in the middle of the river Ganges, said this to the householder treasure - 'I have need of gold and money, householder.' 'Then, great king, let the boat approach one shore.' 'Right here, householder, I have need of gold and money.' Then, monks, that householder treasure, having fondled the water with both hands, having drawn up a pot full of gold and money, said this to the wheel-turning monarch - 'Is this enough, great king? Is this much done, great king? Is this much venerated, great king?' The wheel-turning monarch said thus - 'This is enough, householder. This much is done, householder. This much is venerated, householder.' For the wheel-turning monarch, monks, such a householder treasure becomes manifest.

"Furthermore, monks, for the wheel-turning monarch, an adviser treasure becomes manifest - wise, experienced, intelligent, competent to cause the wheel-turning monarch to approach what should be approached, to withdraw from what should be withdrawn from, to establish what should be established. He approaches the wheel-turning monarch and says thus - 'May you, Sire, live at ease. I shall advise.' For the wheel-turning monarch, monks, such an adviser treasure becomes manifest. The wheel-turning monarch, monks, is possessed of these seven treasures.

259. "Which four supernormal powers? Here, monks, a wheel-turning monarch is handsome, good-looking, pleasing, endowed with the highest beauty of complexion, far surpassing other human beings. The wheel-turning monarch, monks, is possessed of this first supernormal power.

"Furthermore, monks, a wheel-turning monarch is long-lived, lasting long, far surpassing other human beings. The wheel-turning monarch, monks, is possessed of this second supernormal power.

"Furthermore, monks, a wheel-turning monarch is free from illness, free from disease, endowed with digestion that is even, neither too cold nor too hot, far surpassing other human beings. The wheel-turning monarch, monks, is possessed of this third supernormal power.

"Furthermore, monks, a wheel-turning monarch is dear and agreeable to brahmins and householders. Just as, monks, a father is dear and agreeable to his sons, just so, monks, a wheel-turning monarch is dear and agreeable to brahmins and householders. And to the wheel-turning monarch also, monks, the brahmins and householders are dear and agreeable. Just as, monks, sons are dear and agreeable to a father, just so, monks, to the wheel-turning monarch also, the brahmins and householders are dear and agreeable.

"Once upon a time, monks, a wheel-turning monarch departed for the pleasure ground with his fourfold army. Then, monks, the brahmins and householders approached the wheel-turning monarch and said thus - 'Go slowly, Sire, so that we may see you for a longer time.' The wheel-turning monarch also, monks, addressed his charioteer - 'Drive slowly, charioteer, so that the brahmins and householders may see me for a longer time.' The wheel-turning monarch, monks, is possessed of this fourth supernormal power. The wheel-turning monarch, monks, is possessed of these four supernormal powers.

"What do you think, monks, would a wheel-turning monarch, possessed of these seven treasures and these four supernormal powers, on that account experience happiness and pleasure?" "Even possessed of one treasure, venerable sir, a wheel-turning monarch would on that account experience happiness and pleasure, what then to say of seven treasures and four supernormal powers?"

260. Then the Blessed One, having taken a small stone the size of a palm, addressed the monks - "What do you think, monks, which is greater -this small stone the size of a palm taken by me, or the Himalaya, the king of mountains?" "This is insignificant, venerable sir, this small stone the size of a palm taken by the Blessed One; compared with the Himalaya, the king of mountains, it does not amount to a reckoning; it does not amount to a fraction; it does not bear comparison." "Just so, monks, the happiness and pleasure that a wheel-turning monarch, possessed of seven treasures and four supernormal powers, experiences on that account, compared with divine happiness, does not amount to a reckoning; it does not amount to a fraction; it does not bear comparison."

"That wise person, monks, if at some time after a very long period has passed he attains human existence, it is in those high families - a wealthy warrior family or a wealthy brahmin family or a wealthy householder family - in such a family he is reborn, rich, of great wealth, of great possessions, with abundant gold and silver, with abundant means and provisions, with abundant wealth and grain. And he is handsome, good-looking, pleasing, endowed with the highest beauty of complexion, an obtainer of food, drink, clothing, vehicles, garlands, perfumes and ointments, bedding, lodging and lighting. He practises good conduct by body, he practises good conduct by speech, he practises good conduct by mind. He, having practised good conduct by body, having practised good conduct by speech, having practised good conduct by mind, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. Just as, monks, a gambler at the very first winning throw might attain a great mass of wealth; that winning throw is trifling, monks, by which that gambler at the very first winning throw might attain a great mass of wealth. But this is a far greater winning throw, that that wise person, having practised good conduct by body, having practised good conduct by speech, having practised good conduct by mind, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. This, monks, is the entire complete plane of the wise person."

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

The Discourse on the Fool and the Wise Person is concluded as ninth.

