

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

2. The Collection of the Middle Length Discourses
(2. Majjhima Nikāya)

2. The Middle Fifty Discourses (2. Majjhimapaṇṇāsapāḷi)

3. The Chapter on Wanderers (3. Paribbājakavaggo)

[MN 71-80, PTS 1.482-2.44]



PaliVerse

2. The Collection of the Middle Length Discourses

2. The Middle Fifty Discourses

3. The Chapter on Wandering Ascetics

1. Discourse to Vaccha on the Threefold True Knowledge

185. Thus have I heard - On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time the wandering ascetic Vacchagotta was residing at the Ekapuṇḍarīka wandering ascetics' park. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Vesālī for almsfood. Then this occurred to the Blessed One: "It is still very early to walk for almsfood in Vesālī; What if I were to approach the Ekapuṇḍarīka wandering ascetics' park, where the wandering ascetic Vacchagotta is?" Then the Blessed One approached the Ekapuṇḍarīka wandering ascetics' park, where the wandering ascetic Vacchagotta was. The wandering ascetic Vacchagotta saw the Blessed One coming from afar. Having seen the Blessed One, he said this - "Come, venerable sir, Blessed One. Welcome, venerable sir, to the Blessed One. It has been a long time, venerable sir, since the Blessed One made this occasion, that is to say, for coming here. Let the Blessed One sit down, venerable sir, this seat is laid down." The Blessed One sat down on the prepared seat. The wandering ascetic Vacchagotta too, having taken a certain low seat, sat down to one side. Seated to one side, the wandering ascetic Vacchagotta said this to the Blessed One - "I have heard this, venerable sir - 'The ascetic Gotama is omniscient, all-seeing, and acknowledges complete knowledge and vision - whether I am walking or standing, sleeping or awake, knowledge and vision is constantly and continuously present.' Those who, venerable sir, say thus - 'The ascetic Gotama is omniscient, all-seeing, and acknowledges complete knowledge and vision - whether I am walking or standing, sleeping or awake, knowledge and vision is constantly and continuously present' - are they, venerable sir, speaking what has been said by the Blessed One, and do they not misrepresent the Blessed One with what is untrue, and do they explain what is in conformity with the Teaching, and does no reasonable counter-argument come to a blameworthy position?" "Those who, Vaccha, say thus - 'The ascetic Gotama is omniscient, all-seeing, and acknowledges complete knowledge and vision - whether I am walking or standing, sleeping or awake, knowledge and vision is constantly and continuously present' - they are not speaking what has been said by me, and they misrepresent me with what is untrue and not factual."

186. "But how, venerable sir, answering would we be ones who speak what has been said by the Blessed One, and would not misrepresent the Blessed One with what is untrue, and would explain what is in conformity with the Teaching, and no reasonable counter-argument would come to a blameworthy position?"

"Vaccha, answering 'The ascetic Gotama is a possessor of the threefold true knowledge,' one would be one who speaks what has been said by me, and would not misrepresent me with what is untrue, and would explain what is in conformity with the

Teaching, and no reasonable counter-argument would come to a blameworthy position. For I, Vaccha, whenever I wish, recollect manifold past lives, as follows -one birth, two births, etc. Thus with aspects and terms I recollect manifold past lives. For I, Vaccha, whenever I wish, with the divine eye, which is pure and surpasses the human, see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, etc. I understand beings according to their actions. For I, Vaccha, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions.

Vaccha, answering 'The ascetic Gotama is a possessor of the threefold true knowledge,' one would be one who speaks what has been said by me, and would not misrepresent me with what is untrue, and would explain what is in conformity with the Teaching, and no reasonable counter-argument would come to a blameworthy position."

When this was said, the wandering ascetic Vacchagotta said this to the Blessed One - "Is there indeed, Master Gotama, any layman who, without abandoning the fetter of the layman, upon the body's collapse makes an end of suffering?" "There is not, Vaccha, any layman who, without abandoning the fetter of the layman, upon the body's collapse makes an end of suffering."

