

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)

1. The First Fifty Discourses (1. Mūlapaṇṇāsapāḷi)

3. The Chapter on Similes (3. Opammavaggo)

[MN 3, PTS 1.13-1.16]



PaliVerse

2. The Collection of the Middle Length Discourses

1. The First Fifty Discourses

3. The Chapter on Similes

1. The Discourse on the Simile of the Saw

222. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Moliyaphagguna was dwelling in company with nuns for a protracted time. Thus in company the Venerable Moliyaphagguna was dwelling with nuns - if any monk in the presence of the Venerable Moliyaphagguna dispraises those nuns, on account of that the Venerable Moliyaphagguna, angry and displeased, even raises a legal case. But if any monk in the presence of those nuns dispraises the Venerable Moliyaphagguna, on account of that those nuns, angry and displeased, even raise a legal case. Thus in company the Venerable Moliyaphagguna was dwelling with nuns. Then a certain monk approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One - "The Venerable Moliyaphagguna, venerable sir, is dwelling in company with nuns for a protracted time. Thus in company, venerable sir, the Venerable Moliyaphagguna is dwelling with nuns - if any monk in the presence of the Venerable Moliyaphagguna dispraises those nuns, on account of that the Venerable Moliyaphagguna, angry and displeased, even raises a legal case. But if any monk in the presence of those nuns dispraises the Venerable Moliyaphagguna, on account of that those nuns, angry and displeased, even raise a legal case. Thus in company, venerable sir, the Venerable Moliyaphagguna is dwelling with nuns."

223. Then the Blessed One addressed a certain monk - "Come, monk, in my name address the monk Moliyaphagguna - 'The Teacher calls you, friend Phagguna.'" "Yes, venerable sir," that monk replied to the Blessed One and approached the Venerable Moliyaphagguna; having approached, he said this to the Venerable Moliyaphagguna - "The Teacher calls you, friend Phagguna." "Yes, friend," the Venerable Moliyaphagguna replied to that monk and approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Moliyaphagguna seated to one side, the Blessed One said this -

"Is it true, Phagguna, that you are dwelling in company with nuns for a protracted time? Thus in company, Phagguna, you are dwelling with nuns -if any monk in your presence dispraises those nuns, on account of that you, angry and displeased, even raise a legal case. But if any monk in the presence of those nuns dispraises you, on account of that those nuns, angry and displeased, even raise a legal case. Thus in company, Phagguna, you are dwelling with nuns?" "Yes, venerable sir." "Are you not, Phagguna, a son of good family who with faith has gone forth from home into homelessness?" "Yes, venerable sir."

224. "This is indeed not proper for you, Phagguna, as a son of good family who has gone forth from home into homelessness through faith, that you should dwell in company with nuns for a protracted time. Therefore, Phagguna, even if someone in your presence should dispraise those nuns, there too you, Phagguna, should abandon those desires connected with the household life and those applied thoughts connected with the household life. There too, Phagguna, you should train thus - 'My mind will not become changed, and I will not utter evil speech, and I will dwell wishing for their welfare, with a mind of friendliness, without hate within.' Thus indeed, Phagguna, should you train.

"Therefore, Phagguna, even if someone in your presence should strike those nuns with the hand, should strike with a clod, should strike with a stick, should strike with a knife. There too you, Phagguna, should abandon those desires connected with the household life and those applied thoughts connected with the household life. There too, Phagguna, you should train thus - 'My mind will not become changed, and I will not utter evil speech, and I will dwell wishing for their welfare, with a mind of friendliness, without hate within.' Thus indeed, Phagguna, should you train.

"Therefore, Phagguna, even if someone in your presence should dispraise you, there too you, Phagguna, should abandon those desires connected with the household life and those applied thoughts connected with the household life. There too, Phagguna, you should train thus - 'My mind will not become changed, and I will not utter evil speech, and I will dwell wishing for their welfare, with a mind of friendliness, without hate within.' Thus indeed, Phagguna, should you train.

"Therefore, Phagguna, even if someone should strike you with the hand, should strike with a clod, should strike with a stick, should strike with a knife, there too you, Phagguna, should abandon those desires connected with the household life and those applied thoughts connected with the household life. There too, Phagguna, you should train thus - 'My mind will not become changed, and I will not utter evil speech, and I will dwell wishing for their welfare, with a mind of friendliness, without hate within.' Thus indeed, Phagguna, should you train."

225. Then the Blessed One addressed the monks: "Monks, on one occasion the monks indeed pleased my mind. Here, monks, I addressed the monks: 'I, monks, eat food at one sitting. Eating food at one sitting, monks, I perceive freedom from illness and freedom from affliction and lightness of body and strength and comfortable abiding. Come, you too, monks, eat food at one sitting. Eating food at one sitting, monks, you too will perceive freedom from illness and freedom from affliction and lightness of body and strength and comfortable abiding.' There was no need for me, monks, to give instruction to those monks; there was only need for me, monks, to arouse mindfulness in those monks.

"Just as, monks, on level ground at a crossroads a chariot harnessed to thoroughbreds might stand ready with goad lying ready. A skilled trainer, a charioteer of horses to be tamed, having mounted it, having taken the reins in his left hand, having taken the goad in his right hand, might drive it forward and back wherever he wishes, however he wishes. Just so, monks, there was no need for me to give instruction to those monks; there was only need for me, monks, to arouse

mindfulness in those monks. Therefore, monks, you too should abandon the unwholesome and make exertion in wholesome mental states. Thus indeed you too will attain growth, increase, and expansion in this Teaching and discipline.

"Just as, monks, not far from a village or a town there might be a great sal grove And it might be covered with castor-oil plants. Then some man might appear for it, wishing for its welfare, wishing for its benefit, wishing for its freedom from bondage. He would cut down those young sal trees that were crooked and sap-robbing and remove them outside, and he would thoroughly clean the interior of the grove. But those young sal trees that were straight and well-grown he would properly care for. Thus indeed, monks, that sal grove would at a later time attain growth, increase, and expansion. Just so, monks, you too should abandon the unwholesome and make exertion in wholesome mental states. Thus indeed you too will attain growth, increase, and expansion in this Teaching and discipline.

226. "Once upon a time, monks, in this very Sāvattthī there was a woman householder named Vedehikā. Monks, such a good reputation had arisen concerning the woman householder Vedehikā - 'The woman householder Vedehikā is gentle, the woman householder Vedehikā is humble, the woman householder Vedehikā is peaceful.' Now, monks, the woman householder Vedehikā had a female slave named Kālī, who was skilful, not lazy, and had her work well arranged.

Then, monks, this occurred to the female slave Kālī - 'Such a good reputation has arisen concerning my mistress - "The woman householder Vedehikā is gentle, the woman householder Vedehikā is humble, the woman householder Vedehikā is peaceful." Now does my mistress not manifest existing internal irritation, or non-existing, or is it just that my work is well arranged, because of which my mistress does not manifest existing internal irritation, not non-existing? What if I were to investigate my mistress.' Then, monks, the female slave Kālī got up late in the day. Then, monks, the woman householder Vedehikā said this to the female slave Kālī - 'Hey you, Kālī!' 'What, mistress?' 'Why, you, did you get up late in the day?' 'Nothing indeed, mistress.' 'Nothing indeed, you wicked slave, you got up late in the day!' - angry and displeased, she frowned. Then, monks, this occurred to the female slave Kālī - 'My mistress does not manifest existing internal irritation, not non-existing; it is just that my work is well arranged, because of which my mistress does not manifest existing internal irritation, not non-existing. What if I were to investigate my mistress even more.'

Then, monks, the female slave Kālī got up even later in the day. Then, monks, the woman householder Vedehikā said this to the female slave Kālī - 'Hey you, Kālī!' 'What, mistress?' 'Why, you, did you get up even later in the day?' 'Nothing indeed, mistress.' 'Nothing indeed, you wicked slave, you got up even later in the day!' - angry and displeased, she uttered words of displeasure. Then, monks, this occurred to the female slave Kālī - 'My mistress does not manifest existing internal irritation, not non-existing. It is just that my work is well arranged, because of which my mistress does not manifest existing internal irritation, not non-existing. What if I were to investigate my mistress even more.'

Then, monks, the female slave Kālī got up even later in the day. Then, monks, the woman householder Vedehikā said this to the female slave Kālī - 'Hey you, Kālī!' 'What, mistress?' 'Why, you, did you get up late in the day?' 'Nothing indeed, mistress.' 'Nothing indeed, you wicked slave, you got up late in the day!' - angry and displeased, having taken a door-bolt, she gave a blow on the head, she split the head. Then, monks, the female slave Kālī, with her head split and blood flowing, made the neighbours look down upon her mistress - 'See, ladies, the deed of the gentle one; see, ladies, the deed of the humble one; see, ladies, the deed of the peaceful one! How indeed could she, angry and displeased, having taken a door-bolt, give a blow on the head, split the head, just because her only slave got up late in the day!'

"Then, monks, at a later time such a bad reputation arose concerning the woman householder Vedehikā - 'The woman householder Vedehikā is fierce, the woman householder Vedehikā is not gentle, the woman householder Vedehikā is not at peace.'

"Just so, monks, here a certain monk is only so long extremely gentle, extremely humble, extremely at peace, as long as disagreeable ways of speaking do not touch him. But when, monks, disagreeable ways of speaking touch a monk, then the monk should be known as 'gentle', should be known as 'humble', should be known as 'at peace'. I do not call that monk 'easy to admonish', monks, who is easy to admonish because of the requisites of robes, almsfood, lodging and medicine for the sick, who attains being easy to admonish. What is the reason for this? For that monk, monks, not obtaining the requisites of robes, almsfood, lodging and medicine for the sick, is not easy to admonish, does not attain being easy to admonish. But whatever monk, monks, honouring the Teaching alone, respecting the Teaching, revering the Teaching, venerating the Teaching, paying homage to the Teaching, is easy to admonish, attains being easy to admonish, him I call 'easy to admonish'. Therefore, monks, 'honouring the Teaching alone, respecting the Teaching, revering the Teaching, venerating the Teaching, paying homage to the Teaching, we will be easy to admonish, we will attain being easy to admonish.' Thus indeed, monks, should you train.

227. "Monks, there are these five ways of speaking by which others might speak to you - at the proper time or at an improper time; with what is factual or with what is not factual; smoothly or harshly; with what is beneficial or with what is unbeneficial; with a mind of friendliness or with inner hate. At the proper time, monks, others speaking might speak, or at an improper time; with what is factual, monks, others speaking might speak, or with what is not factual; smoothly, monks, others speaking might speak, or harshly; with what is beneficial, monks, others speaking might speak, or with what is unbeneficial; with a mind of friendliness, monks, others speaking might speak, or with inner hate. There too, monks, you should train thus - 'Our minds will not become changed, and we will not utter evil speech, and we will dwell wishing for their welfare, with minds of friendliness, not with inner hate. And we will dwell having pervaded that person with a mind accompanied by friendliness, and with that as object, we will dwell having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will.' Thus indeed, monks, should you train.

228. "Just as, monks, a man might come along having taken a hoe and basket. He might speak thus - 'I will make this great earth non-earth.' He would dig here and there, scatter here and there, spit here and there, urinate here and there - 'Become non-earth, become non-earth.' What do you think, monks, would that man make this great earth non-earth?" "No, Venerable Sir." "What is the reason for this?" "For this great earth, Venerable Sir, is deep and immeasurable. It is not easy to make it non-earth; that man would only become a partaker of weariness and vexation." "Just so, monks, there are these five ways of speaking by which others speaking might speak to you - at the proper time or at an improper time; with what is factual or with what is not factual; smoothly or harshly; with what is beneficial or with what is unbeneficial; with a mind of friendliness or with inner hate. At the proper time, monks, others speaking might speak, or at an improper time; with what is factual, monks, others speaking might speak, or with what is not factual; smoothly, monks, others speaking might speak, or harshly; with what is beneficial, monks, others speaking might speak, or with what is unbeneficial; with a mind of friendliness, monks, others speaking might speak, or with inner hate. There too, monks, you should train thus - 'Our minds will not become changed, and we will not utter evil speech, and we will dwell wishing for their welfare, with minds of friendliness, not with inner hate. And we will dwell having pervaded that person with a mind accompanied by friendliness, and with that as object, we will dwell having pervaded the entire world with a mind like the earth, extensive, exalted, limitless, without enmity, without ill-will.' Thus indeed, monks, should you train.

229. "Just as, monks, a man might come along having taken lac or turmeric or blue dye or crimson. He might speak thus - 'I will draw a picture in this space, I will make a manifestation of form.' What do you think, monks, would that man draw a picture in this space, would he make a manifestation of form?" "No, Venerable Sir." "What is the reason for this?" "For this space, Venerable Sir, is formless and non-manifest. There it is not easy to draw a picture, to make a manifestation of form; that man would only become a partaker of weariness and vexation." "Just so, monks, there are these five ways of speaking by which others speaking might speak to you - at the proper time or at an improper time, etc. 'Neither will we... etc. and with that as object, we will dwell having pervaded the entire world with a mind like space, extensive, exalted, limitless, without enmity, without ill-will.' Thus indeed, monks, should you train.

230. "Just as, monks, a man might come along having taken a blazing grass torch. He might speak thus - 'I will heat up and thoroughly heat up the river Ganges with this blazing grass torch.' What do you think, monks, would that man heat up and thoroughly heat up the river Ganges with a blazing grass torch?" "No, Venerable Sir." "What is the reason for this?" "For the river Ganges, Venerable Sir, is deep and immeasurable. It is not easy to heat up and thoroughly heat up with a blazing grass torch; that man would only become a partaker of weariness and vexation." "Just so, monks, there are these five ways of speaking by which others speaking might speak to you - at the proper time or at an improper time, etc. 'Neither will we... etc. and with that as object, we will dwell having pervaded the entire world with a mind like the Ganges, extensive, exalted, limitless, without enmity, without ill-will.' Thus indeed, monks, should you train.

231. "Just as, monks, a bellows made of cat-skin, kneaded, well-kneaded, thoroughly well-kneaded, soft, silky, with its rustling sound cut off, with its crackling sound cut off. Then a man might come along having taken a stick or a potsherd. He might speak thus - 'I will make this bellows made of cat-skin, kneaded, well-kneaded, thoroughly well-kneaded, soft, silky, with its rustling sound cut off, with its crackling sound cut off, make a rustling sound with a stick or a potsherd, make a crackling sound.' What do you think, monks, would that man make that bellows made of cat-skin, kneaded, well-kneaded, thoroughly well-kneaded, soft, silky, with its rustling sound cut off, with its crackling sound cut off, make a rustling sound with a stick or a potsherd, make a crackling sound?" "No, Venerable Sir." "What is the reason for this?" "Because, Venerable Sir, that bellows made of cat-skin is kneaded, well-kneaded, thoroughly well-kneaded, soft, silky, with its rustling sound cut off, with its crackling sound cut off. It is not easy to make it make a rustling sound or a crackling sound with a stick or a potsherd; that man would only become a partaker of weariness and vexation." "Just so, monks, there are these five ways of speaking by which others speaking might speak to you - at the proper time or at an improper time; with what is factual or with what is not factual; smoothly or harshly; with what is beneficial or with what is unbeneficial; with a mind of friendliness or with inner hate. At the proper time, monks, others speaking might speak, or at an improper time; with what is factual, monks, others speaking might speak, or with what is not factual; smoothly, monks, others speaking might speak, or harshly; with what is beneficial, monks, others speaking might speak, or with what is unbeneficial; with a mind of friendliness, monks, others speaking might speak, or with inner hate. There too, monks, you should train thus - 'Our minds will not become changed, and we will not utter evil speech, and we will dwell wishing for their welfare, with minds of friendliness, not with inner hate. And we will dwell having pervaded that person with a mind accompanied by friendliness, and with that as object, we will dwell having pervaded the entire world with a mind like the bellows made of cat-skin, extensive, exalted, limitless, without enmity, without ill-will.' Thus indeed, monks, should you train.

232. "Even if, monks, thieves of low behaviour were to cut off your limbs one by one with a two-handled saw, whoever would defile his mind on that account, he is not one who follows my teaching. There too, monks, you should train thus - 'Our minds will not become changed, and we will not utter evil speech, and we will dwell wishing for their welfare, with minds of friendliness, not with inner hate. And we will dwell having pervaded that person with a mind accompanied by friendliness, and with that as object, we will dwell having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will.' Thus indeed, monks, should you train.

233. "And you, monks, should constantly keep in mind this exhortation of the simile of the saw. Do you see, monks, any way of speaking, subtle or gross, that you would not accept?" "No, Venerable Sir." "Therefore, monks, constantly keep in mind this exhortation of the simile of the saw. That will be for your welfare and happiness for a long time."

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

The Discourse on the Simile of the Saw is concluded as first.

2. The Discourse on the Simile of the Snake

234. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time such an evil wrong view had arisen in the monk named Ariṭṭha, formerly a vulture-killer: "Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction." Several monks heard - "It seems that such an evil wrong view has arisen in the monk named Ariṭṭha, formerly a vulture-killer: 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.'" Then those monks approached the monk Ariṭṭha, formerly a vulture-killer; having approached, they said this to the monk Ariṭṭha, formerly a vulture-killer - "Is it true, friend Ariṭṭha, that such an evil wrong view has arisen in you: 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.'" "Indeed thus, friends, I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction."

Then those monks, wishing to dissuade the monk Ariṭṭha, formerly a vulture-killer, from that evil wrong view, cross-questioned him, pressed him for reasons, and admonished him - "Do not say so, friend Ariṭṭha, do not misrepresent the Blessed One; for it is not good to slander the Blessed One, for the Blessed One would not say thus. In many ways, friend Ariṭṭha, things that are obstructions have been declared as obstructions by the Blessed One, and they are sufficient for obstruction for one indulging in them. Sensual pleasures have been declared by the Blessed One as having little enjoyment, much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like a skeleton... etc. Sensual pleasures have been declared by the Blessed One as like a piece of meat... Sensual pleasures have been declared by the Blessed One as like a grass torch... Sensual pleasures have been declared by the Blessed One as like a pit of burning charcoal... Sensual pleasures have been declared by the Blessed One as like a dream... Sensual pleasures have been declared by the Blessed One as like borrowed goods... Sensual pleasures have been declared by the Blessed One as like tree fruits... Sensual pleasures have been declared by the Blessed One as like a butcher's block... Sensual pleasures have been declared by the Blessed One as like a stake of spears... Sensual pleasures have been declared by the Blessed One as like a snake's head, having much suffering, much anguish, the danger here is greater." Yet even when being cross-questioned, pressed for reasons, and admonished by those monks, the monk Ariṭṭha, formerly a vulture-killer, still declared that same evil wrong view, holding onto it with tenacity and adherence - "Indeed thus, friends, I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction."

235. When those monks were not able to dissuade the monk Ariṭṭha, formerly a vulture-killer, from that evil wrong view, then those monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "Venerable sir,

such an evil wrong view has arisen in the monk named Ariṭṭha, formerly a vulture-killer: 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.' We heard, venerable sir - 'It seems that such an evil wrong view has arisen in the monk named Ariṭṭha, formerly a vulture-killer: Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.' Then we, venerable sir, approached the monk Ariṭṭha, formerly a vulture-killer; having approached, we said this to the monk Ariṭṭha, formerly a vulture-killer - 'Is it true, friend Ariṭṭha, that such an evil wrong view has arisen in you: Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction?'