10. The Discourse on the Divine Messengers

261. 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 -

"Just as, monks, there are two houses with doors facing each other, there a man with eyes, standing in the middle, might see people entering the house and leaving, walking back and forth and wandering about; just so indeed, monks, with the divine eye, which is pure and surpasses the human, I see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understand beings according to their actions - 'These beings indeed, 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. 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 among human beings. 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 the sphere of ghosts. But these beings, 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 the animal realm. But these beings, 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.'"

262. "Then, monks, the guardians of hell, having seized him by both arms, show him to King Yama - 'This man, Sire, was disrespectful towards his mother, irreverent towards his father, disrespectful towards ascetics, disrespectful towards brahmins, not honouring the elders in the family. Let the Sire decree punishment for him.' Then, monks, King Yama cross-questions, asks for reasons, and admonishes him about the first divine messenger - 'Hey man, did you not see among human beings the first divine messenger that appeared?' He speaks thus: 'I did not see, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, did you not see among human beings a young infant boy, helpless, lying on his back, fallen into his own urine and excrement, lying there?' He speaks thus: 'I saw, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, did it not occur to you, being intelligent, mindful, and elderly - I too am subject to birth, not gone beyond birth. Come, let me do good by body, speech, and mind?' He speaks thus: 'I was not able, venerable sir, I was heedless, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, through heedlessness you did

not do good by body, speech, and mind. Truly, hey man, they will deal with you according to your heedlessness. But this evil deed of yours was not done by your mother, not done by your father, not done by your brother, not done by your sister, not done by friends and colleagues, not done by relatives and blood-relations, not done by ascetics and brahmins, not done by deities; this evil deed was done by you yourself, and you yourself will experience its result.'

263. "Then, monks, King Yama, having cross-questioned, asked for reasons, and admonished him about the first divine messenger, cross-questions, asks for reasons, and admonishes him about the second divine messenger - 'Hey man, did you not see among human beings the second divine messenger that appeared?' He speaks thus: 'I did not see, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, did you not see among human beings a woman or a man, old, bent like a roof beam, broken, leaning on a stick, trembling as they walked, afflicted, past their youth, with broken teeth, grey hair, scanty hair, bald-headed, wrinkled, with limbs blotched with spots?' He speaks thus: 'I saw, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, did it not occur to you, being intelligent, mindful, and elderly - I too am subject to ageing, not gone beyond ageing. Come, let me do good by body, speech, and mind?' He speaks thus: 'I was not able, venerable sir, I was heedless, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, through heedlessness you did not do good by body, speech, and mind. Truly, hey man, they will deal with you according to your heedlessness. But this evil deed of yours was not done by your mother, not done by your father, not done by your brother, not done by your sister, not done by friends and colleagues, not done by relatives and blood-relations, not done by ascetics and brahmins, not done by deities; this evil deed was done by you yourself, and you yourself will experience its result.'

264. "Then, monks, King Yama, having cross-questioned, asked for reasons, and admonished him about the second divine messenger, cross-questions, asks for reasons, and admonishes him about the third divine messenger - 'Hey man, did you not see among human beings the third divine messenger that appeared?' He speaks thus: 'I did not see, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, did you not see among human beings a woman or a man who was sick, suffering, severely ill, fallen into their own urine and excrement, lying down, being lifted up by some, being laid down by others?' He speaks thus: 'I saw, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, did it not occur to you, being intelligent, mindful, and elderly - I too am subject to disease, not gone beyond disease. Come, let me do good by body, speech, and mind?' He speaks thus: 'I was not able, venerable sir, I was heedless, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, through heedlessness you did not do good by body, speech, and mind. Truly, hey man, they will deal with you according to your heedlessness. But this evil deed of yours was not done by your

mother, not done by your father, not done by your brother, not done by your sister, not done by friends and colleagues, not done by relatives and blood-relations, not done by ascetics and brahmins, not done by deities; this evil deed was done by you yourself, and you yourself will experience its result.'