"But is there, Master Gotama, any layman who, without abandoning the fetter of the layman, upon the body's collapse goes to heaven?" "Not just one hundred, Vaccha, nor two hundred, nor three hundred, nor four hundred, nor five hundred, but far more are the laymen who, without abandoning the fetter of the layman, upon the body's collapse have gone to heaven."

"Is there indeed, Master Gotama, any naked ascetic who upon the body's collapse makes an end of suffering?" "There is not, Vaccha, any naked ascetic who upon the body's collapse makes an end of suffering."

"But is there, Master Gotama, any naked ascetic who upon the body's collapse goes to heaven?" "For ninety-one cosmic cycles from now, Vaccha, that I recollect, I do not know of any naked ascetic who has gone to heaven except for one; and he was one who taught action, one who taught the efficacy of action." "This being so, Master Gotama, that sphere of sectarian doctrines is empty even of one who goes to heaven?" "Thus, Vaccha, that sphere of sectarian doctrines is empty even of one who goes to heaven."

This is what the Blessed One said. Delighted, the wandering ascetic Vacchagotta rejoiced in what the Blessed One had said.

The Discourse to Vacchagotta on the Threefold True Knowledge is concluded as first.

2. The Discourse to Vaccha on Fire

187. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the wandering ascetic Vacchagotta 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 wandering ascetic Vacchagotta said this to the Blessed One -

"What now, Master Gotama, 'the world is eternal, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" "I do not, Vaccha, hold such a view: 'the world is eternal, only this is the truth, anything else is vain.'"

"What then, Master Gotama, 'the world is non-eternal, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" "I do not, Vaccha, hold such a view: 'the world is non-eternal, only this is the truth, anything else is vain.'"

"What now, Master Gotama, 'the world is finite, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" "I do not, Vaccha, hold such a view: 'the world is finite, only this is the truth, anything else is vain.'"

"What then, Master Gotama, 'the world is infinite, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" "I do not, Vaccha, hold such a view: 'the world is infinite, only this is the truth, anything else is vain.'"

"What now, Master Gotama, 'the soul is the same as the body, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" "I do not, Vaccha, hold such a view: 'the soul is the same as the body, only this is the truth, anything else is vain.'"

"What then, Master Gotama, 'the soul is one thing and the body another, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" "I do not, Vaccha, hold such a view: 'the soul is one thing and the body another, only this is the truth, anything else is vain.'"

"What then, Master Gotama, 'the Truth-finder exists after death, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" "I do not, Vaccha, hold such a view: 'the Truth-finder exists after death, only this is the truth, anything else is vain.'"

"But what, Master Gotama, 'the Truth-finder does not exist after death, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" "I do not, Vaccha, hold such a view: 'the Truth-finder does not exist after death, only this is the truth, anything else is vain.'"

"What then, Master Gotama, 'the Truth-finder both exists and does not exist after death, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" "I do not, Vaccha, hold such a view: 'the Truth-finder both exists and does not exist after death, only this is the truth, anything else is vain.'"

"But what, Master Gotama, 'the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" "I do not, Vaccha, hold such a view: 'the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain.'"

188. "What now, Master Gotama, 'the world is eternal, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" - thus asked, "I do not, Vaccha, hold such a view: the world is eternal, only this is the truth, anything else is vain."

"What then, Master Gotama, 'the world is non-eternal, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" - thus asked, "I do not, Vaccha, hold such a view: 'the world is non-eternal, only this is the truth, anything else is vain,'" you say. "What now, Master Gotama, 'the world is finite, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" - thus asked, "I do not, Vaccha, hold such a view: 'the world is finite, only this is the truth, anything else is vain,'" you say. "What then, Master Gotama, 'the world is infinite, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" - thus asked, "I do not, Vaccha, hold such a view: 'the world is infinite, only this is the truth, anything else is vain,'" you say. "What now, Master Gotama, 'the soul is the same as the body, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" - thus asked, "I do not, Vaccha, hold such a view: 'the soul is the same as the body, only this is the truth, anything else is vain,'" you say. "What then, Master Gotama, 'the soul is one thing and the body another, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" - thus asked, "I do not, Vaccha, hold such a view: 'the soul is one thing and the body another, only this is the truth, anything else is vain,'" you say. "What now, Master Gotama, 'the Truth-finder exists after death, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" - thus asked, "I do not, Vaccha, hold such a view: 'the Truth-finder exists after death, only this is the truth, anything else is vain,'" you say.