"When this was said, venerable sir, the monk Ariṭṭha, formerly a vulture-killer, said this to us - 'Indeed thus, friends, I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.' Then we, venerable sir, wishing to dissuade the monk Ariṭṭha, formerly a vulture-killer, from that evil wrong view, cross-questioned him, pressed him for reasons, and admonished him - 'Do not say so, friend Ariṭṭha, do not misrepresent the Blessed One; for it is not good to slander the Blessed One, for the Blessed One would not say thus. In many ways, friend Ariṭṭha, things that are obstructions have been declared as obstructions by the Blessed One, and they are sufficient for obstruction for one indulging in them. Sensual pleasures have been declared by the Blessed One as having little gratification, much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like a skeleton... etc. Sensual pleasures have been declared by the Blessed One as like a snake's head, having much suffering, much anguish, the danger here is greater.' Yet even so, venerable sir, when being cross-questioned, pressed for reasons, and admonished by us, the monk Ariṭṭha, formerly a vulture-killer, still declared that same evil wrong view, holding onto it with tenacity and adherence - 'Indeed thus, friends, I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.' When we, venerable sir, were not able to dissuade the monk Ariṭṭha, formerly a vulture-killer, from that evil wrong view, then we report this matter to the Blessed One."

236. Then the Blessed One addressed a certain monk - "Come, monk, in my name address the monk Ariṭṭha, formerly a vulture-killer - 'The Teacher calls you, friend Ariṭṭha.'" "Yes, venerable sir," that monk replied to the Blessed One and approached the monk Ariṭṭha, formerly a vulture-killer; having approached, he said this to the monk Ariṭṭha, formerly a vulture-killer - "The Teacher calls you, friend Ariṭṭha." "Yes, friend," the monk Ariṭṭha, formerly a vulture-killer, replied to that monk and approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the monk Ariṭṭha, formerly a vulture-killer, seated to one side, the Blessed One said this - "Is it true, Ariṭṭha, that such an evil wrong view has arisen in you: 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction'?"

"Indeed thus, venerable sir, I understand the Teaching taught by the Blessed One - 'that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.'" "To whom indeed, foolish man, do you understand the Teaching taught thus by me? Have I not, foolish man, in many ways declared things that are obstructions to be obstructions? And they are sufficient for obstruction for one indulging in them. Sensual pleasures have been declared by me as having little enjoyment, much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by me as like a skeleton... Sensual pleasures have been declared by me as like a piece of meat... Sensual pleasures have been declared by me as like a grass torch... Sensual pleasures have been declared by me as like a pit of burning charcoal... Sensual pleasures have been declared by me as like a dream... Sensual pleasures have been declared by me as like borrowed goods... Sensual pleasures have been declared by me as like tree fruits... Sensual pleasures have been declared by me as like a butcher's block... Sensual pleasures have been declared by me as like a stake of spears... Sensual pleasures have been declared by me as like a snake's head, having much suffering, much anguish, the danger here is greater. And yet you, foolish man, through your own misapprehension, misrepresent us, and you dig up yourself, and you generate much demerit. For that, foolish man, will be for your harm and suffering for a long time."

Then the Blessed One addressed the monks: "What do you think, monks, has this monk Ariṭṭha, formerly a vulture-killer, even a spark of warmth in this Teaching and discipline?" "How could that be, venerable sir? No indeed, venerable sir." When this was said, the monk Ariṭṭha, formerly a vulture-killer, sat silent, downcast, with drooping shoulders, face cast down, brooding, without response. Then the Blessed One, having understood that the monk Ariṭṭha, formerly a vulture-killer, had become silent, downcast, with drooping shoulders, with face cast down, brooding, without response, said this to the monk Ariṭṭha, formerly a vulture-killer - "You will be known, foolish man, by this evil wrong view of your own. Here I will question the monks."

237. Then the Blessed One addressed the monks: "Do you too, monks, understand the Teaching expounded by me thus, that this monk Ariṭṭha, formerly a vulture-killer, through his own misapprehension, misrepresents us, and digs up himself, and generates much demerit?" "No, Venerable Sir. For in many ways, venerable sir, things that are obstructions have been declared as obstructions by the Blessed One; and they are sufficient for obstruction for one indulging in them. Sensual pleasures have been declared by the Blessed One as having little gratification, much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like a skeleton... etc. Sensual pleasures have been declared by the Blessed One as like a snake's head, having much suffering, much anguish, the danger here is greater." "Good, good, monks, good indeed that you, monks, understand the Teaching expounded by me thus. For in many ways, monks, things that are obstructions have been declared by me, and they are sufficient for obstruction for one indulging in them. Sensual pleasures have been declared by me as having little enjoyment, much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by me as like a skeleton... etc. Sensual pleasures have been declared by me as like a snake's head, having much suffering, much anguish, the danger here is greater. And yet this monk Ariṭṭha, formerly a vulture-killer,

through his own misapprehension, misrepresents us, and digs up himself, and generates much demerit. For that will be for that foolish man's harm and suffering for a long time. That indeed, monks, one would indulge in sensual pleasures apart from sensual pleasures, apart from perception of sensuality, apart from sensual thoughts - this is impossible."

238. "Here, monks, some foolish men learn the Teaching thoroughly -discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. They, having learnt that Teaching thoroughly, do not investigate the meaning of those teachings with wisdom. For them, not investigating the meaning with wisdom, those teachings do not yield to pondering. They learn the Teaching thoroughly for the benefit of reproaching others and for the benefit of freeing themselves from such criticism. And for whatever purpose they learn the Teaching thoroughly, they do not experience that benefit. Those teachings, misapprehended by them, lead to their harm and suffering for a long time. What is the reason for this? Because of the misapprehension of the teachings, monks.

"Just as, monks, a man desiring a snake, seeking a snake, wandering about in search of a snake. He might see a large snake. He might grasp it by the coils or by the tail. That snake, having turned back, might bite him on the hand or on the arm or on some other limb. On that account he might undergo death or suffering like death. What is the reason for this? Because of the misapprehension of the snake, monks. Just so, monks, here some foolish men learn the Teaching thoroughly -discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. They, having learnt that Teaching thoroughly, do not investigate the meaning of those teachings with wisdom. For them, not investigating the meaning with wisdom, those teachings do not yield to pondering. They learn the Teaching thoroughly for the benefit of reproaching others and for the benefit of freeing themselves from such criticism. And for whatever purpose they learn the Teaching thoroughly, they do not experience that benefit. Those teachings, misapprehended by them, lead to their harm and suffering for a long time. What is the reason for this? Because of the misapprehension of the teachings, monks.

239. "Here again, monks, some sons of good family learn the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. They, having learnt that Teaching thoroughly, investigate the meaning of those teachings with wisdom. For them, investigating the meaning with wisdom, those teachings yield to pondering. They do not learn the Teaching thoroughly for the benefit of reproaching others, nor for the benefit of freeing themselves from such criticism. And for whatever purpose they learn the Teaching thoroughly, they experience that benefit. Those teachings, rightly taken by them, lead to their welfare and happiness for a long time. What is the reason for this? Because of the right apprehension of the teachings, monks.

"Just as, monks, a man desiring a snake, seeking a snake, wandering about in search of a snake. He might see a large snake. He might restrain it, having well restrained it with a forked stick. Having well restrained it with a forked stick, he might grasp it rightly by the neck. Although, monks, that snake might wrap its coils around his hand

or arm or some other limb, yet on that account he would not undergo death or suffering like death. What is the reason for this? Because of the right apprehension of the snake, monks. Just so, monks, here some sons of good family learn the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. They, having learnt that Teaching thoroughly, investigate the meaning of those teachings with wisdom. For them, investigating the meaning with wisdom, those teachings yield to pondering. They do not learn the Teaching thoroughly for the benefit of reproaching others, nor for the benefit of freeing themselves from such criticism. And for whatever purpose they learn the Teaching thoroughly, they experience that benefit. Those teachings, rightly taken by them, lead to their good, welfare, and happiness for a long time. What is the reason for this? Because of the right apprehension of the teachings, monks. Therefore, monks, whatever statement of mine you understand the meaning of, so you should remember it. But whatever statement of mine you do not understand the meaning of, I should be asked about that, or those monks who are learned.

240. "I will expound to you, monks, the Teaching like a raft, for the purpose of crossing over, not for the purpose of grasping. Listen to that, pay close attention, I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this - "Just as, monks, a man travelling on a highway. He might see a great expanse of water, the near shore dangerous and perilous, the far shore secure and without peril; and there would be no boat for crossing over, nor a bridge over to go from the near shore to the far shore. He would think thus - 'This is a great expanse of water, the near shore is dangerous and perilous, the far shore is secure and without peril; and there is no boat for crossing over, nor a bridge over to go from the near shore to the far shore. What if I, having collected grass, sticks, branches and leaves, having bound a raft, in dependence on that raft, striving with hands and feet, were to cross over safely to the far shore.' Then, monks, that man, having collected grass, sticks, branches and leaves, having bound a raft, in dependence on that raft, striving with hands and feet, would cross over safely to the far shore. That man, having crossed over and gone beyond, might think thus - 'This raft has been of great service to me; in dependence on this raft, striving with hands and feet, I have crossed over safely to the far shore. What if I, having lifted this raft onto my head or having raised it onto my shoulders, were to go wherever I wish.' What do you think, monks, would that man acting thus be doing what should be done with that raft?" "No, Venerable Sir." "And how, monks, would that man be doing what should be done with that raft? Here, monks, that man, having crossed over and gone beyond, might think thus - 'This raft has been of great service to me; in dependence on this raft, striving with hands and feet, I have crossed over safely to the far shore. What if I, having beached this raft on dry ground or having set it adrift in the water, were to go wherever I wish.' Acting thus, monks, that man would be doing what should be done with that raft. Just so, monks, the Teaching like a raft has been expounded by me for the purpose of crossing over, not for the purpose of grasping. The Teaching like a raft has been expounded to you, monks; by those who understand, even teachings are to be abandoned, how much more non-teachings.

241. "Monks, there are these six standpoints for views. What are the six? Here, monks, an ignorant worldling, who does not see the noble ones, who is not skilled in

the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, regards materiality thus: 'This is mine, this I am, this is my self'; he regards feeling thus: 'This is mine, this I am, this is my self'; he regards perception thus: 'This is mine, this I am, this is my self'; he regards activities thus: 'This is mine, this I am, this is my self'; whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, that too he regards thus: 'This is mine, this I am, this is my self'; and whatever standpoint for views - 'That is the world, that is the self, after death I shall be permanent, stable, eternal, not subject to change, I shall remain the same for eternity' - that too he regards thus: 'This is mine, this I am, this is my self.' But, monks, a learned noble disciple, who sees the noble ones, who is skilled in the noble teaching, who is well disciplined in the noble teaching, who sees good persons, who is skilled in the teaching of good persons, who is well disciplined in the teaching of good persons, regards materiality thus: 'This is not mine, this I am not, this is not my self'; he regards feeling thus: 'This is not mine, this I am not, this is not my self'; he regards perception thus: 'This is not mine, this I am not, this is not my self'; he regards activities thus: 'This is not mine, this I am not, this is not my self'; whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, that too he regards thus: 'This is not mine, this I am not, this is not my self'; and whatever standpoint for views - 'That is the world, that is the self, after death I shall be permanent, stable, eternal, not subject to change, I shall remain the same for eternity' - that too he regards thus: 'This is not mine, this I am not, this is not my self.' He, thus regarding, is not agitated about what does not exist."

242. When this was said, a certain monk said this to the Blessed One - "Could there be, venerable sir, agitation when something external is absent?" "There could be, monk" - the Blessed One said. "Here, monk, someone thinks thus - 'Alas, I had it, alas, that is not mine now; alas, may it be mine, alas, I do not obtain that.' He grieves, is wearied, laments, beats his breast and wails, falls into confusion. Thus, monk, there is agitation when something external is absent."

"But could there be, venerable sir, non-agitation when something external is absent?" "There could be, monk" - the Blessed One said. "Here, monk, someone does not think thus - 'Alas, I had it, alas, that is not mine now; alas, may it be mine, alas, I do not obtain that.' He does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. Thus, monk, there is non-agitation when something external is absent."

"Could there be, venerable sir, agitation when something internal is absent?" "There could be, monk" - the Blessed One said. "Here, monk, someone holds such a view: 'That is the world, that is the self, after death I shall be permanent, stable, eternal, not subject to change, I shall remain the same for eternity.' He hears the Truth-finder or a disciple of the Truth-finder expounding the Teaching for the uprooting of all standpoints for views, determinations, prepossessions, adherences, and underlying tendencies, for the stilling of all activities, for the relinquishment of all clinging, for the elimination of craving, for dispassion, for cessation, for Nibbāna. He thinks thus: 'I shall surely be annihilated, I shall surely be destroyed, I shall surely not exist.' He grieves, is wearied, laments, beats his breast and wails, falls into confusion. Thus, monk, there is agitation when something internal is absent."

"But could there be, venerable sir, non-agitation when something internal is absent?" "There could be, monk" - the Blessed One said. "Here, monk, someone does not hold such a view: 'That is the world, that is the self, after death I shall be permanent, stable, eternal, not subject to change, I shall remain the same for eternity.' He hears the Truth-finder or a disciple of the Truth-finder expounding the Teaching for the uprooting of all standpoints for views, determinations, prepossessions, adherences, and underlying tendencies, for the stilling of all activities, for the relinquishment of all clinging, for the elimination of craving, for dispassion, for cessation, for Nibbāna. He does not think thus - 'I shall surely be annihilated, I shall surely be destroyed, I shall surely not exist.' He does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. Thus, monk, there is non-agitation when something internal is absent."

243. "Monks, you should take possession of that possession which would be permanent, stable, eternal, not subject to change, and would remain the same for eternity. Do you see, monks, that possession which would be permanent, stable, eternal, not subject to change, and would remain the same for eternity?" "No, Venerable Sir." "Good, monks. I too, monks, do not see that possession which would be permanent, stable, eternal, not subject to change, and would remain the same for eternity."

"Monks, you should cling to that clinging to the doctrine of self, clinging to which sorrow, lamentation, pain, displeasure, and anguish would not arise. Do you see, monks, that clinging to the doctrine of self, clinging to which sorrow, lamentation, pain, displeasure, and anguish would not arise?" "No, Venerable Sir." "Good, monks. I too, monks, do not see that clinging to the doctrine of self, clinging to which sorrow, lamentation, pain, displeasure, and anguish would not arise."

"Monks, you should depend on that dependence on views, depending on which sorrow, lamentation, pain, displeasure, and anguish would not arise. Do you see, monks, that dependence on views, depending on which sorrow, lamentation, pain, displeasure, and anguish would not arise?" "No, Venerable Sir." "Good, monks. I too, monks, do not see that dependence on views, depending on which sorrow, lamentation, pain, displeasure, and anguish would not arise."

244. "Monks, if there were a self, would there be for me what belongs to a self?"

"Yes, venerable sir."

"Monks, if there were what belongs to a self, would there be for me a self?" "Yes, venerable sir."

"Monks, when a self and what belongs to a self are not found as true and reliable, then that standpoint for views - 'That is the world, that is the self, after death I shall be permanent, stable, eternal, not subject to change, I shall remain the same for eternity' - is this not, monks, an entirely complete foolish teaching?"

"How could it not be, venerable sir? It is indeed, venerable sir, an entirely complete foolish teaching."

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"What do you think, monks, is feeling... etc. perception... activities... consciousness permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"Therefore, monks, whatever materiality, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality should be seen as it really is with right wisdom thus: 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Whatever feeling... etc. whatever perception... whatever activities... whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness should be seen as it really is with right wisdom thus: 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom."

245. "Seeing thus, monks, a learned noble disciple becomes disenchanted with matter, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with activities, becomes disenchanted with consciousness. Through disenchantment, he becomes dispassionate; through dispassion, he becomes liberated. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' This is called, monks, a monk whose cross-bar has been lifted, whose moat has been filled in, whose pillar has been pulled out, who is unbolted, a noble one whose flag has fallen, whose burden has been laid down, who is unbound."

"And how, monks, is a monk one whose cross-bar has been lifted? Here, monks, for a monk ignorance has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk is one whose cross-bar has been lifted."

"And how, monks, is a monk one whose moat has been filled in? Here, monks, for a monk the cycle of birth and wandering leading to rebirth has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in

the future. Thus, monks, a monk is one whose moat has been filled in.

"And how, monks, is a monk one whose pillar has been pulled out? Here, monks, for a monk craving has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk is one whose pillar has been pulled out.

"And how, monks, is a monk unbolted? Here, monks, for a monk the five lower mental fetters have been abandoned, their roots cut off, made like palm stumps, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk is unbolted.

"And how, monks, is a monk a noble one whose flag has fallen, whose burden has been laid down, who is unbound? Here, monks, for a monk the conceit 'I am' has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk is a noble one whose flag has fallen, whose burden has been laid down, who is unbound.

246. "Monks, a monk with a mind thus liberated, the gods with Indra, including the Brahmā realm, with Pajāpati, searching, do not find - 'This is what the Truth-finder's consciousness is dependent upon.' What is the reason for this? I say, monks, that even in this present life the Truth-finder is untraceable. Though I speak thus and explain thus, monks, some ascetics and brahmins accuse me with what is untrue, hollow, false, and not factual - 'The ascetic Gotama is a nihilist, he proclaims the annihilation, destruction, and non-existence of an existing being.' In whatever way I am not, monks, in whatever way I do not speak, in that way those venerable ascetics and brahmins accuse me with what is untrue, hollow, false, and not factual - 'The ascetic Gotama is a nihilist, he proclaims the annihilation, destruction, and non-existence of an existing being.' Both formerly and now, monks, I declare only suffering and the cessation of suffering. If therein, monks, others revile, abuse, irritate, and harass the Truth-finder, therein, monks, the Truth-finder has no resentment, no displeasure, no mental discontent.

"If therein, monks, others honour, respect, revere, and venerate the Truth-finder, therein, monks, the Truth-finder has no joy, no pleasure, no mental elation. If therein, monks, others honour, respect, revere, and venerate the Truth-finder, therein, monks, the Truth-finder thinks thus - 'Towards what was formerly fully understood by me, such services are being done to me.' Therefore, monks, if others should revile, abuse, irritate, and harass you, therein you should not give way to resentment, displeasure, or mental discontent. Therefore, monks, if others should honour, respect, revere, and venerate you, therein you should not feel joy, pleasure, or mental elation. Therefore, monks, if others should honour, respect, revere, and venerate you, therein you should think thus - 'Towards what was formerly fully understood, such services are being done to me.'

247. "Therefore, monks, what is not yours, abandon that; that abandoned by you will be for your welfare and happiness for a long time. And what, monks, is not yours? Materiality, monks, is not yours, abandon that; that abandoned by you will be for your welfare and happiness for a long time. Feeling, monks, is not yours, abandon that; that abandoned by you will be for your welfare and happiness for a long time. Perception, monks, is not yours, abandon that; that abandoned by you will be for your welfare and happiness for a long time. Activities, monks, are not yours, abandon

them; they abandoned by you will be for your welfare and happiness for a long time. Consciousness, monks, is not yours, abandon that; that abandoned by you will be for your welfare and happiness for a long time. What do you think, monks, whatever grass, sticks, branches and leaves there are in this Jeta's Grove, if people were to carry them away or burn them or do with them as they wish. Would you think thus - 'People are carrying us away or burning us or doing with us as they wish'?" "No, Venerable Sir." "What is the reason for this?" "Because, venerable sir, this is not our self nor what belongs to a self." "Just so, monks, what is not yours, abandon that; that abandoned by you will be for your welfare and happiness for a long time. And what, monks, is not yours? Materiality, monks, is not yours, abandon that; that abandoned by you will be for your welfare and happiness for a long time. Feeling, monks... etc. perception, monks... activities, monks... etc. consciousness, monks, is not yours, abandon that; that abandoned by you will be for your welfare and happiness for a long time.