265. "Then, monks, King Yama, having cross-questioned, asked for reasons, and admonished him about the third divine messenger, cross-questions, asks for reasons, and admonishes him about the fourth divine messenger - 'Hey man, did you not see among human beings the fourth divine messenger that appeared?' He speaks thus: 'I did not see, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, did you not see among human beings kings, having seized a thief, a criminal, inflicting various bodily punishments - flogging with whips, flogging with canes, flogging with half-clubs, cutting off his hand, cutting off his foot, cutting off his hand and foot, cutting off his ear, cutting off his nose, cutting off his ear and nose, inflicting the "gruel pot" torture, inflicting the "shell-tonsure" torture, inflicting the "Rāhu's mouth" torture, inflicting the "fire garland" torture, inflicting the "hand torch" torture, inflicting the "grass-strip" torture, inflicting the "bark-dress" torture, inflicting the "antelope" torture, inflicting the "flesh-hook" torture, inflicting the "coin-cutting" torture, inflicting the "lye-pickling" torture, inflicting the "pivot-turning" torture, inflicting the "straw-chair" torture, pouring boiling oil on him, having him eaten by dogs, impaling him alive on a stake, cutting off his head with a sword?' He speaks thus: 'I saw, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, did it not occur to you, being intelligent, mindful, and elderly - "It is said, friend, that those who do evil deeds, upon them such various bodily punishments are inflicted in this very life, far less then in the hereafter! Come, let me do good by body, speech, and mind?' He speaks thus: 'I was not able, venerable sir, I was heedless, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, through heedlessness you did not do good by body, speech, and mind. Truly, hey man, they will deal with you according to your heedlessness. But this evil deed of yours was not done by your mother, not done by your father, not done by your brother, not done by your sister, not done by friends and colleagues, not done by relatives and blood-relations, not done by ascetics and brahmins, not done by deities; this evil deed was done by you yourself, and you yourself will experience its result.'

266. "Then, monks, King Yama, having cross-questioned, asked for reasons, and admonished him about the fourth divine messenger, cross-questions, asks for reasons, and admonishes him about the fifth divine messenger - 'Hey man, did you not see among human beings the fifth divine messenger that appeared?' He speaks thus: 'I did not see, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, did you not see among human beings a woman or a man, dead for one day, or dead for two days, or dead for three days, bloated, discoloured, festering?' He speaks thus: 'I saw, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, did it not occur to you, being intelligent, mindful, and elderly - I too am subject to death, not gone beyond death. Come, let me do good by body, speech, and mind?' He speaks thus: 'I was not able,

venerable sir, I was heedless, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, through heedlessness you did not do good by body, speech, and mind. Truly, hey man, they will deal with you according to your heedlessness. But this evil deed of yours was not done by your mother, not done by your father, not done by your brother, not done by your sister, not done by friends and colleagues, not done by relatives and blood-relations, not done by ascetics and brahmins, not done by deities; this evil deed was done by you yourself, and you yourself will experience its result.'

267. "Then, monks, King Yama, having cross-questioned, asked for reasons, and admonished him about the fifth divine messenger, becomes silent. Then, monks, the guardians of hell inflict on him the torture called the fivefold binding - they drive a red-hot iron stake into his hand, they drive a red-hot iron stake into his other hand, they drive a red-hot iron stake into his foot, they drive a red-hot iron stake into his other foot, they drive a red-hot iron stake into the middle of his chest. There he experiences painful, sharp, severe, bitter feelings, and he does not die until that evil deed is brought to an end. Then, monks, the guardians of hell lay him down and plane him with axes... etc... Then, monks, the guardians of hell, having seized him feet up and head down, plane him with adzes... etc... Then, monks, the guardians of hell, having yoked him to a chariot, drive him back and forth over ground that is blazing, in flames, aglow... etc... Then, monks, the guardians of hell make him climb up and down a great mountain of embers, blazing, in flames, aglow... etc... Then, monks, the guardians of hell, having seized him feet up and head down, throw him into a red-hot copper cauldron, blazing, in flames, aglow. There he is cooked, throwing up foam. There, being cooked, throwing up foam, he goes up once, he goes down once, he goes across once. There he experiences painful, sharp, severe, bitter feelings, and he does not die until that evil deed is brought to an end. Then, monks, the guardians of hell throw him into the great hell. Now, monks, that great hell -

"Four-cornered, with four doors, divided into sections, measured;
Surrounded by an iron wall, covered over with iron.

"Its floor is made of iron, blazing, endowed with heat;
Having pervaded a hundred yojanas all around, it stands always."

268. "Now, monks, from the eastern wall of that great hell a flame arises and strikes against the western wall; from the western wall a flame arises and strikes against the eastern wall; from the northern wall a flame arises and strikes against the southern wall; from the southern wall a flame arises and strikes against the northern wall; from below a flame arises and strikes above; from above a flame arises and strikes below. There he experiences painful, sharp, severe, bitter feelings, and he does not die until that evil deed is brought to an end.

"There comes a time, monks, when at some time after a very long period has passed, the eastern door of that great hell opens. There he runs with swift speed. As he runs with swift speed, his outer skin is burnt, his hide is burnt, his flesh is burnt, his sinews are burnt, even his bones send forth steam; when pulled out it is just the same. But

when, monks, he has arrived far, then that door closes. There he experiences painful, sharp, severe, bitter feelings, and he does not die until that evil deed is brought to an end.