"What then, Master Gotama, 'the Truth-finder does not exist after death, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" - thus asked, "I do not, Vaccha, hold such a view: 'the Truth-finder does not exist after death, only this is the truth, anything else is vain,'" you say. "What now, Master Gotama, 'the Truth-finder both exists and does not exist after death, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" - thus asked, "I do not, Vaccha, hold such a view: 'the Truth-finder both exists and does not exist after death, only this is the truth, anything else is vain,'" you say. "What then, Master Gotama, 'the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain' - does Master Gotama hold such a view?" - thus asked, "I do not, Vaccha, hold such a view: 'the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain,'" you say.

"But what danger does Master Gotama see that he has thus not adopted any of these wrong views at all?"

189. "'The world is eternal,' Vaccha, this is a wrong view, a thicket of views, a wilderness of views, a wriggling of views, a writhing of views, a mental fetter of wrong view, bringing suffering, bringing vexation, bringing anguish, bringing fever; it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna. 'The world is non-eternal,' Vaccha, etc. 'The world is finite,' Vaccha, etc. 'The world is infinite,' Vaccha, etc. 'The soul is the same as the body,' Vaccha, etc. 'The soul is one thing and the body another,' Vaccha, etc. 'The Truth-finder exists after death,' Vaccha, etc. 'The Truth-finder does not exist after death,' Vaccha, etc. 'The Truth-finder both exists and does not exist after death,' Vaccha, etc. 'The Truth-finder neither exists nor does not exist after death,' Vaccha, this is a wrong view, a thicket of views, a wilderness of views, a wriggling of views, a writhing of views, a mental fetter of wrong view, bringing

suffering, bringing vexation, bringing anguish, bringing fever; it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna. Seeing this danger, Vaccha, I have thus not adopted any of these wrong views at all."

"But does Master Gotama have any wrong view?" "Wrong view,' Vaccha, this has been removed by the Truth-finder. For this has been seen by the Truth-finder, Vaccha - 'Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling, such is the origin of feeling, such is the passing away of feeling; such is perception, such is the origin of perception, such is the passing away of perception; such are activities, such is the origin of activities, such is the passing away of activities; such is consciousness, such is the origin of consciousness, such is the passing away of consciousness.' Therefore I say the Truth-finder, through the elimination of all imaginings, through the elimination of all agitations, through the elimination of all I-making, mine-making, and the underlying tendency to conceit, through dispassion, through cessation, through giving up, through relinquishment, is liberated by non-clinging."

190. "But, Master Gotama, where is a monk with mind thus liberated reborn?" "Is reborn,' Vaccha, is not befitting." "Well then, Master Gotama, is he not reborn?" "Is not reborn,' Vaccha, is not befitting." "Well then, Master Gotama, is he both reborn and not reborn?" "Is both reborn and not reborn,' Vaccha, is not befitting." "Well then, Master Gotama, is he neither reborn nor not reborn?" "Is neither reborn nor not reborn,' Vaccha, is not befitting."