248. "Thus, monks, the Teaching has been well proclaimed by me, manifest, unveiled, made clear, with the rags cut off. When the Teaching has been thus well proclaimed by me, monks, manifest, unveiled, made clear, with the rags cut off, those monks who are Worthy Ones, who have eliminated the mental corruptions, who have lived the holy life, who have done what had to be done, who have laid down the burden, who have attained their own welfare, who have utterly eliminated the fetters of existence, who are completely liberated through final knowledge, for them there is no round of rebirths to be declared. Thus, monks, the Teaching has been well proclaimed by me, manifest, unveiled, made clear, with the rags cut off. When the Teaching has been thus well proclaimed by me, monks, manifest, unveiled, made clear, with the rags cut off, those monks for whom the five lower mental fetters have been abandoned, all of them are ones of spontaneous birth, attaining final nibbāna there, not subject to return from that world. Thus, monks, the Teaching has been well proclaimed by me, manifest, unveiled, made clear, with the rags cut off. When the Teaching has been thus well proclaimed by me, monks, manifest, unveiled, made clear, with the rags cut off, those monks for whom the three mental fetters have been abandoned, for whom lust, hate, and delusion have become reduced, all of them are once-returners, who, having come to this world only once more, will make an end of suffering. Thus, monks, the Teaching has been well proclaimed by me, manifest, unveiled, made clear, with the rags cut off. When the Teaching has been thus well proclaimed by me, monks, manifest, unveiled, made clear, with the rags cut off, those monks for whom the three mental fetters have been abandoned, all of them are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. Thus, monks, the Teaching has been well proclaimed by me, manifest, unveiled, made clear, with the rags cut off. When the Teaching has been thus well proclaimed by me, monks, manifest, unveiled, made clear, with the rags cut off, those monks who are followers of the Teaching, who are faith-followers, all of them are heading for the highest enlightenment. Thus, monks, the Teaching has been well proclaimed by me, manifest, unveiled, made clear, with the rags cut off. When the Teaching has been thus well proclaimed by me, monks, manifest, unveiled, made clear, with the rags cut off, those who have even just faith in me, even just affection, all of them are destined to be born in heaven."

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

Blessed One had said.

The Discourse on the Simile of the Snake is concluded as second.

3. The Discourse on the Anthill

249. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Kumārakassapa was dwelling in the Blind Men's Grove. Then a certain deity, when the night was far advanced, with surpassing beauty, having illuminated the entire Blind Men's Grove, approached the Venerable Kumārakassapa; having approached, he stood to one side. Standing to one side, that deity said this to the Venerable Kumārakassapa -

"Monk, monk, this ant-hill smokes by night, blazes by day. The brahmin said thus - 'Dig, wise one, having taken a knife.' The wise one, digging, having taken a knife, saw a bar. 'A bar, venerable sir.' The brahmin said thus - 'Throw out the bar; dig, wise one, having taken a knife.' The wise one, digging, having taken a knife, saw a toad. 'A toad, venerable sir.' The brahmin said thus - 'Throw out the toad; dig, wise one, having taken a knife.' The wise one, digging, having taken a knife, saw a crossing of roads. 'A crossing of roads, venerable sir.' The brahmin said thus - 'Throw out the crossing of roads; dig, wise one, having taken a knife.' The wise one, digging, having taken a knife, saw a sieve. 'A sieve, venerable sir.' The brahmin said thus - 'Throw out the sieve; dig, wise one, having taken a knife.' The wise one, digging, having taken a knife, saw a tortoise. 'A tortoise, venerable sir.' The brahmin said thus - 'Throw out the tortoise; dig, wise one, having taken a knife.' The wise one, digging, having taken a knife, saw a butcher's block. 'A butcher's block, venerable sir.' The brahmin said thus - 'Throw out the butcher's block; dig, wise one, having taken a knife.' The wise one, digging, having taken a knife, saw a slice of flesh. 'A slice of flesh, venerable sir.' The brahmin said thus - 'Throw out the slice of flesh; dig, wise one, having taken a knife.' The wise one, digging, having taken a knife, saw a serpent. 'A serpent, venerable sir.' The brahmin said thus - 'Let the serpent remain, do not disturb the serpent; pay homage to the serpent.'"

"These questions indeed, monk, having approached the Blessed One, you should ask, and as the Blessed One answers you, so you should remember it. I do not see anyone, monk, 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, who could satisfy the mind with an explanation of these questions, except for the Truth-finder or a disciple of the Truth-finder, or else having heard it from here" - this that deity said. Having said this, she disappeared right there.

250. Then the Venerable Kumārakassapa, after that night had passed, 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 Kumārakassapa said this to the Blessed One - "This night, venerable sir, a certain deity, when the night was far advanced, with surpassing beauty, having illuminated the entire Blind Men's Grove, approached me; having approached, he stood to one side. Standing to one side, venerable sir, that deity said this to me - 'Monk, monk, this ant-hill smokes by night, blazes by day. The brahmin said thus - 'Dig, wise one, having taken a knife.' The wise one, digging, having taken a knife, etc. or else having heard it from here. This,

venerable sir, that deity said. Having said this, she disappeared right there. 'What now, venerable sir, is the ant-hill, what is the smoking by night, what is the blazing by day, who is the brahmin, who is the wise one, what is the knife, what is the digging, what is the bar, what is the toad, what is the crossing of roads, what is the sieve, what is the tortoise, what is the butcher's block, what is the slice of flesh, who is the serpent?'"

251. "'Ant-hill', monk, this is a designation for this body made of the four primary elements, originating from mother and father, built up from cooked rice and food made with flour, subject to impermanence, to rubbing, massaging, breaking up and destruction.

"Whatever, monk, referring to work by day, one reflects upon and examines by night - this is the smoking by night. Whatever, monk, having reflected upon and examined by night, one engages in work by day by body, speech and mind - this is the blazing by day.

"'Brahmin', monk, this is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One. 'Wise one', monk, this is a designation for a monk who is a trainee.

"'Knife', monk, this is a designation for noble wisdom. 'Digging', monk, this is a designation for the arousal of energy.

"'Bar', monk, this is a designation for ignorance. Remove the bar, abandon ignorance; dig, wise one, having taken a knife - this is the meaning of that.

"'Toad', monk, this is a designation for wrath and anguish. Remove the toad, abandon wrath and anguish; dig, wise one, having taken a knife - this is the meaning of that.

"'Crossing of roads', monk, this is a designation for sceptical doubt. Remove the crossing of roads, abandon sceptical doubt; dig, wise one, having taken a knife - this is the meaning of that.

"'Sieve', monk, this is a designation for these five mental hindrances, as follows - the mental hindrance of sensual desire, the mental hindrance of ill-will, the mental hindrance of sloth and torpor, the mental hindrance of restlessness and remorse, the mental hindrance of sceptical doubt. Remove the sieve, abandon the five mental hindrances; dig, wise one, having taken a knife - this is the meaning of that.

"'Tortoise', monk, this is a designation for these five aggregates of clinging, as follows - the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness. Remove the tortoise, abandon the five aggregates of clinging; dig, wise one, having taken a knife - this is the meaning of that.

"'Butcher's block', monk, this is a designation for these five types of sensual pleasure - forms cognisable by the eye that are desirable, lovely, agreeable, dear, connected with sensual pleasure, enticing; sounds cognisable by the ear... etc. odours cognisable by the nose... etc. flavours cognisable by the tongue... etc. tangible objects cognisable by the body that are desirable, lovely, agreeable, dear, connected with sensual pleasure, enticing. Remove the butcher's block, abandon the five types

of sensual pleasure; dig, wise one, having taken a knife - this is the meaning of that.

"'Slice of flesh', monk, this is a designation for delight and lust. Remove the slice of flesh, abandon delight and lust; dig, wise one, having taken a knife - this is the meaning of that.

"'Serpent', monk, this is a designation for a monk who has eliminated the mental corruptions. Let the serpent remain, do not disturb the serpent; pay homage to the serpent - this is the meaning of that."

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

The Discourse on the Ant-Hill is concluded as third.

4. The Discourse on the Relay of Chariots

252. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then several monks from the native land, having completed the rains retreat in the native land, approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. To those monks seated to one side, the Blessed One said this -

"Who now, monks, among the monks from the native land, among the fellows in the holy life in the native land, is thus esteemed - 'He himself is of few wishes and gives talk on fewness of wishes to the monks, he himself is content and gives talk on contentment to the monks, he himself is secluded and gives talk on solitude to the monks, he himself is aloof from society and gives talk on aloofness from society to the monks, he himself is putting forth strenuous energy and gives talk on arousal of energy to the monks, he himself is accomplished in morality and gives talk on accomplishment in morality to the monks, he himself is accomplished in concentration and gives talk on accomplishment in concentration to the monks, he himself is accomplished in wisdom and gives talk on accomplishment in wisdom to the monks, he himself is accomplished in liberation and gives talk on accomplishment in liberation to the monks, he himself is accomplished in knowledge and vision of liberation and gives talk on accomplishment in knowledge and vision of liberation to the monks, an exhorter, an instructor, one who shows, an instigator, an inciter, a gladdener of his fellows in the holy life?'" "Venerable sir, the Venerable Puṇṇa Mantāṇiputta is thus esteemed among the monks from the native land, among the fellows in the holy life in the native land - 'He himself is of few wishes and gives talk on fewness of wishes to the monks, he himself is content... etc. an exhorter, an instructor, one who shows, an instigator, an inciter, a gladdener of his fellows in the holy life.'"

253. Now at that time the Venerable Sāriputta was seated not far from the Blessed One. Then this occurred to the Venerable Sāriputta: "It is a gain for the Venerable Puṇṇa Mantāṇiputta, it is well-gained for the Venerable Puṇṇa Mantāṇiputta, for whom wise fellow monks speak praise point by point in the presence of the Teacher, and the Teacher gives thanks for that. Perhaps we too might at some time or other meet together with the Venerable Puṇṇa Mantāṇiputta, perhaps there might be some friendly conversation."

254. Then the Blessed One, having dwelt at Rājagaha as long as he liked, set out on a journey towards Sāvattthī. Wandering on a journey gradually, he arrived at Sāvattthī. There the Blessed One stayed at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. The Venerable Puṇṇa Mantāṇiputta heard - "The Blessed One, it is said, has arrived at Sāvattthī; he is staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park."

255. Then the Venerable Puṇṇa Mantāṇiputta, having set in order his lodging, taking his bowl and robe, set out on a journey towards Sāvattthī. Wandering on a journey gradually, he approached Sāvattthī, Jeta's Grove, Anāthapiṇḍika's park, where the Blessed One was; having approached, he paid respect to the Blessed One and sat down to one side. The Blessed One instructed, encouraged, inspired, and gladdened the Venerable Puṇṇa Mantāṇiputta seated to one side with a talk on the Teaching. Then the Venerable Puṇṇa Mantāṇiputta, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and approached the Blind Men's Grove for the day residence.

256. Then a certain monk approached the Venerable Sāriputta; having approached, he said this to the Venerable Sāriputta - "That monk named Puṇṇa Mantāṇiputta, whose praises you have been repeatedly speaking, friend Sāriputta, he, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed towards the Blind Men's Grove for the day residence."

Then the Venerable Sāriputta, being in a hurry, taking his sitting cloth, followed closely behind the Venerable Puṇṇa Mantāṇiputta, keeping his head in sight. Then the Venerable Puṇṇa Mantāṇiputta, having plunged into the Blind Men's Grove, sat down for the day residence at the foot of a certain tree. The Venerable Sāriputta also, having plunged into the Blind Men's Grove, sat down for the day residence at the foot of a certain tree.

Then the Venerable Sāriputta, in the evening, having emerged from seclusion, approached the Venerable Puṇṇa Mantāṇiputta; having approached, he exchanged friendly greetings with the Venerable Puṇṇa Mantāṇiputta. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Sāriputta said this to the Venerable Puṇṇa Mantāṇiputta -

257. "Is the holy life lived under the Blessed One, friend?"

"Yes, friend."

"Now what, friend, is the holy life lived under the Blessed One for the purpose of purification of morality?"

"No indeed, friend."

"But, friend, is the holy life lived under the Blessed One for the purpose of purification of mind?"

"No indeed, friend."

"Now what, friend, is the holy life lived under the Blessed One for the purpose of purification of view?"

"No indeed, friend."

"But, friend, is the holy life lived under the Blessed One for the purpose of purification by overcoming uncertainty?"

"No indeed, friend."

"Now what, friend, is the holy life lived under the Blessed One for the purpose of purification by knowledge and vision of what is the path and what is not the path?"

"No indeed, friend."

"But, friend, is the holy life lived under the Blessed One for the purpose of purification by knowledge and vision of the practice?"

"No indeed, friend."

"Now what, friend, is the holy life lived under the Blessed One for the purpose of purification by knowledge and vision?"

"No indeed, friend."

"Now what, friend, is the holy life lived under the Blessed One for the purpose of purification of morality?' - thus asked, you say 'No indeed, friend.' 'But, friend, is the holy life lived under the Blessed One for the purpose of purification of mind?' - thus asked, you say 'No indeed, friend.' 'Now what, friend, for the purpose of purification of view... etc. for the purpose of purification by overcoming uncertainty... etc. for the purpose of purification by knowledge and vision of what is the path and what is not the path... etc. for the purpose of purification by knowledge and vision of the practice... etc. 'Now what, friend, is the holy life lived under the Blessed One for the purpose of purification by knowledge and vision?' - thus asked, you say 'No indeed, friend.' For what purpose then, friend, is the holy life lived under the Blessed One?" "For the purpose of final nibbāna without clinging, friend, is the holy life lived under the Blessed One."

"Now what, friend, is purification of morality final nibbāna without clinging?"

"No indeed, friend."

"But, friend, is purification of mind final nibbāna without clinging?"

"No indeed, friend."

"Now what, friend, is purification of view final nibbāna without clinging?"

"No indeed, friend."

"But, friend, is purification by overcoming uncertainty final nibbāna without clinging?"

"No indeed, friend."

"Now what, friend, is purification by knowledge and vision of what is the path and what is not the path final nibbāna without clinging?"

"No indeed, friend."

"But, friend, is purification by knowledge and vision of the practice final nibbāna without clinging?"

"No indeed, friend."

"Now what, friend, is purification by knowledge and vision final nibbāna without clinging?"

"No indeed, friend."

"But, friend, is there final nibbāna without clinging apart from these mental states?"

"No indeed, friend."

'Now what, friend, is purification of morality final nibbāna without clinging?' - thus being asked, you say 'No indeed, friend.' 'But, friend, is purification of mind final nibbāna without clinging?' - thus being asked, you say 'No indeed, friend.' 'Now what, friend, is purification of view final nibbāna without clinging?' etc. purification by overcoming uncertainty... purification by knowledge and vision of what is the path and what is not the path... purification by knowledge and vision of the practice... 'Now what, friend, is purification by knowledge and vision final nibbāna without clinging?' - thus being asked, you say 'No indeed, friend.' 'But, friend, is there final nibbāna without clinging apart from these mental states?' - thus being asked, you say 'No indeed, friend.' But in what way, friend, is the meaning of this statement to be seen?"

258. "If, friend, the Blessed One were to declare purification of morality as final nibbāna without clinging, he would be declaring what is still with clinging as final nibbāna without clinging. If, friend, the Blessed One were to declare purification of mind as final nibbāna without clinging, he would be declaring what is still with clinging as final nibbāna without clinging. If, friend, the Blessed One were to declare purification of view as final nibbāna without clinging, he would be declaring what is still with clinging as final nibbāna without clinging. If, friend, the Blessed One were to declare purification by overcoming uncertainty as final nibbāna without clinging, he would be declaring what is still with clinging as final nibbāna without clinging. If, friend, the Blessed One were to declare purification by knowledge and vision of what is the path and what is not the path as final nibbāna without clinging, he would be declaring what is still with clinging as final nibbāna without clinging. If, friend, the Blessed One were to declare purification by knowledge and vision of the practice as final nibbāna without clinging, he would be declaring what is still with clinging as final nibbāna without clinging. If, friend, the Blessed One were to declare purification by knowledge and vision as final nibbāna without clinging, he would be declaring what is still with clinging as final nibbāna without clinging. If, friend, there were final nibbāna without clinging apart from these mental states, a worldling would attain final nibbāna. For a worldling, friend, is apart from these mental states. Well then, friend, I will make a simile for you; by means of a simile some wise men here understand the meaning of what is said.

259. "Just as, friend, if for King Pasenadi of Kosala, while dwelling at Sāvattḥī, some urgent business were to arise at Sāketa. For him, between Sāvattḥī and Sāketa, seven relay chariots would be set up. Then, friend, King Pasenadi of Kosala, having gone out from Sāvattḥī from the inner palace door, would ascend the first relay chariot; by means of the first relay chariot he would reach the second relay chariot; he would give up the first relay chariot and ascend the second relay chariot. By means of the second relay chariot he would reach the third relay chariot; he would give up the second relay chariot and ascend the third relay chariot. By means of the third relay chariot he would reach the fourth relay chariot; he would give up the third relay chariot and ascend the fourth relay chariot. By means of the fourth relay chariot he would reach the fifth relay chariot; he would give up the fourth relay chariot and ascend the fifth relay chariot. By means of the fifth relay chariot he would reach the sixth relay chariot; he would give up the fifth relay chariot and ascend the sixth relay chariot. By means of the sixth relay chariot he would reach the seventh relay chariot; he would give up the sixth relay chariot and ascend the seventh relay chariot. By means of the seventh relay chariot he would arrive at Sāketa at the inner palace door. When he had arrived at the inner palace door, friends and colleagues, relatives and blood-relations would ask him thus - 'By this relay chariot, great king, have you arrived at the inner palace door at Sāketa from Sāvattḥī?' How answering, friend, would King Pasenadi of Kosala answer rightly?"

"Answering thus, friend, King Pasenadi of Kosala would answer rightly - 'Here, while I was dwelling at Sāvattḥī, some urgent business arose at Sāketa. For me, between Sāvattḥī and Sāketa, seven relay chariots were set up. Then, having gone out from Sāvattḥī from the inner palace door, I ascended the first relay chariot. By means of the first relay chariot I reached the second relay chariot; I gave up the first relay chariot and ascended the second relay chariot. By means of the second relay chariot I reached the third relay chariot; I gave up the second relay chariot and ascended the third relay chariot. By means of the third relay chariot I reached the fourth relay chariot; I gave up the third relay chariot and ascended the fourth relay chariot. By means of the fourth relay chariot I reached the fifth relay chariot; I gave up the fourth relay chariot and ascended the fifth relay chariot. By means of the fifth relay chariot I reached the sixth relay chariot; I gave up the fifth relay chariot and ascended the sixth relay chariot. By means of the sixth relay chariot I reached the seventh relay chariot; I gave up the sixth relay chariot and ascended the seventh relay chariot. By means of the seventh relay chariot I arrived at the inner palace door at Sāketa.' Answering thus, friend, King Pasenadi of Kosala would answer rightly."

"Just so, friend, purification of morality is only for the purpose of purification of mind; purification of mind is only for the purpose of purification of view; purification of view is only for the purpose of purification by overcoming uncertainty; purification by overcoming uncertainty is only for the purpose of purification by knowledge and vision of what is the path and what is not the path; purification by knowledge and vision of what is the path and what is not the path is only for the purpose of purification by knowledge and vision of the practice; purification by knowledge and vision of the practice is only for the purpose of purification by knowledge and vision; purification by knowledge and vision is only for the purpose of final nibbāna without clinging. For the purpose of final nibbāna without clinging, friend, is the holy life lived under the Blessed One."

260. When this was said, the Venerable Sāriputta said this to the Venerable Puṇṇa Mantāniputta - "What is the venerable one's name, and how do the fellows in the holy life know the venerable one?" "Puṇṇa is my name, friend; and the fellows in the holy life know me as Mantāniputta." "It is wonderful, friend, it is marvellous, friend! Just as would be done by a learned disciple who rightly understands the Teacher's instruction, just so by the Venerable Puṇṇa Mantāniputta profound questions have been answered point by point. It is a gain for the fellows in the holy life, it is well-gained for the fellows in the holy life, who get to see the Venerable Puṇṇa Mantāniputta, who get to attend upon him. Even if the fellows in the holy life were to get to see the Venerable Puṇṇa Mantāniputta by carrying him around on their heads on a cloth cushion, were to get to attend upon him, it would be a gain for them, it would be well-gained for them; it is a gain for us too, it is well-gained for us too, that we get to see the Venerable Puṇṇa Mantāniputta, that we get to attend upon him."