"There comes a time, monks, when at some time after a very long period has passed, the western door of that great hell opens. Etc. the northern door opens. Etc. the southern door opens. There he runs with swift speed. As he runs with swift speed, his outer skin is burnt, his hide is burnt, his flesh is burnt, his sinews are burnt, even his bones send forth steam; when pulled out it is just the same. But when, monks, he has arrived far, then that door closes. There he experiences painful, sharp, severe, bitter feelings, and he does not die until that evil deed is brought to an end.

"There comes a time, monks, when at some time after a very long period has passed, the eastern door of that great hell opens. There he runs with swift speed. As he runs with swift speed, his outer skin is burnt, his hide is burnt, his flesh is burnt, his sinews are burnt, even his bones send forth steam; when pulled out it is just the same. He goes out through that door.

269. "Now, monks, immediately contiguous to that great hell there is together with it a great excrement hell. He falls there. Now, monks, in that excrement hell, needle-mouthed creatures cut the skin, having cut the skin they cut the hide, having cut the hide they cut the flesh, having cut the flesh they cut the sinews, having cut the sinews they cut the bones, having cut the bones they eat the bone marrow. There he experiences painful, sharp, severe, bitter feelings, and he does not die until that evil deed is brought to an end.

"Now, monks, immediately contiguous to that excrement hell there is together with it a great hot ashes hell. He falls there. There he experiences painful, sharp, severe, bitter feelings, and he does not die until that evil deed is brought to an end.

"Now, monks, immediately contiguous to that hot ashes hell there is together with it a great silk-cotton tree forest, rising up a yojana high, with thorns sixteen finger-breadths long, blazing, in flames, aglow. There they make him climb up and climb down. There he experiences painful, sharp, severe, bitter feelings, and he does not die until that evil deed is brought to an end.

"Now, monks, immediately contiguous to that silk-cotton tree forest there is together with it a great sword-leaf forest. He enters there. The leaves stirred by the wind, having fallen, cut off his hand, cut off his foot, cut off his hand and foot, cut off his ear, cut off his nose, cut off his ear and nose. There he experiences painful, sharp, severe, bitter feelings, and he does not die until that evil deed is brought to an end.

"Now, monks, immediately contiguous to that sword-leaf forest there is together with it a great river of caustic water. He falls there. There he is carried downstream, he is carried upstream, he is carried downstream and upstream. There he experiences painful, sharp, severe, bitter feelings, and he does not die until that evil deed is brought to an end.

270. "Then, monks, the guardians of hell, having pulled him up with a hook and established him on dry ground, said thus - 'Hey man, what do you wish?' He speaks thus: 'I am hungry, venerable sir.' Then, monks, the guardians of hell, having opened his mouth with a red-hot iron spike, blazing, in flames, aglow, throw into his mouth a

red-hot metal ball, blazing, in flames, aglow. That burns his lips, burns his mouth, burns his throat, burns his chest, and taking along his intestines and mesentery, passes out below. There he experiences painful, sharp, severe, bitter feelings, and he does not die until that evil deed is brought to an end.

"Then, monks, the guardians of hell said thus - 'Hey man, what do you wish?' He speaks thus: 'I am thirsty, venerable sir.' Then, monks, the guardians of hell, having opened his mouth with a red-hot iron spike, blazing, in flames, aglow, pour into his mouth red-hot copper, blazing, in flames, aglow. That burns his lips, burns his mouth, burns his throat, burns his chest, and taking along his intestines and mesentery, passes out below. There he experiences painful, sharp, severe, bitter feelings, and he does not die until that evil deed is brought to an end. Then, monks, the guardians of hell throw him again into the great hell.

"Once upon a time, monks, this occurred to King Yama - 'It is said, friend, that those who do evil, unwholesome deeds in the world, upon them such various bodily punishments are inflicted. Oh, may I attain human existence. And may a Truth-finder arise in the world, a Worthy One, a Perfectly Enlightened One. And may I attend upon that Blessed One. And may that Blessed One expound to me the Teaching. And may I understand the Teaching of that Blessed One.' But this, monks, I do not say having heard it from another ascetic or brahmin, but rather whatever I myself have known, myself have seen, myself have understood, that alone I say."

271. This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"Those young men who, urged by the divine messengers, are negligent;
Those men grieve for a long time, having gone to an inferior bodily existence.

"But those who are good persons here, peaceful, urged by the divine messengers;
They are never negligent regarding the noble teaching.

"Having seen fear in clinging, the origin of birth and death;
Without clinging they become liberated, in the extinction of birth and death.

"They, having attained security, happy, perfectly quenched in this very life;
Having gone beyond all enmity and fear, they have overcome all suffering."

The Discourse on the Divine Messengers is concluded as tenth.

The Chapter on Emptiness is concluded as third.

Its summary:

Twofold emptiness, the marvellous phenomena and Bākula;
Aciravatī, Bhūmija by name, Anuruddha and impurities;
The fool and the wise one, and the divine messengers - these are ten.



ABOUT THIS TRANSLATION

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