"But, Master Gotama, where is a monk with mind thus liberated reborn?' - thus asked, you say 'Is reborn, Vaccha, is not befitting.' 'Well then, Master Gotama, is he not reborn?' - thus asked, you say 'Is not reborn, Vaccha, is not befitting.' 'Well then, Master Gotama, is he both reborn and not reborn?' - thus asked, you say 'Is both reborn and not reborn, Vaccha, is not befitting.' 'Well then, Master Gotama, is he neither reborn nor not reborn?' - thus asked, you say 'Is neither reborn nor not reborn, Vaccha, is not befitting.' Here, Master Gotama, I have fallen into not knowing, here I have fallen into confusion. Even that measure of confidence which I had in Master Gotama through the earlier friendly conversation has now vanished." "Indeed it is enough for your not knowing, enough for your confusion. For this Teaching, Vaccha, is deep, difficult to see, difficult to understand, peaceful, sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. It is difficult to know by you who hold a different view, a different acceptance, a different preference, a different practice, a different teacher's doctrine."

191. "Well then, Vaccha, I will ask you a question about this very matter; as it pleases you, so you should answer it. What do you think, Vaccha, if a fire were burning before you, would you know - 'This fire is burning before me'?" "If, Master Gotama, a fire were burning before me, I would know - 'This fire is burning before me.'"

"But if, Vaccha, someone were to ask you thus - 'This fire that is burning before you, dependent on what does this fire burn?' - thus asked, Vaccha, how would you answer?" "If, Master Gotama, someone were to ask me thus - 'This fire that is burning

before you, dependent on what does this fire burn?' - thus asked, I, Master Gotama, would answer thus - 'This fire that is burning before me, this fire burns dependent on grass and wood as fuel.'

"If, Vaccha, that fire before you were to be quenched, would you know - 'This fire before me has been quenched'?" "If, Master Gotama, that fire before me were to be quenched, I would know - 'This fire before me has been quenched.'"

"But if, Vaccha, someone were to ask you thus - 'This fire before you that has been quenched, to which direction has that fire gone from here - to the east, or to the south, or to the west, or to the north?' - thus asked, Vaccha, how would you answer?" "It is not befitting, Master Gotama, for that fire, Master Gotama, burnt dependent on grass and wood as fuel, through the exhaustion of that and through the non-supply of other fuel, being without nutriment, is reckoned simply as quenched."

192. "Even so, Vaccha, that matter by which one describing the Truth-finder might describe him - that matter has been abandoned by the Truth-finder, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Liberated through the extinction of matter, Vaccha, the Truth-finder is deep, immeasurable, hard to fathom - just as the ocean. 'Is reborn' is not befitting, 'is not reborn' is not befitting, 'is both reborn and not reborn' is not befitting, 'is neither reborn nor not reborn' is not befitting.

"That feeling by which one describing the Truth-finder might describe him - that feeling has been abandoned by the Truth-finder, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Liberated through the extinction of feeling, Vaccha, the Truth-finder is deep, immeasurable, hard to fathom - just as the ocean. 'Is reborn' is not befitting, 'is not reborn' is not befitting, 'is both reborn and not reborn' is not befitting, 'is neither reborn nor not reborn' is not befitting.

"That perception by which one describing the Truth-finder might describe him - that perception has been abandoned by the Truth-finder, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Liberated through the extinction of perception, Vaccha, the Truth-finder is deep, immeasurable, hard to fathom - just as the ocean. 'Is reborn' is not befitting, 'is not reborn' is not befitting, 'is both reborn and not reborn' is not befitting, 'is neither reborn nor not reborn' is not befitting.

"Those activities by which one describing the Truth-finder might describe him - those activities have been abandoned by the Truth-finder, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Liberated through the extinction of activities, Vaccha, the Truth-finder is deep, immeasurable, hard to fathom - just as the ocean. 'Is reborn' is not befitting, 'is not reborn' is not befitting, 'is both reborn and not reborn' is not befitting, 'is neither reborn nor not reborn' is not befitting.

"That consciousness by which one describing the Truth-finder might describe him - that consciousness has been abandoned by the Truth-finder, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Liberated through the extinction of consciousness, Vaccha, the Truth-finder is deep,

immeasurable, hard to fathom - just as the ocean. 'Is reborn' is not befitting, 'is not reborn' is not befitting, 'is both reborn and not reborn' is not befitting, 'is neither reborn nor not reborn' is not befitting."