When this was said, the Venerable Puṇṇa Mantāniputta said this to the Venerable Sāriputta - "What is the venerable one's name, and how do the fellows in the holy life know the venerable one?" "Upatissa is my name, friend; and the fellows in the holy life know me as Sāriputta." "Indeed, friend, we were conversing with a disciple who is like the Teacher himself, and we did not know - 'the Venerable Sāriputta.' For if we had known 'the Venerable Sāriputta,' even this much would not have occurred to us. It is wonderful, friend, it is marvellous, friend! Just as would be done by a learned disciple who rightly understands the Teacher's instruction, just so by the Venerable Sāriputta profound questions have been asked point by point. It is a gain for the fellows in the holy life, it is well-gained for the fellows in the holy life, who get to see the Venerable Sāriputta, who get to attend upon him. Even if the fellows in the holy life were to get to see the Venerable Sāriputta by carrying him around on their heads on a cloth cushion, were to get to attend upon him, it would be a gain for them, it would be well-gained for them; it is a gain for us too, it is well-gained for us too, that we get to see the Venerable Sāriputta, that we get to attend upon him."

Thus those two great beings gave thanks to each other's well-spoken words.

The Discourse on the Relay Chariots is concluded as fourth.

5. The Discourse on the Bait

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 -

"Monks, a trapper does not sow fodder for deer herds thinking - 'May the deer herds, consuming this fodder sown by me, be long-lived, beautiful, and sustain themselves for a long time, for a long duration.' But thus, monks, a trapper sows fodder for deer herds thinking - 'The deer herds, having intruded upon this fodder sown by me, infatuated, will eat the food; eating the food, infatuated, having intruded, they will become intoxicated; being intoxicated, they will become heedless; being heedless, they will become subject to be done with as wished in this fodder ground.'"

262. "There, monks, the first deer herds, having intruded upon that fodder sown by the trapper, infatuated, ate the food; eating the food there, infatuated, having intruded, they became intoxicated; being intoxicated, they became heedless; being heedless, they became subject to be done with as wished by the trapper in that fodder ground. Thus indeed, monks, the first deer herds did not escape from the trapper's power and control.

263. "There, monks, the second deer herds considered thus - 'Those first deer herds, having intruded upon that fodder sown by the trapper, infatuated, ate the food. Eating the food there, infatuated, having intruded, they became intoxicated; being intoxicated, they became heedless; being heedless, they became subject to be done with as wished by the trapper in that fodder ground. Thus indeed, those first deer herds did not escape from the trapper's power and control. What if we were to abstain altogether from the fodder food, abstaining from fearful enjoyment, having plunged into forest haunts, we should dwell there.' They abstained altogether from the fodder food, abstaining from fearful enjoyment, having plunged into forest haunts, they dwelt there. In the last month of summer, when grass and water were exhausted, their bodies reached a state of extreme emaciation. When their bodies had reached a state of extreme emaciation, their strength and energy declined. When their strength and energy had declined, they returned to that very fodder sown by the trapper. They there, having intruded, infatuated, ate the food. Eating the food there, infatuated, having intruded, they became intoxicated; being intoxicated, they became heedless; being heedless, they became subject to be done with as wished by the trapper in that fodder ground. Thus indeed, monks, the second deer herds also did not escape from the trapper's power and control.

264. "There, monks, the third deer herds considered thus - 'Those first deer herds, that fodder sown by the trapper... etc. Thus indeed, those first deer herds did not escape from the trapper's power and control. Those second deer herds also considered thus - Those first deer herds, that fodder sown by the trapper... etc. Thus indeed, those first deer herds did not escape from the trapper's power and control. What if we were to abstain altogether from the fodder food, abstaining from fearful enjoyment, having plunged into forest haunts, we should dwell there.' They abstained altogether from the fodder food, abstaining from fearful enjoyment, having plunged into forest haunts, they dwelt there. In the last month of summer, when grass and water were exhausted, their bodies reached a state of extreme emaciation. When their bodies had reached a state of extreme emaciation, their strength and energy declined. When their strength and energy had declined, they returned to that very fodder sown by the trapper. They there, having intruded, infatuated, ate the food. Eating the food there, infatuated, having intruded, they became intoxicated; being intoxicated, they became heedless; being heedless, they became subject to be done with as wished by the trapper in that fodder ground. Thus indeed, the second deer herds also did not escape from the trapper's power and control. What if we were to make our dwelling place in dependence on that fodder sown by the trapper. Having made our dwelling place there, we will eat the food from that fodder sown by the trapper without intruding, not infatuated; eating the food without intruding, not infatuated, we will not become intoxicated; being not intoxicated, we will not become heedless; being heedful, we will not become subject to be done with as wished by the trapper in that fodder ground.' They made their dwelling place in dependence on that

fodder sown by the trapper. Having made their dwelling place there, they ate the food from that fodder sown by the trapper without intruding, not infatuated; eating the food there without intruding, not infatuated, they did not become intoxicated; being not intoxicated, they did not become heedless; being heedful, they did not become subject to be done with as wished by the trapper in that fodder ground.

"There, monks, this occurred to the trapper and the trapper's company - 'These third deer herds are indeed fraudulent, deceitful; these third deer herds are indeed possessing supernormal power, non-humans; They consume this fodder that has been sown, yet we do not know their coming or their going. What if we were to surround this fodder that has been sown all around with a large area using great stick-nets - perhaps we might see the dwelling place of the third deer herds, where they go for shelter.' They surrounded that fodder that had been sown all around with a large area using great stick-nets. The trapper and the trapper's company, monks, saw the dwelling place of the third deer herds, where they went for shelter. Thus indeed, monks, the third deer herds also did not escape from the trapper's power and control.

265. "There, monks, the fourth deer herds considered thus - 'Those first deer herds etc. Thus indeed, those first deer herds did not escape from the trapper's power and control. Those second deer herds also considered thus 'Those first deer herds etc. Thus indeed, those first deer herds did not escape from the trapper's power and control. What if we were to abstain altogether from the fodder food, abstaining from fearful enjoyment, having plunged into forest haunts, we should dwell there.' They abstained altogether from the fodder food etc. Thus indeed, the second deer herds also did not escape from the trapper's power and control. Those third deer herds also considered thus 'Those first deer herds etc. Thus indeed, those first deer herds did not escape from the trapper's power and control. Those second deer herds also considered thus 'Those first deer herds etc. Thus indeed, those first deer herds did not escape from the trapper's power and control. What if we were to abstain altogether from the fodder food, abstaining from fearful enjoyment, having plunged into forest haunts, we should dwell there.' They abstained altogether from the fodder food etc. Thus indeed, the second deer herds also did not escape from the trapper's power and control. What if we were to make our dwelling place in dependence on that fodder sown by the trapper. Having made our dwelling place there, we will eat the food from that fodder sown by the trapper without intruding, not infatuated; eating the food without intruding, not infatuated, we will not become intoxicated; being not intoxicated, we will not become heedless; being heedful, we will not become subject to be done with as wished by the trapper in that fodder ground.' They made their dwelling place in dependence on that fodder sown by the trapper. Having made their dwelling place there, they ate the food from that fodder sown by the trapper without intruding, not infatuated; eating the food there without intruding, not infatuated, they did not become intoxicated; being not intoxicated, they did not become heedless; being heedful, they did not become subject to be done with as wished by the trapper in that fodder ground.

"There, this occurred to the trapper and the trapper's company - 'These third deer herds are indeed fraudulent, deceitful; these third deer herds are indeed possessing supernormal power, non-humans; they consume this fodder that has been sown. Yet we do not know their coming or their going. What if we were to surround this fodder

that has been sown all around with a large area using great stick-nets - perhaps we might see the dwelling place of the third deer herds, where they go for shelter.' They surrounded that fodder that had been sown all around with a large area using great stick-nets. The trapper and the trapper's company saw the dwelling place of the third deer herds, where they went for shelter. Thus indeed, the third deer herds also did not escape from the trapper's power and control. What if we were to make our dwelling place where there is no access for the trapper and the trapper's company. Having made our dwelling place there, we will eat the food from that fodder sown by the trapper without intruding, not infatuated; eating the food without intruding, not infatuated, we will not become intoxicated; being not intoxicated, we will not become heedless; being heedful, we will not become subject to be done with as wished by the trapper in that fodder ground.' They made their dwelling place where there was no access for the trapper and the trapper's company. Having made their dwelling place there, they ate the food from that fodder sown by the trapper without intruding, not infatuated; eating the food there without intruding, not infatuated, they did not become intoxicated; being not intoxicated, they did not become heedless; being heedful, they did not become subject to be done with as wished by the trapper in that fodder ground.

"There, monks, this occurred to the trapper and the trapper's company - 'These fourth deer herds are indeed fraudulent, deceitful; these fourth deer herds are indeed possessing supernormal power, non-humans. They consume this fodder that has been sown, yet we do not know their coming or their going. What if we were to surround this fodder that has been sown all around with a large area using great stick-nets - perhaps we might see the dwelling place of the fourth deer herds, where they go for shelter.' They surrounded that fodder that had been sown all around with a large area using great stick-nets. Indeed, monks, the trapper and the trapper's company did not see the dwelling place of the fourth deer herds, where they might go for shelter. There, monks, this occurred to the trapper and the trapper's company - 'If we were to disturb the fourth deer herds, those disturbed would disturb others, those disturbed would disturb others. Thus all the deer herds would altogether abandon this fodder that has been sown. What if we were to disregard the fourth deer herds.' The trapper and the trapper's company, monks, disregarded the fourth deer herds. Thus indeed, monks, the fourth deer herds escaped from the trapper's power and control.

266. "This simile, monks, has been made by me for the purpose of conveying the meaning. And here this is the meaning - 'Fodder', monks, this is a designation for these five types of sensual pleasure. 'The fodder-provider', monks, this is a designation for Māra the Evil One. 'The fodder-provider's following', monks, this is a designation for Māra's following. 'The deer herds', monks, this is a designation for ascetics and brahmins.

267. "There, monks, the first ascetics and brahmins, having intruded upon that fodder sown by Māra and those worldly gains, infatuated, ate the food. Eating the food there, infatuated, having intruded, they became intoxicated; being intoxicated, they became heedless; being heedless, they became subject to be done with as wished by Māra in that fodder ground and in those worldly gains. Thus indeed,

monks, the first ascetics and brahmins did not escape from Māra's power and control. Just as those first deer herds, monks, so in that simile I speak of these first ascetics and brahmins.

268. "There, monks, the second ascetics and brahmins considered thus - 'Those first ascetics and brahmins, having intruded upon that fodder sown by Māra and those worldly gains, infatuated, ate the food. Eating the food there, infatuated, having intruded, they became intoxicated; being intoxicated, they became heedless; being heedless, they became subject to be done with as wished by Māra in that fodder ground and in those worldly gains. Thus indeed those first ascetics and brahmins did not escape from Māra's power and control. What if we were to abstain altogether from the fodder food and worldly gains, abstaining from fearful enjoyment, having plunged into forest haunts, we should dwell there.' They abstained altogether from the fodder food and worldly gains, abstaining from fearful enjoyment, having plunged into forest haunts, we should dwell there. They abstained altogether from the fodder food and worldly gains, abstaining from fearful enjoyment, having plunged into forest haunts, they dwelt there. They there were ones who fed on vegetables, ones who fed on millet, ones who fed on wild rice, ones who fed on leather scraps, ones who fed on moss, ones who fed on rice bran, ones who fed on rice scum, ones who fed on sesame flour, ones who fed on grass, ones who fed on cow dung; they sustained themselves on forest roots and fruits, feeding on fallen fruits.

In the last month of summer, when grass and water were exhausted, their bodies reached a state of extreme emaciation. When their bodies had reached a state of extreme emaciation, their strength and energy declined. When their strength and energy had declined, their liberation of mind declined. When their liberation of mind had declined, they returned to that very fodder sown by Māra and those worldly gains. They there, having intruded, infatuated, ate the food. Eating the food there, infatuated, having intruded, they became intoxicated; being intoxicated, they became heedless; being heedless, they became subject to be done with as wished by Māra in that fodder ground and in those worldly gains. Thus indeed, monks, the second ascetics and brahmins also did not escape from Māra's power and control. Just as those second deer herds, monks, so in that simile I speak of these second ascetics and brahmins.

269. "There, monks, the third ascetics and brahmins considered thus - 'Those first ascetics and brahmins, that fodder sown by Māra and those worldly gains... etc. Thus indeed those first ascetics and brahmins did not escape from Māra's power and control. Those second ascetics and brahmins also considered thus - 'Those first ascetics and brahmins, that fodder sown by Māra and those worldly gains... etc. Thus indeed those first ascetics and brahmins did not escape from Māra's power and control. What if we were to abstain altogether from the fodder food and worldly gains, abstaining from fearful enjoyment, having plunged into forest haunts, we should dwell there.' They abstained altogether from the fodder food and worldly gains. Abstaining from fearful enjoyment, having plunged into forest haunts, they dwelt there. They there were ones who fed on vegetables... etc. feeding on fallen fruits. In the last month of summer, when grass and water were exhausted, their bodies reached a state of extreme emaciation. When their bodies had reached a state of extreme emaciation, their strength and energy declined; when their strength and

energy had declined, their liberation of mind declined; when their liberation of mind had declined, they returned to that very fodder sown by Māra and those worldly gains. They there, having intruded, infatuated, ate the food. Eating the food there, infatuated, having intruded, they became intoxicated; being intoxicated, they became heedless; being heedless, they became subject to be done with as wished by Māra in that fodder ground and in those worldly gains. Thus indeed the second ascetics and brahmins also did not escape from Māra's power and control. What if we were to make our dwelling place in dependence on that fodder sown by Māra and those worldly gains; having made our dwelling place there, we will eat the food from that fodder sown by Māra and those worldly gains without intruding, not infatuated; eating the food without intruding, not infatuated, we will not become intoxicated; being not intoxicated, we will not become heedless; being heedful, we will not become subject to be done with as wished by Māra in that fodder ground and in those worldly gains.'

"They made their dwelling place in dependence on that fodder sown by Māra and those worldly gains. Having made their dwelling place there, they ate the food from that fodder sown by Māra and those worldly gains without intruding, not infatuated. Eating the food there without intruding, not infatuated, they did not become intoxicated; being not intoxicated, they did not become heedless; being heedful, they did not become subject to be done with as wished by Māra in that fodder ground and in those worldly gains. And yet they held such views: 'the world is eternal,' or 'the world is non-eternal'; 'the world is finite,' or 'the world is infinite'; 'the soul is the same as the body,' or 'the soul is one thing and the body another'; 'the Truth-finder exists after death,' or 'the Truth-finder does not exist after death,' or 'the Truth-finder both exists and does not exist after death,' or 'the Truth-finder neither exists nor does not exist after death.' Thus indeed, monks, the third ascetics and brahmins also did not escape from Māra's power and control. Just as those third deer herds, monks, so in that simile I speak of these third ascetics and brahmins.

270. "There, monks, the fourth ascetics and brahmins considered thus - 'Those first ascetics and brahmins, that fodder sown by Māra... etc. Thus indeed those first ascetics and brahmins did not escape from Māra's power and control. Those second ascetics and brahmins also considered thus - 'Those first ascetics and brahmins... etc. Thus indeed those first ascetics and brahmins did not escape from Māra's power and control. What if we were to abstain altogether from the fodder food and worldly gains, abstaining from fearful enjoyment, having plunged into forest haunts, we should dwell there.' They abstained altogether from the fodder food and worldly gains... etc. Thus indeed the second ascetics and brahmins also did not escape from Māra's power and control. Those third ascetics and brahmins also considered thus 'Those first ascetics and brahmins... etc. Thus indeed those first ascetics and brahmins did not escape from Māra's power and control. Those second ascetics and brahmins also considered thus 'Those first ascetics and brahmins... etc. Thus indeed those first ascetics and brahmins did not escape from Māra's power and control. What if we were to abstain altogether from the fodder food and worldly gains, abstaining from fearful enjoyment, having plunged into forest haunts, we should dwell there.' They abstained altogether from the fodder food and worldly gains... etc. Thus indeed the second ascetics and brahmins also did not escape from Māra's power and control. What if we were to make our dwelling place in dependence on that fodder sown by Māra and those worldly gains. Having made our dwelling place there, we will eat the food from

that fodder sown by Māra and those worldly gains without intruding, not infatuated; eating the food without intruding, not infatuated, we will not become intoxicated; being not intoxicated, we will not become heedless; being heedful, we will not become subject to be done with as wished by Māra in that fodder ground and in those worldly gains.'

"They made their dwelling place in dependence on that fodder sown by Māra and those worldly gains. Having made their dwelling place there, they ate the food from that fodder sown by Māra and those worldly gains without intruding, not infatuated. Eating the food there without intruding, not infatuated, they did not become intoxicated. Being not intoxicated, they did not become heedless. Being heedful, they did not become subject to be done with as wished by Māra in that fodder ground and in those worldly gains. And yet they held such views: 'the world is eternal'... etc. 'the Truth-finder neither exists nor does not exist after death.' Thus indeed the third ascetics and brahmins also did not escape from Māra's power and control. What if we were to make our dwelling place where there is no access for Māra and Māra's company. Having made our dwelling place there, we will eat the food from that fodder sown by Māra and those worldly gains without intruding, not infatuated; eating the food without intruding, not infatuated, we will not become intoxicated; being not intoxicated, we will not become heedless; being heedful, we will not become subject to be done with as wished by Māra in that fodder ground and in those worldly gains.'

"They made their dwelling place where there was no access for Māra and Māra's company. Having made their dwelling place there, they ate the food from that fodder sown by Māra and those worldly gains without intruding, not infatuated; eating the food there without intruding, not infatuated, they did not become intoxicated; being not intoxicated, they did not become heedless; being heedful, they did not become subject to be done with as wished by Māra in that fodder ground and in those worldly gains. Thus indeed, monks, the fourth ascetics and brahmins escaped from Māra's power and control. Just as those fourth deer herds, monks, so in that simile I speak of these fourth ascetics and brahmins.

271. "And how, monks, is there no access for Māra and Māra's company? Here, monks, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. This is called, monks, a monk who has blinded Māra, who, having destroyed his track, has gone beyond the sight of the Evil One.

"Furthermore, monks, with the subsiding of applied and sustained thought, a monk enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. This is called, monks, etc. the Evil One.

"Furthermore, monks, with the fading away of rapture, a monk dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption. This is called, monks, etc. the Evil One.

"Furthermore, monks, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, a monk enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. This is called, monks, etc. the Evil One.

"Furthermore, monks, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' a monk enters and dwells in the plane of infinite space. This is called, monks, etc. the Evil One.

"Furthermore, monks, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' a monk enters and dwells in the plane of infinite consciousness. This is called, monks, etc. the Evil One.

"Furthermore, monks, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' a monk enters and dwells in the plane of nothingness. This is called, monks, etc. the Evil One.

"Furthermore, monks, with the complete transcendence of the plane of nothingness, a monk enters and dwells in the plane of neither-perception-nor-non-perception. This is called, monks, etc. the Evil One.

"Furthermore, monks, with the complete transcendence of the plane of neither-perception-nor-non-perception, a monk enters and dwells in the cessation of perception and feeling. And having seen with wisdom, his mental corruptions are utterly eliminated. This is called, monks, a monk who has blinded Māra, who, having destroyed his track, has gone beyond the sight of the Evil One, one who has crossed over attachment in the world."

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

The Discourse on the Bait is concluded as fifth.