When this was said, the wandering ascetic Vacchagotta said this to the Blessed One - "Just as, Master Gotama, not far from a village or a town there might be a great sāla tree. Through impermanence its branches and leaves would fall away, its bark and outer layer would fall away, its sapwood would fall away; and at a later time, free from branches and leaves, free from bark and outer layer, free from sapwood, it would be pure, established in its core; even so, Master Gotama's Scriptures are free from branches and leaves, free from bark and outer layer, free from sapwood, pure, established in the core. 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 to Vacchagotta on Fire is concluded as second.

3. The Greater Discourse to Vaccha

193. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then the wandering ascetic Vacchagotta 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 wandering ascetic Vacchagotta said this to the Blessed One - "For a long time I have been one who converses with Master Gotama. It would be good if Master Gotama would teach me the wholesome and unwholesome in brief." "I could teach you, Vaccha, the wholesome and unwholesome in brief, I could also teach you, Vaccha, the wholesome and unwholesome in detail; but I will teach you, Vaccha, the wholesome and unwholesome in brief. listen to that, pay close attention, I will speak." "Yes, sir," the wandering ascetic Vacchagotta assented to the Blessed One. The Blessed One said this -

194. "Greed, Vaccha, is unwholesome, non-greed is wholesome; hate, Vaccha, is unwholesome, non-hate is wholesome; delusion, Vaccha, is unwholesome, non-delusion is wholesome. Thus, Vaccha, these three mental states are unwholesome, three mental states are wholesome.

"Killing living beings, Vaccha, is unwholesome, abstention from killing living beings is wholesome; taking what is not given, Vaccha, is unwholesome, abstention from taking what is not given is wholesome; sexual misconduct, Vaccha, is unwholesome, abstention from sexual misconduct is wholesome; lying, Vaccha, is unwholesome, abstention from lying is wholesome; divisive speech, Vaccha, is unwholesome, abstention from divisive speech is wholesome; harsh speech, Vaccha, is unwholesome, abstention from harsh speech is wholesome; idle chatter, Vaccha, is unwholesome, abstention from idle chatter is wholesome; covetousness, Vaccha, is unwholesome, non-covetousness is wholesome; anger, Vaccha, is unwholesome, non-anger is wholesome; wrong view, Vaccha, is unwholesome, right view is wholesome. Thus, Vaccha, these ten mental states are unwholesome, ten mental states are wholesome.

"Since, Vaccha, 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, that monk is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge."

195. "Let the Master Gotama wait. But is there even one monk who is a disciple of Master Gotama who, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions?" "Not just one hundred, Vaccha, nor two hundred, nor three hundred, nor four hundred, nor five hundred, but far more are the monks who are my disciples who, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge themselves, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions."

"Let the Master Gotama wait, let the monks wait. But is there even one nun who is a female disciple of Master Gotama who, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge herself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions?" "Not just one hundred, Vaccha, nor two hundred, nor three hundred, nor four hundred, nor five hundred, but far more are the nuns who are my female disciples who, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge themselves, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions."

"Let the Master Gotama wait, let the monks wait, let the nuns wait. But is there even one male lay follower who is a disciple of Master Gotama, a householder clad in white, leading the holy life, who, with the utter elimination of the five lower mental fetters, is one of spontaneous birth, attaining final nibbāna there, not subject to return from that world?" "Not just one hundred, Vaccha, nor two hundred, nor three hundred, nor four hundred, nor five hundred, but far more are the male lay followers who are my disciples, householders clad in white, leading the holy life, who, with the utter elimination of the five lower mental fetters, are ones of spontaneous birth, attaining final nibbāna there, not subject to return from that world."