6. The Discourse on the Heap of Snares

272. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvattthī for almsfood. Then several monks approached the Venerable Ānanda; having approached, they said this to the Venerable Ānanda - "It has been a long time, friend Ānanda, since we have heard a talk on the Teaching in the presence of the Blessed One. It would be good if we, friend Ānanda, could receive a talk on the Teaching in the presence of the Blessed One for hearing." "Then, venerable ones, approach the hermitage of the brahmin Rammaka; perhaps you might receive a talk on the Teaching in the presence of the Blessed One for hearing." "Yes, friend," those monks assented to the Venerable Ānanda.

Then the Blessed One, having walked for almsfood in Sāvattthī, after the meal, having returned from his alms round, addressed the Venerable Ānanda - "Come, Ānanda, let us approach the Eastern Park, the mansion of Migāra's mother, for the day residence." "Yes, venerable sir," the Venerable Ānanda assented to the Blessed One.

Then the Blessed One, together with the Venerable Ānanda, approached the Eastern Park, the mansion of Migāra's mother, for the day residence. Then the Blessed One, in the evening, having emerged from seclusion, addressed the Venerable Ānanda - "Come, Ānanda, let us approach the Eastern Porch to bathe our limbs." "Yes, venerable sir," the Venerable Ānanda assented to the Blessed One.

273. Then the Blessed One, together with the Venerable Ānanda, approached the Eastern Porch to bathe his limbs. Having bathed his limbs at the Eastern Porch, having come out, he stood wearing a single robe, drying his limbs. Then the Venerable Ānanda said this to the Blessed One - "This, venerable sir, is the hermitage of the brahmin Rammaka, not far from here. Delightful, venerable sir, is the hermitage of the brahmin Rammaka; pleasing, venerable sir, is the hermitage of the brahmin Rammaka. It would be good, venerable sir, if the Blessed One would approach the hermitage of the brahmin Rammaka, out of compassion." The Blessed One consented by silence.

Then the Blessed One approached the hermitage of the brahmin Rammaka. Now at that time several monks were seated together at the hermitage of the brahmin Rammaka engaged in a talk on the Teaching. Then the Blessed One stood outside the door-porch, waiting for the end of the talk. Then the Blessed One, having understood that the talk had ended, cleared his throat and knocked on the door-bolt. Those monks opened the door for the Blessed One. Then the Blessed One, having entered the hermitage of the brahmin Rammaka, sat down on the prepared seat. Having sat down, the Blessed One addressed the monks: "Monks, what discussion were you having as you sat together here? And what was the conversation that was interrupted?" "Venerable sir, our talk on the Teaching concerning the Blessed One himself was interrupted, then the Blessed One arrived." "Good, monks! This indeed, monks, is proper for you, sons of good family who have gone forth from home into homelessness through faith, that you should sit together engaged in a talk on the Teaching. When you have gathered together, monks, there are two things to be done - either a talk on the Teaching or noble silence."

274. "Monks, there are these two kinds of quest - the noble quest and the ignoble quest.

"And what, monks, is the ignoble quest? Here, monks, someone being himself subject to birth seeks what is also subject to birth, being himself subject to ageing seeks what is also subject to ageing, being himself subject to disease seeks what is also subject to disease, being himself subject to death seeks what is also subject to death, being himself subject to sorrow seeks what is also subject to sorrow, being himself subject to defilement seeks what is also subject to defilement.

"And what, monks, would you say is subject to birth? Sons and wife, monks, are subject to birth, female slaves and male slaves are subject to birth, goats and sheep are subject to birth, fowl and pigs are subject to birth, elephants, cattle, horses and mares are subject to birth, gold and silver are subject to birth. These clingings, monks, are subject to birth. Here one who is bound, infatuated, and transgressing, being himself subject to birth, seeks what is also subject to birth.

"And what, monks, would you say is subject to ageing? Sons and wife, monks, are subject to ageing, female slaves and male slaves are subject to ageing, goats and

sheep are subject to ageing, fowl and pigs are subject to ageing, elephants, cattle, horses and mares are subject to ageing, gold and silver are subject to ageing. These clingings, monks, are subject to ageing. Here one who is bound, infatuated, and transgressing, being himself subject to ageing, seeks what is also subject to ageing.

"And what, monks, would you say is subject to disease? Sons and wife, monks, are subject to disease, female slaves and male slaves are subject to disease, goats and sheep are subject to disease, fowl and pigs are subject to disease, elephants, cattle, horses and mares are subject to disease. These clingings, monks, are subject to disease. Here one who is bound, infatuated, and transgressing, being himself subject to disease, seeks what is also subject to disease.

"And what, monks, would you say is subject to death? Sons and wife, monks, are subject to death, female slaves and male slaves are subject to death, goats and sheep are subject to death, fowl and pigs are subject to death, elephants, cattle, horses and mares are subject to death. These clingings, monks, are subject to death. Here one who is bound, infatuated, and transgressing, being himself subject to death, seeks what is also subject to death.

"And what, monks, would you say is subject to sorrow? Sons and wife, monks, are subject to sorrow, female slaves and male slaves are subject to sorrow, goats and sheep are subject to sorrow, fowl and pigs are subject to sorrow, elephants, cattle, horses and mares are subject to sorrow. These clingings, monks, are subject to sorrow. Here one who is bound, infatuated, and transgressing, being himself subject to sorrow, seeks what is also subject to sorrow.

"And what, monks, would you say is subject to defilement? Sons and wife, monks, are subject to defilement, female slaves and male slaves are subject to defilement, goats and sheep are subject to defilement, fowl and pigs are subject to defilement, elephants, cattle, horses and mares are subject to defilement, gold and silver are subject to defilement. These clingings, monks, are subject to defilement. Here one who is bound, infatuated, and transgressing, being himself subject to defilement, seeks what is also subject to defilement. This, monks, is the ignoble quest.

275. "And what, monks, is the noble quest? Here, monks, someone being himself subject to birth, having understood the danger in what is subject to birth, seeks the unborn, the unsurpassed freedom from bondage, Nibbāna; being himself subject to ageing, having understood the danger in what is subject to ageing, seeks the ageless, the unsurpassed freedom from bondage, Nibbāna; being himself subject to disease, having understood the danger in what is subject to disease, seeks the disease-free, the unsurpassed freedom from bondage, Nibbāna; being himself subject to death, having understood the danger in what is subject to death, seeks the deathless, the unsurpassed freedom from bondage, Nibbāna; being himself subject to sorrow, having understood the danger in what is subject to sorrow, seeks the sorrowless, the unsurpassed freedom from bondage, Nibbāna; being himself subject to defilement, having understood the danger in what is subject to defilement, seeks the undefiled, the unsurpassed freedom from bondage, Nibbāna. This, monks, is the noble quest.

276. "I too, monks, before the enlightenment, while still unenlightened, being just a Bodhisatta, being myself subject to birth sought what is also subject to birth, being myself subject to ageing sought what is also subject to ageing, being myself subject

to disease sought what is also subject to disease, being myself subject to death sought what is also subject to death, being myself subject to sorrow sought what is also subject to sorrow, being myself subject to defilement sought what is also subject to defilement. This occurred to me, monks - 'Why indeed do I, being myself subject to birth, seek what is also subject to birth, being myself subject to ageing... etc. being subject to disease... being subject to death... being subject to sorrow... being myself subject to defilement seek what is also subject to defilement? What if I, being myself subject to birth, having understood the danger in what is subject to birth, were to seek the unborn, the unsurpassed freedom from bondage, Nibbāna; being myself subject to ageing, having understood the danger in what is subject to ageing, were to seek the ageless, the unsurpassed freedom from bondage, Nibbāna; being myself subject to disease, having understood the danger in what is subject to disease, were to seek the disease-free, the unsurpassed freedom from bondage, Nibbāna; being myself subject to death, having understood the danger in what is subject to death, were to seek the deathless, the unsurpassed freedom from bondage, Nibbāna; being myself subject to sorrow, having understood the danger in what is subject to sorrow, were to seek the sorrowless, the unsurpassed freedom from bondage, Nibbāna; being myself subject to defilement, having understood the danger in what is subject to defilement, were to seek the undefiled, the unsurpassed freedom from bondage, Nibbāna.'

277. "So I, monks, at a later time, while still young, with jet-black hair, endowed with the blessing of youth, in the first stage of life, against the wishes of my unwilling parents, with tearful faces, weeping, having shaved off my hair and beard, having put on ochre robes, went forth from home into homelessness. Having thus gone forth, seeking what is wholesome, searching for the unsurpassed state of supreme peace, I approached Āḷāra Kālāma. Having approached, I said this to Āḷāra Kālāma - 'I wish, friend Kālāma, to live the holy life in this Teaching and discipline.' When this was said, monks, Āḷāra Kālāma said this to me - 'Let the venerable one stay here. This Teaching is such that an intelligent person can soon realise for himself, with direct knowledge, his teacher's own doctrine, and, having entered upon it, can dwell in it.' Then, monks, I mastered that Teaching soon, and very quickly indeed. So I, monks, in this way only, with mere lip-recitation, with mere repetition of what was spoken, I spoke the doctrine of knowledge and the doctrine of the elders, and I claimed 'I know, I see', both I and others. This occurred to me, monks - 'Āḷāra Kālāma does not declare this Teaching merely through faith alone, saying "having realised by direct knowledge myself, having attained, I dwell in it"; certainly Āḷāra Kālāma dwells knowing and seeing this Teaching.'

Then I, monks, approached Āḷāra Kālāma; having approached, I said this to Āḷāra Kālāma - 'In what way, friend Kālāma, do you declare this Teaching, saying "having realised by direct knowledge myself, having attained, I dwell in it"?' When this was said, monks, Āḷāra Kālāma declared the plane of nothingness. This occurred to me, monks - 'It is not only Āḷāra Kālāma who has faith, I too have faith; it is not only Āḷāra Kālāma who has energy, I too have energy; it is not only Āḷāra Kālāma who has mindfulness, I too have mindfulness; it is not only Āḷāra Kālāma who has concentration, I too have concentration; it is not only Āḷāra Kālāma who has wisdom, I too have wisdom. What if I were to strive for the realisation of that Teaching which Āḷāra Kālāma declares, saying "having realised by direct knowledge myself, having

attained, I dwell in it". ' Then, monks, I soon and very quickly realised that Teaching for myself with direct knowledge, and, having entered upon it, I dwelt in it.

Then I, monks, approached Āḷāra Kālāma; having approached, I said this to Āḷāra Kālāma -

'Is it to this extent, friend Kālāma, that you declare this Teaching, having realised by direct knowledge yourself, having attained?'

'It is to this extent indeed, friend, that I declare this Teaching, having realised by direct knowledge myself, having attained.'

'I too, friend, to this extent dwell in this Teaching, having realised by direct knowledge myself, having attained.'

'It is a gain for us, friend, it is well gained for us, that we see such a venerable fellow in the holy life. Thus the Teaching which I declare, having realised by direct knowledge myself, having attained, that Teaching you dwell in, having realised by direct knowledge yourself, having attained. The Teaching which you dwell in, having realised by direct knowledge yourself, having attained, that Teaching I declare, having realised by direct knowledge myself, having attained. Thus the Teaching which I know, that Teaching you know; the Teaching which you know, that Teaching I know. Thus as I am, so are you; as you are, so am I. Come now, friend, let us both together look after this community.' Thus indeed, monks, Āḷāra Kālāma, being my teacher, placed me, being his pupil, on an equal footing with himself, and honoured me with the highest honour. This occurred to me, monks - 'This Teaching does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, but only to rebirth in the plane of nothingness.' So I, monks, not being satisfied with that Teaching, disenchanted with that Teaching, departed.

278. "So I, monks, seeking what is wholesome, searching for the unsurpassed state of supreme peace, approached Udaka Rāmaputta; having approached, I said this to Udaka Rāmaputta - 'I wish, friend, to live the holy life in this Teaching and discipline.' When this was said, monks, Udaka Rāmaputta said this to me - 'Let the venerable one stay here. This Teaching is such that an intelligent person can soon realise for himself, with direct knowledge, his teacher's own doctrine, and, having entered upon it, can dwell in it.' Then, monks, I mastered that Teaching soon, and very quickly indeed. So I, monks, in this way only, with mere lip-recitation, with mere repetition of what was spoken, I spoke the doctrine of knowledge and the doctrine of the elders, and I claimed 'I know, I see', both I and others. This occurred to me, monks - 'Rāma does not declare this Teaching merely through faith alone, saying "having realised by direct knowledge myself, having attained, I dwell in it"; certainly Rāma dwelt knowing and seeing this Teaching.'

"Then I, monks, approached Udaka Rāmaputta; having approached, I said this to Udaka Rāmaputta - 'In what way, friend, did Rāma declare this Teaching, saying "having realised by direct knowledge myself, having attained, I dwell in it"?' When this was said, monks, Udaka Rāmaputta declared the plane of neither-perception-nor-non-perception. This occurred to me, monks - 'It is not only Rāma who had faith, I too have faith; it is not only Rāma who had energy, I too have energy; it is not only Rāma who

had mindfulness, I too have mindfulness; it is not only Rāma who had concentration, I too have concentration; it is not only Rāma who had wisdom, I too have wisdom. What if I were to strive for the realisation of that Teaching which Rāma declared, saying "having realised by direct knowledge myself, having attained, I dwell in it". Then, monks, I soon and very quickly realised that Teaching for myself with direct knowledge, and, having entered upon it, I dwelt in it.

"Then I, monks, approached Udaka Rāmaputta; having approached, I said this to Udaka Rāmaputta -

'Is it to this extent, friend, that Rāma declared this Teaching, having realised by direct knowledge himself, having attained?'

'It is to this extent indeed, friend, that Rāma declared this Teaching, having realised by direct knowledge himself, having attained.'

'I too, friend, to this extent dwell in this Teaching, having realised by direct knowledge myself, having attained.'

'It is a gain for us, friend, it is well gained for us, that we see such a venerable fellow in the holy life. Thus the Teaching which Rāma declared, having realised by direct knowledge himself, having attained, that Teaching you dwell in, having realised by direct knowledge yourself, having attained. The Teaching which you dwell in, having realised by direct knowledge yourself, having attained, that Teaching Rāma declared, having realised by direct knowledge himself, having attained. Thus the Teaching which Rāma directly knew, that Teaching you know; the Teaching which you know, that Teaching Rāma directly knew. Thus as Rāma was, so are you; as you are, so was Rāma. Come now, friend, you look after this community.' Thus indeed, monks, Udaka Rāmaputta, being my fellow in the holy life, placed me in the position of teacher, and honoured me with the highest honour. This occurred to me, monks - 'This Teaching does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, but only to rebirth in the plane of neither-perception-nor-non-perception.' So I, monks, not being satisfied with that Teaching, disenchanted with that Teaching, departed.

279. "So I, monks, seeking what is wholesome, searching for the unsurpassed state of supreme peace, wandering on a journey gradually among the Magadhans, arrived at Uruvelā, the market town of Senāni. There I saw a delightful piece of land, a pleasing jungle thicket, a flowing river with pure water, with good fords, delightful, and all around a village as food resort. This occurred to me, monks - 'Delightful indeed, friend, is this piece of land, pleasing is the jungle thicket, the river flows with pure water, with good fords, delightful, and all around is a village as food resort. This is indeed suitable for a son of good family desirous of striving, for striving.' So I, monks, sat down right there - 'This is suitable for striving.'

280. "So I, monks, being myself subject to birth, having understood the danger in what is subject to birth, seeking the unborn, the unsurpassed freedom from bondage, Nibbāna, attained the unborn, the unsurpassed freedom from bondage, Nibbāna; being myself subject to ageing, having understood the danger in what is subject to ageing, seeking the ageless, the unsurpassed freedom from bondage, Nibbāna, attained the ageless, the unsurpassed freedom from bondage, Nibbāna; being myself

subject to disease, having understood the danger in what is subject to disease, seeking the disease-free, the unsurpassed freedom from bondage, Nibbāna, attained the disease-free, the unsurpassed freedom from bondage, Nibbāna; being myself subject to death, having understood the danger in what is subject to death, attained the deathless, the unsurpassed freedom from bondage, Nibbāna; being myself subject to sorrow, having understood the danger in what is subject to sorrow, attained the sorrowless, the unsurpassed freedom from bondage, Nibbāna; being myself subject to defilement, having understood the danger in what is subject to defilement, seeking the undefiled, the unsurpassed freedom from bondage, Nibbāna, attained the undefiled, the unsurpassed freedom from bondage, Nibbāna. And knowledge and vision arose in me - 'Unshakable is my liberation, this is the last birth, there is now no more rebirth.'

281. "This occurred to me, monks - 'This Teaching attained by me is deep, difficult to see, difficult to understand, peaceful, sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. But this generation delights in attachment, rejoices in attachment, is pleased with attachment. For this generation delighting in attachment, rejoicing in attachment, pleased with attachment, this state is difficult to see, that is to say - specific conditionality, dependent origination. This state too is difficult to see, that is to say - the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. And if I were to expound the Teaching, and others would not understand me, that would be weariness for me, that would be harming for me.' So much so, monks, that these simple verses, never heard before, came to my mind -

'With difficulty have I attained this, enough now to proclaim it;
This Teaching is not easily understood by those overcome by lust and hate.

'Going against the stream, subtle, deep, difficult to see, minute;
Those infatuated with lust will not see it, enveloped by a mass of darkness.'

282. "Thus, monks, as I reflected, my mind inclined to living at ease, not to expounding the Teaching. Then, monks, Brahmā Sahampati, having known with his mind the reflection in my mind, this occurred to him - 'Alas, the world is perishing, alas, the world is being destroyed, for the mind of the Truth-finder, the Worthy One, the Perfectly Enlightened One, inclines to living at ease, not to expounding the Teaching.' Then, monks, Brahmā Sahampati - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Brahma world, appeared before me. Then, monks, Brahmā Sahampati, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards me, said this to me - 'Let the Blessed One expound the Teaching, venerable sir, let the Fortunate One expound the Teaching. There are beings with little dust in their eyes; through not hearing the Teaching they are declining. There will be those who understand the Teaching.' This, monks, Brahmā Sahampati said. Having said this, he further said this -

'There appeared formerly among the Magadhans,
An impure teaching devised by those with stains;
Open this door to the Deathless,
Let them hear the Teaching awakened to by the Stainless One.

'Just as one standing on a rocky mountain peak,
Might see the populace all around;
So too, O wise one, having ascended the palace made of the Teaching,
O all-seeing one;
Yourself free from sorrow, look upon the populace sunk in sorrow,
Overcome by birth and ageing.

'Rise up, O hero, victor in battle,
Caravan leader, free from debt, wander in the world;
Let the Blessed One expound the Teaching,
There will be those who understand.'"

283. "Then I, monks, having understood Brahmā's request and dependent on compassion for beings, surveyed the world with the Buddha-eye. I saw, monks, surveying the world with the Buddha-eye, beings with little dust in their eyes and with much dust in their eyes, with sharp faculties and with soft faculties, of good disposition and of poor disposition, easy to instruct and difficult to instruct, some dwelling seeing the danger in the world beyond and in fault, some not dwelling seeing the danger in the world beyond and in fault. Just as in a pond of water lilies, or a pond of lotuses, or a pond of white lotuses, some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, do not rise above the water, and are nourished while submerged within; some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, do not rise above the water, and stand level with the water; some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, and having risen above the water, stand untainted by the water; just so indeed, monks, surveying the world with the Buddha-eye, I saw beings with little dust in their eyes and with much dust in their eyes, with sharp faculties and with soft faculties, of good disposition and of poor disposition, easy to instruct and difficult to instruct, some dwelling seeing the danger in the world beyond and in fault, some not dwelling seeing the danger in the world beyond and in fault. Then I, monks, replied to Brahmā Sahampati in verse:

'Open for them are the doors to the Deathless,
Let those who have ears release their faith;
Perceiving harm, I did not speak the well-practised,
Sublime Teaching among humans, O Brahmā.'

"Then, monks, Brahmā Sahampati, thinking 'I have created the opportunity for the Blessed One to expound the Teaching,' paid respect to me, circumambulated me keeping me on his right, and disappeared right there.

284. "This occurred to me, monks - 'To whom should I first expound the Teaching? Who will understand this Teaching quickly?' This occurred to me, monks - 'This Āḷāra Kālāma is wise, accomplished, and intelligent, one who has long had little dust in his eyes. What if I were to first expound the Teaching to Āḷāra Kālāma. He will understand this Teaching quickly.' Then, monks, a deity approached me and said this - 'Āḷāra Kālāma died a week ago, venerable sir.' And knowledge and vision arose in me -

'Āḷāra Kālāma died a week ago.' This occurred to me, monks - 'Āḷāra Kālāma has suffered a great loss. For if he had heard this Teaching, he would have understood it quickly.'

"This occurred to me, monks - 'To whom should I first expound the Teaching? Who will understand this Teaching quickly?' This occurred to me, monks - 'This Udaka Rāmaputta is wise, accomplished, and intelligent, one who has long had little dust in his eyes. What if I were to first expound the Teaching to Udaka Rāmaputta. He will understand this Teaching quickly.' Then, monks, a deity approached me and said this - 'Udaka Rāmaputta died last evening, venerable sir.' And knowledge and vision arose in me - 'Udaka Rāmaputta died last evening.' This occurred to me, monks - 'Udaka Rāmaputta has suffered a great loss. For if he had heard this Teaching, he would have understood it quickly.'

"This occurred to me, monks - 'To whom should I first expound the Teaching? Who will understand this Teaching quickly?' This occurred to me, monks - 'The group of five monks have been of great service to me, they who attended on me when I was resolute in striving. What if I were to first expound the Teaching to the group of five monks.' This occurred to me, monks - 'Where are the group of five monks dwelling now?' I saw, monks, with the divine eye, which is pure and surpasses the human, the group of five monks dwelling at Bārāṇasī in the Deer Park at Isipatana. Then I, monks, having dwelt at Uruvelā as long as I liked, set out on a journey towards Bārāṇasī.

285. "Monks, Upaka the naked ascetic saw me travelling on the highway between Gayā and the Bodhi tree. Having seen me, he said this - 'Your faculties are indeed very clear, friend, your complexion is pure and bright! With reference to whom have you gone forth, friend, or who is your Teacher, or whose Teaching do you approve of?' When this was said, monks, I addressed Upaka the naked ascetic in verses -

'I am the all-conquering one, the all-knowing one, untainted by all phenomena;
Having abandoned all, liberated through the elimination of craving, having
directly known by myself, whom should I point to as teacher?

'I have no teacher, no one equal to me is found;
In the world including the gods, there is no one who is my match.

'For I am a Worthy One in the world, I am the unsurpassed Teacher;
I alone am the Perfectly Enlightened One, become cool, quenched.

'To set in motion the wheel of the Teaching, I am going to the city of Kāśi;
In the world that has become blind, I will beat the drum of the Deathless.'

'According to what you claim, friend, you deserve to be the infinite conqueror!'

'Those like me are indeed conquerors, those who have attained the elimination
of mental corruptions;
Evil mental states have been conquered by me, therefore, Upaka, I am a
conqueror.'

"When this was said, monks, Upaka the naked ascetic, having said 'May it be so, friend,' having shaken his head, having taken a side path, departed.

286. "Then I, monks, wandering on a journey gradually, approached the group of five monks at Bārāṇasī, at Isipatana in the Deer Park. The group of five monks, monks, saw me coming from afar. Having seen me, they made an agreement among themselves: 'This ascetic Gotama is coming, friends, one given to luxurious living, who has strayed from striving, who has reverted to luxurious living. He should not be paid respect to, he should not be risen for; his bowl and robe should not be received. But yet a seat should be set out; if he wishes, he will sit down.' But as I approached, monks, the group of five monks were not able to abide by their own agreement. Some, having come forward to meet me, received my bowl and robe; some prepared a seat; some set up water for washing the feet. But yet they addressed me by name and as 'friend'.

"When this was said, I, monks, said this to the group of five monks: 'Do not, monks, address the Truth-finder by name and as "friend". The Truth-finder, monks, is a Worthy One, a Perfectly Enlightened One. Lend an ear, monks; the Deathless has been attained. I instruct, I expound the Teaching. Practising in accordance with the instruction, you will soon realise for yourselves, 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, you will dwell in it.' When this was said, monks, the group of five monks said this to me: 'Even by that conduct, friend Gotama, by that practice, by that performance of austerities, you did not attain any super-human achievement, any distinction of knowledge and vision worthy of the noble ones; how then will you now, given to luxurious living, having strayed from striving, having reverted to luxurious living, attain any super-human achievement, any distinction of knowledge and vision worthy of the noble ones?' When this was said, I, monks, said this to the group of five monks: 'The Truth-finder, monks, is not given to luxurious living, has not strayed from striving, has not reverted to luxurious living. The Truth-finder, monks, is a Worthy One, a Perfectly Enlightened One. Lend an ear, monks; the Deathless has been attained. I instruct, I expound the Teaching. Practising in accordance with the instruction, you will soon realise for yourselves, 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, you will dwell in it.' For the second time, monks, the group of five monks said this to me: 'Even by that conduct, friend Gotama, by that practice, by that performance of austerities, you did not attain any super-human achievement, any distinction of knowledge and vision worthy of the noble ones; how then will you now, given to luxurious living, having strayed from striving, having reverted to luxurious living, attain any super-human achievement, any distinction of knowledge and vision worthy of the noble ones?' For the second time, I, monks, said this to the group of five monks: 'The Truth-finder, monks, is not given to luxurious living, etc. having attained, you will dwell.' For the third time, monks, the group of five monks said this to me: 'Even by that conduct, friend Gotama, by that practice, by that performance of austerities, you did not attain any super-human achievement, any distinction of knowledge and vision worthy of the noble ones; how then will you now, given to luxurious living, having strayed from striving, having reverted to luxurious living, attain any super-human achievement, any distinction of knowledge and vision worthy of the noble ones?'

"When this was said, I, monks, said this to the group of five monks: 'Do you recall, monks, that I have ever before spoken in such a way as this?' 'No indeed, venerable sir.' 'The Truth-finder, monks, is a Worthy One, a Perfectly Enlightened One. Lend an ear, monks; the Deathless has been attained. I instruct, I expound the Teaching. Practising in accordance with the instruction, you will soon realise for yourselves, 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, you will dwell in it.'

"I was able, monks, to convince the group of five monks. I would exhort two monks, while three monks went for almsfood. Whatever the three monks brought back from going for almsfood, by that the six of us sustained ourselves. I would exhort three monks, while two monks went for almsfood. Whatever the two monks brought back from going for almsfood, by that the six of us sustained ourselves. Then, monks, the group of five monks, thus exhorted and instructed by me, being themselves subject to birth, having understood the danger in what is subject to birth, seeking the unborn, the unsurpassed freedom from bondage, Nibbāna, attained the unborn, the unsurpassed freedom from bondage, Nibbāna; being themselves subject to ageing, having understood the danger in what is subject to ageing, seeking the ageless, the unsurpassed freedom from bondage, Nibbāna, attained the ageless, the unsurpassed freedom from bondage, Nibbāna; being themselves subject to disease, etc. being themselves subject to death... being themselves subject to sorrow... being themselves subject to defilement, having understood the danger in what is subject to defilement, seeking the undefiled, the unsurpassed freedom from bondage, Nibbāna, attained the undefiled, the unsurpassed freedom from bondage, Nibbāna. And knowledge and vision arose in them - 'Unshakable is our liberation, this is the last birth, there is now no more rebirth.'

287. "Monks, these are the five types of sensual pleasure. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue... Tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. These, monks, are the five types of sensual pleasure. Whatever ascetics or brahmins, monks, who consume these five types of sensual pleasure while bound by greed, infatuated, immersed, not seeing the danger, without wisdom of escape, they should be known thus - 'They have fallen into calamity, fallen into disaster, subject to be done with as wished by the Evil One.' "Just as, monks, a forest deer, bound, might lie down on a heap of snares. He should be known thus - 'He has fallen into calamity, fallen into disaster, subject to be done with as wished by the huntsman. And when the huntsman comes, he will not be able to go wherever he wishes.' Just so, monks, whatever ascetics or brahmins who consume these five types of sensual pleasure while bound by greed, infatuated, immersed, not seeing the danger, without wisdom of escape, they should be known thus - 'They have fallen into calamity, fallen into disaster, subject to be done with as wished by the Evil One.' But whatever ascetics or brahmins, monks, who consume these five types of sensual pleasure while not bound by greed, not infatuated, not immersed, seeing the danger, with wisdom of escape, they should be known thus - 'They have not fallen into calamity, not fallen into disaster, not subject to be done with as wished by the Evil One.'

"Just as, monks, a forest deer, unbound, might lie down on a heap of snares. He should be known thus - 'He has not fallen into calamity, not fallen into disaster, not subject to be done with as wished by the huntsman. And when the huntsman comes, he will be able to go wherever he wishes.' Just so, monks, whatever ascetics or brahmins who consume these five types of sensual pleasure while not bound by greed, not infatuated, not immersed, seeing the danger, with wisdom of escape, they should be known thus - 'They have not fallen into calamity, not fallen into disaster, not subject to be done with as wished by the Evil One.'

"Just as, monks, a forest deer, roaming in the forest wilds, goes confidently, stands confidently, sits down confidently, lies down confidently. What is the reason for this? He has gone beyond the range of the huntsman, monks. Just so, monks, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. This is called, monks, a monk who has blinded Māra, who, having destroyed his track, has gone beyond the sight of the Evil One.

"Furthermore, monks, with the subsiding of applied and sustained thought, a monk enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. This is called, monks, etc. the Evil One.

"Furthermore, monks, with the fading away of rapture, a monk dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption. This is called, monks, etc. the Evil One.

"Furthermore, monks, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, a monk enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. This is called, monks, etc. the Evil One.

"Furthermore, monks, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' a monk enters and dwells in the plane of infinite space. This is called, monks, etc. the Evil One.

"Furthermore, monks, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' a monk enters and dwells in the plane of infinite consciousness. This is called, monks, etc. the Evil One.

"Furthermore, monks, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' a monk enters and dwells in the plane of nothingness. This is called, monks, etc. the Evil One.

"Furthermore, monks, with the complete transcendence of the plane of nothingness, a monk enters and dwells in the plane of neither-perception-nor-non-perception. This is called, monks, etc. the Evil One.

"Furthermore, monks, with the complete transcendence of the plane of neither-perception-nor-non-perception, a monk enters and dwells in the cessation of perception and feeling, and having seen with wisdom, his mental corruptions are utterly eliminated. This is called, monks, a monk who has blinded Māra, who, having destroyed his track, has gone beyond the sight of the Evil One. One who has crossed over attachment in the world, he goes confidently, he stands confidently, he sits confidently, he lies down confidently. What is the reason for this? He has gone beyond the range of the Evil One, monks."

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

The Discourse on the Heap of Snares is concluded as sixth.

7. The Shorter Discourse on the Simile of the Elephant's Footprint

288. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the brahmin Jāṇussoṇi was driving out of Sāvattthī with an all-white chariot drawn by mares in the middle of the day. The brahmin Jāṇussoṇi saw the wandering ascetic Pilotika coming from afar. Having seen the wandering ascetic Pilotika, he said this -

"Well now, from where is the venerable Vacchāyana coming in the middle of the day?"

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

"What does the venerable Vacchāyana think about the ascetic Gotama's lucidity of wisdom?"

"He is wise, I imagine."

"Who am I, sir, and who could know the ascetic Gotama's lucidity of wisdom! Surely he who could know the ascetic Gotama's lucidity of wisdom would himself be such as he."

"Indeed the venerable Vacchāyana praises the ascetic Gotama with lofty praise."

"Who am I, sir, and who could praise the ascetic Gotama?"

"Praised by those who are praised, Master Gotama is foremost of gods and humans."

"But seeing what reason is the venerable Vacchāyana thus confident in the ascetic Gotama?"

"Just as, sir, a skilled elephant tracker might enter an elephant forest. He might see in the elephant forest a large elephant's footprint, long in length and broad in width. He would come to the conclusion - 'Surely, sir, this is a great elephant.' Just so indeed, sir, when I saw four footprints in the ascetic Gotama, I came to the conclusion - 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practising well.'

289. "What are the four? Here I, friend, see certain wise nobles, subtle, experienced in controversy, like hair-splitters, who go about, methinks, demolishing wrong views with their wisdom. They hear - 'Indeed, friend, the ascetic Gotama will come to such

and such a village or market town.' They construct a question - 'Having approached the ascetic Gotama, we will ask this question. If thus asked he answers thus, we will refute him thus. And if thus asked he answers thus, we will refute him thus.' They hear - 'Indeed, friend, the ascetic Gotama has come to such and such a village or market town.' They approach where the ascetic Gotama is. The ascetic Gotama instructs, encourages, inspires, and gladdens them with a talk on the Teaching. Having been instructed, encouraged, inspired, and gladdened by the ascetic Gotama with a talk on the Teaching, they do not even ask the ascetic Gotama a question, how then will they refute him? Surely they become disciples of the ascetic Gotama himself. When I, friend, saw this first footprint in the ascetic Gotama, I came to the conclusion - 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practising well.'

"Furthermore, I, friend, see here certain wise brahmins... etc. wise householders... etc. wise ascetics, subtle, experienced in controversy, like hair-splitters, who go about, methinks, demolishing wrong views with their wisdom. They hear - 'Indeed, friend, the ascetic Gotama will come to such and such a village or market town.' They construct a question - 'Having approached the ascetic Gotama, we will ask this question. If thus asked he answers thus, we will refute him thus. And if thus asked he answers thus, we will refute him thus.' They hear - 'Indeed, friend, the ascetic Gotama has come to such and such a village or market town.' They approach where the ascetic Gotama is. The ascetic Gotama instructs, encourages, inspires, and gladdens them with a talk on the Teaching. Having been instructed, encouraged, inspired, and gladdened by the ascetic Gotama with a talk on the Teaching, they do not even ask the ascetic Gotama a question, how then will they refute him? Surely they request permission from the ascetic Gotama himself for the going forth from home into homelessness. The ascetic Gotama gives them the going forth. Having gone forth there and dwelling withdrawn, diligent, ardent, and resolute, they soon realised for themselves, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, they dwell in it.' They said thus: 'Indeed, friend, we were nearly lost, indeed, friend, we were nearly destroyed; for formerly, not being ascetics, we claimed to be ascetics, not being brahmins, we claimed to be brahmins, not being Worthy Ones, we claimed to be Worthy Ones. Now indeed we are ascetics, now indeed we are brahmins, now indeed we are Worthy Ones.' When I, friend, saw this fourth footprint in the ascetic Gotama, I came to the conclusion - 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practising well.'"

"When I, sir, saw these four footprints in the ascetic Gotama, I came to the conclusion - 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practising well.'"

290. When this was said, the brahmin Jāṇussoṇi, having descended from his all-white mare-drawn chariot, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, uttered an inspired utterance three times - "Homage to the Blessed One, the Worthy One, the Perfectly

Enlightened One; Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One; Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One. Perhaps we too might at some time or other meet together with that Master Gotama, perhaps there might be some friendly conversation!" Then the brahmin Jāṇussoṇi approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Jāṇussoṇi reported to the Blessed One all the friendly conversation he had with the wandering ascetic Pilotika. When this was said, the Blessed One said this to the brahmin Jāṇussoṇi - "Brahmin, the simile of the elephant's footprint is not complete in detail to this extent. But, brahmin, listen to how the simile of the elephant's footprint is complete in detail, pay close attention, I will speak." "Yes, sir," the brahmin Jāṇussoṇi assented to the Blessed One. The Blessed One said this -

291. "Just as, brahmin, an elephant tracker might enter an elephant forest. He might see in the elephant forest a large elephant's footprint, long in length and broad in width. A skilled elephant tracker does not yet come to the conclusion - 'Surely, sir, this is a great elephant.' What is the reason for this? For there are indeed, brahmin, in the elephant forest she-elephants called dwarfs with large feet; this might be their footprint.

"He follows that. Following that, he sees in the elephant forest a large elephant's footprint, long in length and broad in width, and high scraping marks. A skilled elephant tracker does not yet come to the conclusion - 'Surely, sir, this is a great elephant.' What is the reason for this? For there are indeed, brahmin, in the elephant forest tall she-elephants called kāḷārikā with large feet; this might be their footprint.

"He follows that. Following that, he sees in the elephant forest a large elephant's footprint, long in length and broad in width, and high scraping marks, and high tusk slashes. A skilled elephant tracker does not yet come to the conclusion - 'Surely, sir, this is a great elephant.' What is the reason for this? For there are indeed, brahmin, in the elephant forest tall she-elephants called kaṇerukā with large feet; this might be their footprint.

"He follows that. Following that, he sees in the elephant forest a large elephant's footprint, long in length and broad in width, and high scraping marks, and high tusk slashes, and high broken branches. And he sees that elephant gone to the root of a tree or gone to the open air, or walking or standing or sitting or lying down. He comes to the conclusion - 'This is indeed that great elephant.'

"Just so, brahmin, 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.

292. "Having thus gone forth, having attained the training and way of life of monks, having abandoned the killing of living beings, he abstains from killing living beings; with rod laid down, with knife laid down, one who has shame, compassionate, he dwells concerned for the welfare of all living beings.

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

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

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

"Having abandoned divisive speech, he abstains from divisive speech; having heard something here, he does not repeat it elsewhere to divide these people, or having heard something elsewhere, he does not repeat it here to divide those people. Thus he is one who reunites those who are divided, a promoter of those who are united, rejoicing in concord, delighting in concord, taking delight in concord, he is a speaker of words that create concord.

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

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

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

dealings, he abstains from cutting, killing, imprisoning, highway robbery, plunder and violence.

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

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

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

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

297. "He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption,

which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. This too is called, brahmin, the Truth-finder's footprint, the Truth-finder's track, the Truth-finder's scratch. But the noble disciple does not yet come to the conclusion - 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practising well.'

"Furthermore, brahmin, with the subsiding of applied and sustained thought, a monk enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. This too is called, brahmin, etc. the Community of the Blessed One's disciples is practising well.'

"Furthermore, brahmin, with the fading away of rapture, a monk dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption. This too is called, brahmin, etc. the Community of the Blessed One's disciples is practising well.'

"Furthermore, brahmin, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, a monk enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. This too is called, brahmin, the Truth-finder's footprint, the Truth-finder's track, the Truth-finder's scratch. But the noble disciple does not yet come to the conclusion - 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practising well.'

298. "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. This too is called, brahmin, the Truth-finder's footprint, the Truth-finder's track, the Truth-finder's scratch. But the noble disciple does not yet come to the conclusion - 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practising well.'

"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, etc. he understands beings according to their actions. This too is called, brahmin, the Truth-finder's footprint, the Truth-finder's track, the Truth-finder's scratch. But the noble disciple does not yet come to the conclusion - 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practising well.'

299. "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.' This too is called, brahmin, the Truth-finder's footprint, the Truth-finder's track, the Truth-finder's scratch. But the noble disciple has not yet come to the conclusion, yet he comes to the conclusion - 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practising well.'

"For one knowing thus, seeing thus, the mind becomes liberated from the mental corruption of sensuality, the mind becomes liberated from the mental corruption of existence, the mind becomes liberated from the mental corruption of ignorance. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' This too is called, brahmin, the Truth-finder's footprint, the Truth-finder's track, the Truth-finder's scratch. To this extent indeed, brahmin, a noble disciple has come to the conclusion - 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practising well.' To this extent indeed, brahmin, the simile of the elephant's footprint is complete in detail."

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

The Discourse on the Shorter Simile of the Elephant's Footprint is concluded as seventh.