"Let the Master Gotama wait, let the monks wait, let the nuns wait, let the male lay followers who are householders clad in white, leading the holy life, wait. But is there even one male lay follower who is a disciple of Master Gotama, a householder clad in white, enjoying sensual pleasures, one who follows the teaching, one who accepts exhortation, who has crossed over doubt, who has gone beyond uncertainty, who has attained self-confidence, not relying on others, dwelling in the Teacher's instruction?" "Not just one hundred, Vaccha, nor two hundred, nor three hundred, nor four hundred, nor five hundred, but far more are the male lay followers who are my disciples, householders clad in white, enjoying sensual pleasures, who follow the teaching, who accept exhortation, who have crossed over doubt, who have gone beyond uncertainty, who have attained self-confidence, not relying on others, dwelling in the Teacher's instruction."

"Let the Master Gotama wait, let the monks wait, let the nuns wait, let the male lay followers who are householders clad in white, leading the holy life, wait, let the male lay followers who are householders clad in white, enjoying sensual pleasures, wait. But is there even one female lay follower who is a female disciple of Master Gotama, a housewife clad in white, leading the holy life, who, with the utter elimination of the five lower mental fetters, is one of spontaneous birth, attaining final nibbāna there, not subject to return from that world?" "Not just one hundred, Vaccha, nor two hundred, nor three hundred, nor four hundred, nor five hundred, but far more are the female lay followers who are my female disciples, housewives clad in white, leading the holy life, who, with the utter elimination of the five lower mental fetters, are ones of spontaneous birth, attaining final nibbāna there, not subject to return from that world."

"Let the Master Gotama wait, let the monks wait, let the nuns wait, let the male lay followers who are householders clad in white, leading the holy life, wait, let the male lay followers who are householders clad in white, enjoying sensual pleasures, wait, let the female lay followers who are housewives clad in white, leading the holy life, wait. But is there even one female lay follower who is a female disciple of Master Gotama, a housewife clad in white, enjoying sensual pleasures, one who follows the teaching, one who accepts exhortation, who has crossed over doubt, who has gone beyond uncertainty, who has attained self-confidence, not relying on others, dwelling in the Teacher's instruction?" "Not just one hundred, Vaccha, nor two hundred, nor three hundred, nor four hundred, nor five hundred, but far more are the female lay followers who are my female disciples, housewives clad in white, enjoying sensual pleasures, who follow the teaching, who accept exhortation, who have crossed over doubt, who have gone beyond uncertainty, who have attained self-confidence, not relying on others, dwelling in the Teacher's instruction."

196. "If indeed, Master Gotama, Master Gotama alone had been one who fulfils this Teaching, but the monks had not been ones who fulfil it; thus this holy life would have been incomplete in that factor. But because, Master Gotama, Master Gotama is one who fulfils this Teaching and the monks are ones who fulfil it; thus this holy life is complete in that factor.

"If indeed, Master Gotama, Master Gotama had been one who fulfils this Teaching, and the monks had been ones who fulfil it, but the nuns had not been ones who fulfil it; thus this holy life would have been incomplete in that factor. But because, Master Gotama, Master Gotama is one who fulfils this Teaching, and the monks are ones who fulfil it, and the nuns are ones who fulfil it; thus this holy life is complete in that factor.

"If indeed, Master Gotama, Master Gotama had been one who fulfils this Teaching, and the monks had been ones who fulfil it, and the nuns had been ones who fulfil it, but the male lay followers who are householders clad in white, leading the holy life, had not been ones who fulfil it; thus this holy life would have been incomplete in that factor. But because, Master Gotama, Master Gotama is one who fulfils this Teaching, and the monks are ones who fulfil it, and the nuns are ones who fulfil it, and the male lay followers who are householders clad in white, leading the holy life, are ones who fulfil it; thus this holy life is complete in that factor.

"If indeed, Master Gotama, Master Gotama had been one who fulfils this Teaching, and the monks had been ones who fulfil it, and the nuns had been ones who fulfil it, and the male lay followers who are householders clad in white, leading the holy life, had been ones who fulfil it, but the male lay followers who are householders clad in white, enjoying sensual pleasures, had not been ones who fulfil it; thus this holy life would have been incomplete in that factor. But because, Master Gotama, Master Gotama is one who fulfils this Teaching, and the monks are ones who fulfil it, and the nuns are ones who fulfil it, and the male lay followers who are householders clad in white, leading the holy life, are ones who fulfil it, and the male lay followers who are householders clad in white, enjoying sensual pleasures, are ones who fulfil it; thus this holy life is complete in that factor.