8. The Greater Discourse on the Simile of the Elephant's Footprint

300. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's park. There the Venerable Sāriputta addressed the monks: "Friends, monks!" "Friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this - "Just as, friends, whatever kinds of footprints there are of living beings that walk on the ground, all of them are included in the elephant's footprint, the elephant's footprint is declared the foremost among them, that is to say, in terms of its greatness; just so, friends, whatever wholesome mental states there are, all of them are included in the four noble truths. In which four? In the noble truth of suffering, in the noble truth of the origin of suffering, in the noble truth of the cessation of suffering, in the noble truth of the practice leading to the cessation of suffering."

301. "And what, friends, is the noble truth of suffering? Birth is suffering, ageing is suffering, death is suffering, sorrow, lamentation, suffering, displeasure and anguish are suffering, not getting what one wishes for is also suffering; in brief, the five aggregates of clinging are suffering. And what, friends, are the five aggregates of clinging? That is: the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness.

"And what, friends, is the aggregate of clinging to matter? The four primary elements and the materiality derived from the four primary elements.

"And what, friends, are the four primary elements? The solid element, the liquid element, the heat element, the air element.

302. "And what, friends, is the solid element? The solid element may be internal, may be external. And what, friends, is the internal solid element? Whatever internally, individually, is hard, solidified, grasped, as follows - head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, or whatever else internally, individually, is hard, solidified, grasped. This is called, friends, the internal solid element. Now both the internal solid element and the external solid element are just the solid element. 'This is not mine, this I am not, this is not my self' -thus this should be seen as it really is with right wisdom. Having seen this as it really is with right wisdom, one becomes disenchanted with the solid element, one makes the mind dispassionate towards the solid element.

"There comes a time, friends, when the external liquid element becomes agitated. At that time the external solid element disappears. For that external solid element, friends, so great, impermanence will become known, the nature of destruction will become known, the nature of fall will become known, the nature of change will become known. What then of this body lasting for a moment, grasped by craving, as 'I' or 'mine' or 'I am'? For him there is simply nothing of that here.

"If, friends, others revile, abuse, irritate, and harass that monk, he thus understands - 'This unpleasant feeling born of ear-contact has arisen in me. And that is dependent, not independent. Dependent on what? Dependent on contact.' He sees that contact is impermanent, he sees that feeling is impermanent, he sees that perception is impermanent, he sees that activities are impermanent, he sees that consciousness is impermanent. His mind, with the element as its object, springs forward, becomes clear, becomes settled, becomes resolved.

"If, friends, others behave towards that monk with what is undesirable, unpleasant, disagreeable - with contact of hands, with contact of clods, with contact of sticks, with contact of knives. He thus understands: 'This body is of such a nature that in this body of such a nature, contacts of hands occur, contacts of clods occur, contacts of sticks occur, contacts of knives occur. But this was said by the Blessed One in the Simile of the Saw discourse - "Even if, monks, thieves of low behaviour were to cut off your limbs one by one with a two-handled saw, whoever would defile his mind on that account, he is not one who follows my teaching." My energy will be aroused and unsluggish, mindfulness will be established and unconfused, the body will be calm and not excited, the mind will be concentrated and fully focused. Now let contacts of

hands occur on this body, let contacts of clods occur, let contacts of sticks occur, let contacts of knives occur, for this is how the teaching of the Buddhas is practised.'

"If, friends, for that monk thus recollecting the Buddha, thus recollecting the Teaching, thus recollecting the Community, equanimity based on the wholesome does not become established. He is stirred by that, he becomes anxious - 'It is a loss for me indeed, it is not a gain for me indeed, it is ill-gained for me indeed, it is not well-gained for me indeed, that for me thus recollecting the Buddha, thus recollecting the Teaching, thus recollecting the Community, equanimity based on the wholesome does not become established.' Just as, friends, a daughter-in-law, having seen her father-in-law, is stirred, becomes anxious; just so, friends, if for that monk thus recollecting the Buddha, thus recollecting the Teaching, thus recollecting the Community, equanimity based on the wholesome does not become established, he is stirred by that, he becomes anxious - 'It is a loss for me indeed, it is not a gain for me indeed, it is ill-gained for me indeed, it is not well-gained for me indeed, that for me thus recollecting the Buddha, thus recollecting the Teaching, thus recollecting the Community, equanimity based on the wholesome does not become established.' If, friends, for that monk thus recollecting the Buddha, thus recollecting the Teaching, thus recollecting the Community, equanimity based on the wholesome becomes established, he is delighted by that. To this extent too, friends, much has been accomplished by a monk.

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

"There comes a time, friends, when the external liquid element becomes agitated. It carries away villages, carries away towns, carries away cities, carries away countries, carries away regions of countries. There comes a time, friends, when in the great ocean the waters recede one hundred yojanas, the waters recede two hundred yojanas, the waters recede three hundred yojanas, the waters recede four hundred yojanas, the waters recede five hundred yojanas, the waters recede six hundred yojanas, the waters recede seven hundred yojanas. There comes a time, friends, when in the great ocean the water stands at seven palm-tree depths, the water stands at six palm-tree depths, the water stands at five palm-tree depths, the water stands at four palm-tree depths, the water stands at three palm-tree depths, the water stands at two palm-tree depths, the water stands at one palm-tree depth. There comes a time, friends, when in the great ocean the water stands at seven man-heights, the water stands at six man-heights, the water stands at five man-heights, the water stands at four man-heights, the water stands at three man-heights, the water stands at two man-heights, the water stands at one man-height. There comes a time, friends, when in the great ocean the water stands at half a man-height, the

water stands at waist-depth, the water stands at knee-depth, the water stands at ankle-depth. There comes a time, friends, when in the great ocean there is not even enough water to wet a finger-joint. For that external liquid element, friends, so great, impermanence will become known, the nature of destruction will become known, the nature of fall will become known, the nature of change will become known. What then of this body lasting for a moment, grasped by craving, as 'I' or 'mine' or 'I am'? For him there is simply nothing of that here. Etc. If, friends, for that monk thus recollecting the Buddha, thus recollecting the Teaching, thus recollecting the Community, equanimity based on the wholesome becomes established. He is delighted by that. To this extent too, friends, much has been accomplished by a monk.

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

"There comes a time, friends, when the external heat element becomes agitated. It burns villages, burns towns, burns cities, burns countries, burns regions of countries. It comes to the edge of green vegetation, or the edge of a road, or the edge of a rock, or the edge of water, or a delightful piece of land, and being without fuel, it is extinguished. There comes a time, friends, when they seek fire even with a cock's feather or with strips of sinew. For that external heat element, friends, so great, impermanence will become known, the nature of destruction will become known, the nature of fall will become known, the nature of change will become known. What then of this body lasting for a moment, grasped by craving, as 'I' or 'mine' or 'I am'? For him there is simply nothing of that here. Etc. If, friends, for that monk thus recollecting the Buddha, thus recollecting the Teaching, thus recollecting the Community, equanimity based on the wholesome becomes established, he is delighted by that. To this extent too, friends, much has been accomplished by a monk.

305. "And what, friends, is the air element? The air element may be internal, may be external. And what, friends, is the internal air element? Whatever internally, individually, is air, having the nature of air, grasped, as follows - upward-moving winds, downward-moving winds, winds in the belly, winds in the abdomen, winds that course through the limbs, in-breath and out-breath, or whatever else internally, individually, is air, having the nature of air, grasped - this is called, friends, the internal air element. Now both the internal air element and the external air element are just the air element. 'This is not mine, this I am not, this is not my self' - thus this

should be seen as it really is with right wisdom. Having seen this as it really is with right wisdom, one becomes disenchanted with the air element, one makes the mind dispassionate towards the air element.

"There comes a time, friends, when the external air element becomes agitated. It carries away villages, carries away towns, carries away cities, carries away countries, carries away regions of countries. There comes a time, friends, when in the last month of summer they seek wind with a palm-leaf fan or with a bellows, and even at the drip-edge grasses do not stir. For that external air element, friends, so great, impermanence will become known, the nature of destruction will become known, the nature of fall will become known, the nature of change will become known. What then of this body lasting for a moment, grasped by craving, as 'I' or 'mine' or 'I am'? For him there is simply nothing of that here.

"If, friends, others revile, abuse, irritate, and harass that monk. He thus understands: 'This unpleasant feeling born of ear-contact has arisen in me. And that is dependent, not independent. Dependent on what? Dependent on contact.' He sees that contact is impermanent, he sees that feeling is impermanent, he sees that perception is impermanent, he sees that activities are impermanent, he sees that consciousness is impermanent. His mind, with the element as its object, springs forward, becomes clear, becomes settled, becomes resolved.

"If, friends, others behave towards that monk with what is undesirable, unpleasant, disagreeable - with contact of hands, with contact of clods, with contact of sticks, with contact of knives. He thus understands: 'This body is of such a nature that in this body of such a nature, contacts of hands occur, contacts of clods occur, contacts of sticks occur, contacts of knives occur. But this was said by the Blessed One in the Simile of the Saw discourse: "Even if, monks, thieves of low behaviour were to cut off your limbs one by one with a two-handled saw. Whoever would defile his mind on that account, he is not one who follows my teaching." My energy will be aroused and unsluggish, mindfulness will be established and unconfused, the body will be calm and not excited, the mind will be concentrated and fully focused. Now let contacts of hands occur on this body, let contacts of clods occur, let contacts of sticks occur, let contacts of knives occur. For this is how the teaching of the Buddhas is practised.'

"If, friends, for that monk thus recollecting the Buddha, thus recollecting the Teaching, thus recollecting the Community, equanimity based on the wholesome does not become established. He is stirred by that, he becomes anxious - 'It is a loss for me indeed, it is not a gain for me indeed, it is ill-gained for me indeed, it is not well-gained for me indeed. That for me thus recollecting the Buddha, thus recollecting the Teaching, thus recollecting the Community, equanimity based on the wholesome does not become established.' Just as, friends, a daughter-in-law, having seen her father-in-law, is stirred, becomes anxious; just so, friends, if for that monk thus recollecting the Buddha, thus recollecting the Teaching, thus recollecting the Community, equanimity based on the wholesome does not become established. He is stirred by that, he becomes anxious - 'It is a loss for me indeed, it is not a gain for me indeed, it is ill-gained for me indeed, it is not well-gained for me indeed. That for me thus recollecting the Buddha, thus recollecting the Teaching, thus recollecting the Community, equanimity based on the wholesome does not become established.' If, friends, for that monk thus recollecting the Buddha, thus recollecting the Teaching,

thus recollecting the Community, equanimity based on the wholesome becomes established, he is delighted by that. To this extent too, friends, much has been accomplished by a monk.

306. "Just as, friends, dependent on timber and dependent on creepers and dependent on grass and dependent on clay, space being enclosed, it goes by the term 'house'; just so, friends, dependent on bones and dependent on sinews and dependent on flesh and dependent on skin, space being enclosed, it goes by the term 'materiality.' Friends, when the internal eye is intact, but external forms do not come into range, and there is no corresponding attentiveness, then there is no manifestation of the corresponding section of consciousness. Friends, when the internal eye is intact, and external forms come into range, but there is no corresponding attentiveness, then there is no manifestation of the corresponding section of consciousness. But when, friends, the internal eye is intact, and external forms come into range, and there is corresponding attentiveness, thus there is the manifestation of the corresponding section of consciousness. Whatever materiality there is of one so constituted, that is included in the aggregate of clinging to materiality; whatever feeling there is of one so constituted, that is included in the aggregate of clinging to feeling; whatever perception there is of one so constituted, that is included in the aggregate of clinging to perception; whatever activities there are of one so constituted, those are included in the aggregate of clinging to activities; whatever consciousness there is of one so constituted, that is included in the aggregate of clinging to consciousness.

"He thus understands: 'Thus indeed there is the inclusion, the assemblage, the combination of these five aggregates of clinging. But this was said by the Blessed One - "Whoever sees dependent origination sees the Teaching; whoever sees the Teaching sees dependent origination." And these are dependently arisen, namely, the five aggregates of clinging. Whatever desire, attachment, attraction, holding regarding these five aggregates of clinging, that is the origin of suffering. Whatever removal of desire and lust, abandoning of desire and lust regarding these five aggregates of clinging, that is the cessation of suffering.' To this extent too, friends, much has been accomplished by a monk.

"Friends, when the internal ear is intact... etc. the nose is intact... the tongue is intact... the body is intact... the mind is intact, but external mental phenomena do not come into range, and there is no corresponding attentiveness, then there is no manifestation of the corresponding section of consciousness. Friends, when the internal mind is intact, and external mental phenomena come into range, but there is no corresponding attentiveness, then there is no manifestation of the corresponding section of consciousness. But when, friends, the internal mind is intact, and external mental phenomena come into range, and there is corresponding attentiveness, thus there is the manifestation of the corresponding section of consciousness. Whatever materiality there is of one so constituted, that is included in the aggregate of clinging to materiality; whatever feeling there is of one so constituted, that is included in the aggregate of clinging to feeling; whatever perception there is of one so constituted, that is included in the aggregate of clinging to perception; whatever activities there are of one so constituted, those are included in the aggregate of clinging to activities; whatever consciousness there is of one so constituted, that is included in the

aggregate of clinging to consciousness. He thus understands: 'Thus indeed there is the inclusion, the assemblage, the combination of these five aggregates of clinging. But this was said by the Blessed One - "Whoever sees dependent origination sees the Teaching; whoever sees the Teaching sees dependent origination." And these are dependently arisen, namely, the five aggregates of clinging. Whatever desire, attachment, attraction, holding regarding these five aggregates of clinging, that is the origin of suffering. Whatever removal of desire and lust, abandoning of desire and lust regarding these five aggregates of clinging, that is the cessation of suffering.' To this extent too, friends, much has been accomplished by a monk."

This the Venerable Sāriputta said. Those monks, delighted, rejoiced in what the Venerable Sāriputta had said.

The Discourse on the Greater Simile of the Elephant's Footprint is concluded as eighth.

9. The Greater Discourse on the Simile of the Heartwood

307. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain, not long after Devadatta had departed. There the Blessed One, referring to Devadatta, addressed the monks -

"Here, monks, a certain son of good family has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering, perhaps the ending of this whole mass of suffering might be discerned.' He, having thus gone forth, brings into existence material gain, honour and fame. He, by that material gain, honour and fame, is delighted, his thought fulfilled. He, by that material gain, honour and fame, exalts himself and scoffs at others - 'I am one with material gain, honour and fame, but these other monks are unknown, of little influence.' He, by that material gain, honour and fame, becomes intoxicated, grows negligent, falls into heedlessness, and being heedless, dwells in suffering.

"Just as, monks, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having passed over the softwood, having passed over the bark, having passed over the outer bark, having cut off the branches and leaves, might depart taking them, thinking 'this is the substance.' A man with eyes, having seen him, might say thus - 'Indeed this good man did not know the substance, did not know the softwood, did not know the bark, did not know the outer bark, did not know the branches and leaves. Thus this good man, desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having passed over the softwood, having passed over the bark, having passed over the outer bark, having cut off the branches and leaves, departed taking them, thinking "this is the substance." And whatever should be done with the substance by means of the substance, that benefit he will not experience.' Just so, monks, here a certain son of good family has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering, perhaps the ending of this whole might

be discerned.' He, having thus gone forth, brings into existence material gain, honour and fame. He, by that material gain, honour and fame, is delighted, his thought fulfilled. He, by that material gain, honour and fame, exalts himself, scoffs at others - 'I am one with material gain, honour and fame, but these other monks are unknown, of little influence.' He, by that material gain, honour and fame, becomes intoxicated, grows negligent, falls into heedlessness, and being heedless, dwells in suffering. This is called, monks, a monk who has grasped the branches and leaves of the holy life; and by that he has reached the conclusion.

308. "Here again, monks, a certain son of good family has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering, perhaps the ending of this whole mass of suffering might be discerned.' He, having thus gone forth, brings into existence material gain, honour and fame. He, by that material gain, honour and fame, is not delighted, his thought not fulfilled. He, by that material gain, honour and fame, does not exalt himself, does not scoff at others. He, by that material gain, honour and fame, does not become intoxicated, does not grow negligent, does not fall into heedlessness. Being diligent, he attains accomplishment in morality. He, by that accomplishment in morality, is delighted, his thought fulfilled. He, by that accomplishment in morality, exalts himself, scoffs at others - 'I am moral, of good character, but these other monks are immoral, of bad character.' He, by that accomplishment in morality, becomes intoxicated, grows negligent, falls into heedlessness, and being heedless, dwells in suffering.

"Just as, monks, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having passed over the softwood, having passed over the bark, having cut off the outer bark, might depart taking it, thinking 'this is the substance.' A man with eyes, having seen him, might say thus - 'Indeed this good man did not know the substance, did not know the softwood, did not know the bark, did not know the outer bark, did not know the branches and leaves. Thus this good man, desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having passed over the softwood, having passed over the bark, having cut off the outer bark, departed taking it, thinking "this is the substance"; and whatever should be done with the substance by means of the substance, that benefit he will not experience.'

"Just so, monks, here a certain son of good family has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering, perhaps the ending of this whole mass of suffering might be discerned.' He, having thus gone forth, brings into existence material gain, honour and fame. He, by that material gain, honour and fame, is not delighted, his thought not fulfilled. He, by that material gain, honour and fame, does not exalt himself, does not scoff at others. He, by that material gain, honour and fame, does not become intoxicated, does not grow negligent, does not fall into heedlessness. Being diligent, he attains accomplishment in morality. He, by that accomplishment in morality, is

delighted, his thought fulfilled. He, by that accomplishment in morality, exalts himself, scoffs at others - 'I am moral, of good character, but these other monks are immoral, of bad character.' He, by that accomplishment in morality, becomes intoxicated, grows negligent, falls into heedlessness, and being heedless, dwells in suffering. This is called, monks, a monk who has grasped the outer bark of the holy life; and by that he has reached the conclusion.

309. "Here again, monks, a certain son of good family has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering, perhaps the ending of this whole mass of suffering might be discerned.' He, having thus gone forth, brings into existence material gain, honour and fame. He, by that material gain, honour and fame, is not delighted, his thought not fulfilled. He, by that material gain, honour and fame, does not exalt himself, does not scoff at others. He, by that material gain, honour and fame, does not become intoxicated, does not grow negligent, does not fall into heedlessness, and being diligent, he attains accomplishment in morality. He, by that accomplishment in morality, is delighted, but his thought not fulfilled. He, by that accomplishment in morality, does not exalt himself, does not scoff at others. He, by that accomplishment in morality, does not become intoxicated, does not grow negligent, does not fall into heedlessness. Being diligent, he attains accomplishment in concentration. He, by that accomplishment in concentration, is delighted, his thought fulfilled. He, by that accomplishment in concentration, exalts himself, scoffs at others - 'I am concentrated, with fully focused mind, but these other monks are unconcentrated, with wandering minds.' He, by that accomplishment in concentration, becomes intoxicated, grows negligent, falls into heedlessness, and being heedless, dwells in suffering.

"Just as, monks, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having passed over the softwood, having cut off the bark, might depart taking it, thinking 'this is the substance.' A man with eyes, having seen him, might say thus - 'Indeed this good man did not know the substance, did not know the softwood, did not know the bark, did not know the outer bark, did not know the branches and leaves. Thus this good man, desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having passed over the softwood, having cut off the bark, departed taking it, thinking "this is the substance." And whatever should be done with the substance by means of the substance, that benefit he will not experience.'

"Just so, monks, here a certain son of good family has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering, perhaps the ending of this whole mass of suffering might be discerned.' He, having thus gone forth, brings into existence material gain, honour and fame. He, by that material gain, honour and fame, is not delighted, his thought not fulfilled. He, by that material gain, honour and fame, does not exalt himself, does not scoff at others. He, by that material gain, honour and fame, does not become

intoxicated, does not grow negligent, does not fall into heedlessness, and being diligent, he attains accomplishment in morality. He, by that accomplishment in morality, is delighted, but his thought not fulfilled. He, by that accomplishment in morality, does not exalt himself, does not scoff at others. He, by that accomplishment in morality, does not become intoxicated, does not grow negligent, does not fall into heedlessness, and being diligent, he attains accomplishment in concentration. He, by that accomplishment in concentration, is delighted, his thought fulfilled. He, by that accomplishment in concentration, exalts himself, scoffs at others - 'I am concentrated, with fully focused mind, but these other monks are unconcentrated, with wandering minds.' He, by that accomplishment in concentration, becomes intoxicated, grows negligent, falls into heedlessness, and being heedless, dwells in suffering. This is called, monks, a monk who has grasped the bark of the holy life; and by that he has reached the conclusion.

310. "Here again, monks, a certain son of good family has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering, perhaps the ending of this whole mass of suffering might be discerned.' He, having thus gone forth, brings into existence material gain, honour and fame. He, by that material gain, honour and fame, is not delighted, his thought not fulfilled. He, by that material gain, honour and fame, does not exalt himself, does not scoff at others. He, by that material gain, honour and fame, does not become intoxicated, does not grow negligent, does not fall into heedlessness. Being diligent, he attains accomplishment in morality. He, by that accomplishment in morality, is delighted, but his thought not fulfilled. He, by that accomplishment in morality, does not exalt himself, does not scoff at others. He, by that accomplishment in morality, does not become intoxicated, does not grow negligent, does not fall into heedlessness, and being diligent, he attains accomplishment in concentration. He, by that accomplishment in concentration, is delighted, but his thought not fulfilled. He, by that accomplishment in concentration, does not exalt himself, does not scoff at others. He, by that accomplishment in concentration, does not become intoxicated, does not grow negligent, does not fall into heedlessness, and being diligent, he attains knowledge and vision. He, by that knowledge and vision, is delighted, his thought fulfilled. He, by that knowledge and vision, exalts himself, scoffs at others - 'I dwell knowing and seeing. But these other monks dwell not knowing, not seeing.' He, by that knowledge and vision, becomes intoxicated, grows negligent, falls into heedlessness, and being heedless, dwells in suffering.

"Just as, monks, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having cut off the softwood, might depart taking it, thinking 'this is the substance.' A man with eyes, having seen him, might say thus - 'Indeed this good man did not know the substance, did not know the softwood, did not know the bark, did not know the outer bark, did not know the branches and leaves. Thus this good man, desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having cut off the softwood, departed taking it, thinking "this is the substance." And whatever should be done with the substance by means of the substance, that benefit he will not experience.' Just so, monks, here a

certain son of good family has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering, perhaps the ending of this whole mass of suffering might be discerned.' He, having thus gone forth, brings into existence material gain, honour and fame. He, by that material gain, honour and fame, is not delighted, his thought not fulfilled. He, by that material gain, honour and fame, does not exalt himself, does not scoff at others. He, by that material gain, honour and fame, does not become intoxicated, does not grow negligent, does not fall into heedlessness, and being diligent, he attains accomplishment in morality. He, by that accomplishment in morality, is delighted, but his thought not fulfilled. He, by that accomplishment in morality, does not exalt himself, does not scoff at others. He, by that accomplishment in morality, does not become intoxicated, does not grow negligent, does not fall into heedlessness, and being diligent, he attains accomplishment in concentration. He, by that accomplishment in concentration, is delighted, but his thought not fulfilled. He, by that accomplishment in concentration, does not exalt himself, does not scoff at others. He, by that accomplishment in concentration, does not become intoxicated, does not grow negligent, does not fall into heedlessness, and being diligent, he attains knowledge and vision. He, by that knowledge and vision, is delighted, his thought fulfilled. He, by that knowledge and vision, exalts himself, scoffs at others - 'I dwell knowing and seeing, but these other monks dwell not knowing, not seeing.' He, by that knowledge and vision, becomes intoxicated, grows negligent, falls into heedlessness, and being heedless, dwells in suffering. This is called, monks, a monk who has grasped the softwood of the holy life; and by that he has reached the conclusion.

311. "Here again, monks, a certain son of good family has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering, perhaps the ending of this whole mass of suffering might be discerned.' He, having thus gone forth, brings into existence material gain, honour and fame. He, by that material gain, honour and fame, is not delighted, his thought not fulfilled. He, by that material gain, honour and fame, does not exalt himself, does not scoff at others. He, by that material gain, honour and fame, does not become intoxicated, does not grow negligent, does not fall into heedlessness, and being diligent, he attains accomplishment in morality. He, by that accomplishment in morality, is delighted, but his thought not fulfilled. He, by that accomplishment in morality, does not exalt himself, does not scoff at others. He, by that accomplishment in morality, does not become intoxicated, does not grow negligent, does not fall into heedlessness, and being diligent, he attains accomplishment in concentration. He, by that accomplishment in concentration, is delighted, but his thought not fulfilled. He, by that accomplishment in concentration, does not exalt himself, does not scoff at others. He, by that accomplishment in concentration, does not become intoxicated, does not grow negligent, does not fall into heedlessness, and being diligent, he attains knowledge and vision. He, by that knowledge and vision, is delighted, but his thought not fulfilled. He, by that knowledge and vision, does not exalt himself, does not scoff at others. He, by that knowledge and vision, does not become intoxicated,

does not grow negligent, does not fall into heedlessness, and being diligent, he attains perpetual deliverance. This is impossible, monks, there is no chance, that that monk should fall away from that perpetual liberation.

"Just as, monks, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having cut off the substance itself, might depart taking it, knowing 'this is the substance.' A man with eyes, having seen him, might say thus - 'Indeed this good man knew the substance, knew the softwood, knew the bark, knew the outer bark, knew the branches and leaves. Thus this good man, desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having cut off the substance itself, departed taking it, knowing "this is the substance." And whatever should be done with the substance by means of the substance, that benefit he will experience.'

"Just so, monks, here a certain son of good family has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering, perhaps the ending of this whole mass of suffering might be discerned.' He, having thus gone forth, brings into existence material gain, honour and fame. He, by that material gain, honour and fame, is not delighted, his thought not fulfilled. He, by that material gain, honour and fame, does not exalt himself, does not scoff at others. He, by that material gain, honour and fame, does not become intoxicated, does not grow negligent, does not fall into heedlessness, and being diligent, he attains accomplishment in morality. He, by that accomplishment in morality, is delighted, but his thought not fulfilled. He, by that accomplishment in morality, does not exalt himself, does not scoff at others. He, by that accomplishment in morality, does not become intoxicated, does not grow negligent, does not fall into heedlessness, and being diligent, he attains accomplishment in concentration. He, by that accomplishment in concentration, is delighted, but his thought not fulfilled. He, by that accomplishment in concentration, does not exalt himself, does not scoff at others. He, by that accomplishment in concentration, does not become intoxicated, does not grow negligent, does not fall into heedlessness, and being diligent, he attains knowledge and vision. He, by that knowledge and vision, is delighted, but his thought not fulfilled. He, by that knowledge and vision, does not exalt himself, does not scoff at others. He, by that knowledge and vision, does not become intoxicated, does not grow negligent, does not fall into heedlessness, and being diligent, he attains perpetual deliverance. This is impossible, monks, there is no chance, that that monk should fall away from that perpetual liberation.

"Thus indeed, monks, this holy life is not for the benefit of material gain, honour and fame, nor for the benefit of accomplishment in morality, nor for the benefit of accomplishment in concentration, nor for the benefit of knowledge and vision. But that which is this unshakeable liberation of mind, monks - this is the purpose of this holy life, monks, this is the substance, this is the final goal."

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

The Discourse on the Greater Simile of the Heartwood is concluded as ninth.

10. The Shorter Discourse on the Simile of the Heartwood

312. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the brahmin Piṅgalakoccha approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Piṅgalakoccha said this to the Blessed One - "These ascetics and brahmins, Master Gotama, who have followings, who have groups, who are teachers of groups, who are well-known, famous, founders of sects, highly honoured by many people, as follows - Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Sañcaya Belaṭṭhaputta, Nigaṇṭha Nāṭaputta - did all of them directly know according to their own acknowledgment, or did none of them directly know, or did some directly know and some not directly know?" "Enough, brahmin, let this be - did all of them directly know according to their own acknowledgment, or did none of them directly know, or did some directly know and some not directly know. I will expound to you the Teaching, brahmin; listen to that, pay close attention, I will speak." "Yes, sir," the brahmin Piṅgalakoccha assented to the Blessed One. The Blessed One said this -

313. "Just as, brahmin, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having passed over the softwood, having passed over the bark, having passed over the outer bark, having cut off the branches and leaves, might depart taking them, thinking 'this is the substance.' A man with eyes, having seen him, might say thus - 'Indeed this good man did not know the substance, did not know the softwood, did not know the bark, did not know the outer bark, did not know the branches and leaves. Thus this good man, desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having passed over the softwood, having passed over the bark, having passed over the outer bark, having cut off the branches and leaves, departed taking them, thinking "this is the substance." And whatever should be done with the substance by means of the substance, that benefit he will not experience.'

314. "Or just as, brahmin, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having passed over the softwood, having passed over the bark, having cut off the outer bark, might depart taking it, thinking 'this is the substance.' A man with eyes, having seen him, might say thus - 'Indeed this good man did not know the substance, did not know the softwood, did not know the bark, did not know the outer bark, did not know the branches and leaves. Thus this good man, desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having passed over the softwood, having passed over the bark, having cut off the outer bark, departed taking it, thinking "this is the substance." And whatever should be done with the substance by means of the substance, that benefit he will not experience.'

315. "Or just as, brahmin, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance,

having passed over the substance, having passed over the softwood, having cut off the bark, might depart taking it, thinking 'this is the substance.' A man with eyes, having seen him, might say thus - 'Indeed this good man did not know the substance, did not know the softwood, did not know the bark, did not know the outer bark, did not know the branches and leaves. Thus this good man, desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having passed over the softwood, having cut off the bark, departed taking it, thinking "this is the substance." And whatever should be done with the substance by means of the substance, that benefit he will not experience.'

316. "Or just as, brahmin, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having cut off the softwood, might depart taking it, thinking 'this is the substance.' A man with eyes, having seen him, might say thus - 'Indeed this good man did not know the substance, did not know the softwood, did not know the bark, did not know the outer bark, did not know the branches and leaves. Thus this good man, desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having cut off the softwood, departed taking it, thinking "this is the substance." And whatever should be done with the substance by means of the substance, that benefit he will not experience.'

317. "Or just as, brahmin, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having cut off the substance itself, might depart taking it, knowing 'this is the substance.' A man with eyes, having seen him, might say thus - 'Indeed this good man knew the substance, knew the softwood, knew the bark, knew the outer bark, knew the branches and leaves. Thus this good man, desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having cut off the substance itself, departed taking it, knowing "this is the substance." And whatever should be done with the substance by means of the substance, that benefit he will experience.'

318. "Just so, brahmin, here a certain person has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering, perhaps the ending of this whole mass of suffering might be discerned.' He, having thus gone forth, brings into existence material gain, honour and fame. He, by that material gain, honour and fame, is delighted, his thought fulfilled. He, by that material gain, honour and fame, exalts himself, scoffs at others - 'I am one with material gain, honour and fame, but these other monks are unknown, of little influence.' And because of material gain, honour and fame, he does not generate desire for the realisation of those other things that are more superior and more sublime, he does not strive, and he is sluggish and lax. Just as, brahmin, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having passed over the softwood, having passed over the bark, having passed over the outer bark, having cut off the branches and leaves, departed taking

them, thinking "this is the substance." And whatever should be done with the substance by means of the substance, that benefit he will not experience. I say this person is similar to that, brahmin.

319. "Here again, brahmin, a certain person has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering, perhaps the ending of this whole mass of suffering might be discerned.' He, having thus gone forth, brings into existence material gain, honour and fame. He, by that material gain, honour and fame, is not delighted, his thought not fulfilled. He, by that material gain, honour and fame, does not exalt himself, does not scoff at others. And because of material gain, honour and fame, he generates desire for the realisation of those other things that are more superior and more sublime, he strives, and he is not sluggish and not lax. He attains accomplishment in morality. He, by that accomplishment in morality, is delighted, his thought fulfilled. He, by that accomplishment in morality, exalts himself, scoffs at others - 'I am moral, of good character, but these other monks are immoral, of bad character.' And because of accomplishment in morality, he does not generate desire for the realisation of those other things that are more superior and more sublime, he does not strive, and he is sluggish and lax. Just as, brahmin, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having passed over the softwood, having passed over the bark, having cut off the outer bark, departed taking it, thinking "this is the substance." And whatever should be done with the substance by means of the substance, that benefit he will not experience. I say this person is similar to that, brahmin.

320. "Here again, brahmin, a certain person has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering, perhaps the ending of this whole mass of suffering might be discerned.' He, having thus gone forth, brings into existence material gain, honour and fame. He, by that material gain, honour and fame, is not delighted, his thought not fulfilled. He, by that material gain, honour and fame, does not exalt himself, does not scoff at others. And because of material gain, honour and fame, he generates desire for the realisation of those other things that are more superior and more sublime, he strives, and he is not sluggish and not lax. He attains accomplishment in morality. He, by that accomplishment in morality, is delighted, but his thought not fulfilled. He, by that accomplishment in morality, does not exalt himself, does not scoff at others. And because of accomplishment in morality, he generates desire for the realisation of those other things that are more superior and more sublime, he strives, and he is not sluggish and not lax. He attains accomplishment in concentration. He, by that accomplishment in concentration, is delighted, his thought fulfilled. He, by that accomplishment in concentration, exalts himself, scoffs at others - 'I am concentrated, with fully focused mind, but these other monks are unconcentrated, with wandering minds.' And because of accomplishment in concentration, he does not generate desire for the realisation of those other things that are more superior and more sublime, he does not strive, and he is sluggish and lax. Just as, brahmin, a man desiring the substance, seeking the substance,

wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having passed over the softwood, having cut off the bark, departed taking it, thinking "this is the substance." And whatever should be done with the substance by means of the substance, that benefit he will not experience. I say this person is similar to that, brahmin.

321. "Here again, brahmin, a certain person has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death... etc. perhaps the ending of this whole might be discerned.' He, having thus gone forth, brings into existence material gain, honour and fame. He, by that material gain, honour and fame, is not delighted, his thought not fulfilled. He, by that material gain, honour and fame, does not exalt himself, does not scoff at others. And because of material gain, honour and fame, he generates desire for the realisation of those other things that are more superior and more sublime, he strives, and he is not sluggish and not lax. He attains accomplishment in morality. He, by that accomplishment in morality, is delighted, but his thought not fulfilled. He, by that accomplishment in morality, does not exalt himself, does not scoff at others. And because of accomplishment in morality, he generates desire for the realisation of those other things that are more superior and more sublime, he strives, and he is not sluggish and not lax. He attains accomplishment in concentration. He, by that accomplishment in concentration, is delighted, but his thought not fulfilled. He, by that accomplishment in concentration, does not exalt himself, does not scoff at others. And because of accomplishment in concentration, he generates desire for the realisation of those other things that are more superior and more sublime, he strives, and he is not sluggish and not lax. He attains knowledge and vision. He, by that knowledge and vision, is delighted, his thought fulfilled. He, by that knowledge and vision, exalts himself, scoffs at others - 'I dwell knowing and seeing, but these other monks dwell not knowing, not seeing.' And because of knowledge and vision, he does not generate desire for the realisation of those other things that are more superior and more sublime, he does not strive, and he is sluggish and lax. Just as, brahmin, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the substance, having cut off the softwood, departed taking it, thinking "this is the substance." And whatever should be done with the substance by means of the substance, that benefit he will not experience. I say this person is similar to that, brahmin.

322. "Here again, brahmin, a certain person has gone forth with faith from home into homelessness - 'I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering, perhaps the ending of this whole mass of suffering might be discerned.' He, having thus gone forth, brings into existence material gain, honour and fame. He, by that material gain, honour and fame, is not delighted, his thought not fulfilled. He, by that material gain, honour and fame, does not exalt himself, does not scoff at others. And because of material gain, honour and fame, he generates desire for the realisation of those other things that are more superior and more sublime, he strives, and he is not sluggish and not lax. He attains accomplishment in morality. He, by that accomplishment in morality, is delighted, but his thought not fulfilled. He, by that accomplishment in morality, does not exalt himself, does not scoff at others. And because of accomplishment in morality, he generates desire for

the realisation of those other things that are more superior and more sublime, he strives, and he is not sluggish and not lax. He attains accomplishment in concentration. He, by that accomplishment in concentration, is delighted, but his thought not fulfilled. He, by that accomplishment in concentration, does not exalt himself, does not scoff at others. And because of accomplishment in concentration, he generates desire for the realisation of those other things that are more superior and more sublime, he strives, and he is not sluggish and not lax. He attains knowledge and vision. He, by that knowledge and vision, is delighted, but his thought not fulfilled. He, by that knowledge and vision, does not exalt himself, does not scoff at others. And because of knowledge and vision, he generates desire for the realisation of those other things that are more superior and more sublime, he strives, and he is not sluggish and not lax.

323. "And what, brahmin, are the mental states that are more superior and more sublime than knowledge and vision? Here, brahmin, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. This too, brahmin, is a mental state that is more superior and more sublime than knowledge and vision.

"Furthermore, brahmin, with the subsiding of applied and sustained thought, a monk enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. This too, brahmin, is a mental state that is more superior and more sublime than knowledge and vision.

"Furthermore, brahmin, with the fading away of rapture, a monk dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption. This too, brahmin, is a mental state that is more superior and more sublime than knowledge and vision.

"Furthermore, brahmin, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, a monk enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. This too, brahmin, is a mental state that is more superior and more sublime than knowledge and vision.

"Furthermore, brahmin, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' a monk enters and dwells in the plane of infinite space. This too, brahmin, is a mental state that is more superior and more sublime than knowledge and vision.

"Furthermore, brahmin, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' a monk enters and dwells in the plane of infinite consciousness. This too, brahmin, is a mental state that is more superior and more sublime than knowledge and vision.

"Furthermore, brahmin, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' a monk enters and dwells in the plane of nothingness. This too, brahmin, is a mental state that is more superior and more sublime than knowledge and vision.

"Furthermore, brahmin, with the complete transcendence of the plane of nothingness, a monk enters and dwells in the plane of neither-perception-nor-non-perception. This too, brahmin, is a mental state that is more superior and more sublime than knowledge and vision.

"Furthermore, brahmin, with the complete transcendence of the plane of neither-perception-nor-non-perception, a monk enters and dwells in the cessation of perception and feeling, and having seen with wisdom, his mental corruptions are utterly eliminated. This too, brahmin, is a mental state that is more superior and more sublime than knowledge and vision. These, brahmin, are the mental states that are more superior and more sublime than knowledge and vision.

324. "Just as, brahmin, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having cut off the substance itself, departed taking it, knowing 'this is the substance.' And whatever should be done with the substance by means of the substance, that benefit he will experience. I say this person is similar to that, brahmin.

"Thus indeed, brahmin, this holy life is not for the benefit of material gain, honour and fame, nor for the benefit of accomplishment in morality, nor for the benefit of accomplishment in concentration, nor for the benefit of knowledge and vision. But that which is this unshakeable liberation of mind, brahmin - this is the purpose of this holy life, brahmin, this is the substance, this is the final goal."

When this was said, the brahmin Piṅgalakoccha said this to the Blessed One -
"Excellent, Master Gotama, excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

The Discourse on the Shorter Simile of the Heartwood is concluded as tenth.

The Chapter on Similes is concluded as third.

Its summary:

Moḷiyaphagguna and Aritṭha by name, in the Blind Men's Grove, how many Puṇṇas, the Fodder;

The Heap, the She-elephant, the Great Elephant by name, the Simile of the Substance, and again Piṅgalakoccha.



ABOUT THIS TRANSLATION

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