"If indeed, Master Gotama, Master Gotama had been one who fulfils this Teaching, and the monks had been ones who fulfil it, and the nuns had been ones who fulfil it, and the male lay followers who are householders clad in white, leading the holy life, had been ones who fulfil it, and the male lay followers who are householders clad in white, enjoying sensual pleasures, had been ones who fulfil it, but the female lay followers who are housewives clad in white, leading the holy life, had not been ones who fulfil it; thus this holy life would have been incomplete in that factor. But because, Master Gotama, Master Gotama is one who fulfils this Teaching, and the monks are ones who fulfil it, and the nuns are ones who fulfil it, and the male lay followers who are householders clad in white, leading the holy life, are ones who fulfil it, and the male lay followers who are householders clad in white, enjoying sensual pleasures, are ones who fulfil it, and the female lay followers who are housewives clad in white, leading the holy life, are ones who fulfil it; thus this holy life is complete in that factor.

"If indeed, Master Gotama, Master Gotama had been one who fulfils this Teaching, and the monks had been ones who fulfil it, and the nuns had been ones who fulfil it, and the male lay followers who are householders clad in white, leading the holy life, had been ones who fulfil it, and the male lay followers who are householders clad in white, enjoying sensual pleasures, had been ones who fulfil it, and the female lay followers who are housewives clad in white, leading the holy life, had been ones who fulfil it, but the female lay followers who are housewives clad in white, enjoying sensual pleasures, had not been ones who fulfil it; thus this holy life would have been incomplete in that factor. But because, Master Gotama, Master Gotama is one who fulfils this Teaching, and the monks are ones who fulfil it, and the nuns are ones who fulfil it, and the male lay followers who are householders clad in white, leading the holy life, are ones who fulfil it, and the male lay followers who are householders clad in white, enjoying sensual pleasures, are ones who fulfil it, and the female lay followers who are housewives clad in white, leading the holy life, are ones who fulfil it, and the female lay followers who are housewives clad in white, enjoying sensual pleasures, are ones who fulfil it; thus this holy life is complete in that factor.

197. "Just as, Master Gotama, the river Ganges slants towards the ocean, slopes towards the ocean, inclines towards the ocean, and remains reaching the ocean, even so this assembly of Master Gotama, with householders and those gone forth, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna, and remains reaching Nibbāna. Excellent, Master Gotama! Etc. I go for refuge to Master Gotama, to

the Teaching, and to the Community of monks. May I receive the going forth under Master Gotama, may I receive the full ordination." "Whoever, Vaccha, was formerly of another sect and wishes for the going forth in this Teaching and discipline, wishes for full ordination, he undergoes probation for four months. After the elapse of four months, monks having won the favour give the going forth and give full ordination for monkhood; but here the difference among individuals is known to me." "If, venerable sir, those formerly of other sects wishing for the going forth in this Teaching and discipline, wishing for full ordination, undergo probation for four months, and after the elapse of four months monks having won the favour give the going forth and give full ordination for monkhood, I will undergo probation for four years. After the elapse of four years, let monks having won the favour give the going forth and give full ordination for monkhood." Then the wandering ascetic Vacchagotta received the going forth under the Blessed One, he received the full ordination.

And not long after being fully ordained, a half-month after his full ordination, the Venerable Vacchagotta 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 Vacchagotta said this to the Blessed One - "Whatever, venerable sir, is to be attained by a learner's knowledge, by a learner's true knowledge, that has been attained by me; may the Blessed One expound to me the Teaching further." "Well then, Vaccha, develop two things further - serenity and insight. These two things, Vaccha, when further developed - serenity and insight - will lead to the penetration of many elements.

198. "So you, Vaccha, whenever you wish - 'May I experience the various kinds of supernormal power - having been one, may I become many; having been many, may I become one; appearing and vanishing; may I go unhindered through walls, through ramparts, through mountains, just as through space; may I dive in and out of the earth just as in water; may I go on water without breaking it just as on earth; may I travel cross-legged through space just as a winged bird; may I fondle and stroke with my hand even the moon and sun, so mighty and powerful; may I exercise mastery with my body even as far as the Brahma world' - in each and every case you will attain the ability to witness, when there is a basis for mindfulness.

"So you, Vaccha, whenever you wish - 'With the divine ear element, purified and surpassing the human, may I hear both sounds - divine and human, whether far or near' - in each and every case you will attain the ability to witness, when there is a basis for mindfulness.

"So you, Vaccha, whenever you wish - 'May I understand the minds of other beings, of other persons, having encompassed them with my own mind - may I understand a mind with lust as "a mind with lust", may I understand a mind without lust as "a mind without lust"; may I understand a mind with hate as "a mind with hate", may I understand a mind without hate as "a mind without hate"; may I understand a mind with delusion as "a mind with delusion", may I understand a mind without delusion as "a mind without delusion"; may I understand a contracted mind as "a contracted mind", may I understand a distracted mind as "a distracted mind"; may I understand an exalted mind as "an exalted mind", may I understand a not exalted mind as "a not exalted mind"; may I understand a surpassed mind as "a surpassed mind", may I understand an unsurpassed mind as "an unsurpassed mind"; may I understand a

concentrated mind as "a concentrated mind", may I understand an unconcentrated mind as "an unconcentrated mind"; may I understand a liberated mind as "a liberated mind", may I understand an unliberated mind as "an unliberated mind" - in each and every case you will attain the ability to witness, when there is a basis for mindfulness.

"So you, Vaccha, whenever you wish - 'May I recollect manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births; many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there. there too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms may I recollect manifold past lives' - in each and every case you will attain the ability to witness, when there is a basis for mindfulness.

"So you, Vaccha, whenever you wish - 'With the divine eye, which is pure and surpasses the human, may I see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, may I understand beings according to their actions - "These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views, upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell; but these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views, upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world"; thus with the divine eye, which is pure and surpasses the human, may I see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, may I understand beings according to their actions' - in each case you will attain the ability to witness, when there is a basis for mindfulness.

"So you, Vaccha, whenever you wish - 'With the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, may I dwell in the liberation of mind and liberation by wisdom that are without mental corruptions' - in each case you will attain the ability to witness, when there is a basis for mindfulness."

199. Then the Venerable Vacchagotta, 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. Then dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Vacchagotta soon realised for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the Venerable Vacchagotta became

one of the Worthy Ones.

200. Now at that time several monks were going to see the Blessed One. The Venerable Vacchagotta saw those monks coming from afar. Having seen them, he approached those monks; having approached, he said this to those monks - "Well then! Where are you venerable ones going?" "We are going to see the Blessed One, friend." "Then, venerable ones, in my name pay respect with your head at the Blessed One's feet, and say thus - 'The monk Vacchagotta, venerable sir, pays respect with his head at the Blessed One's feet, and says thus - The Blessed One has been attended upon by me, the Fortunate One has been attended upon by me.'" "Yes, friend," those monks assented to the Venerable Vacchagotta. 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 - "The Venerable Vacchagotta, venerable sir, pays respect with his head at the Blessed One's feet, and says thus - 'The Blessed One has been attended upon by me, the Fortunate One has been attended upon by me.'" "Even before, monks, the monk Vacchagotta was known to me, having encompassed his mind with my mind - 'The monk Vacchagotta is a possessor of the threefold true knowledge, of great supernormal power, of great might.' Deities also reported this matter to me - 'The monk Vacchagotta, venerable sir, is a possessor of the threefold true knowledge, of great supernormal power, of great might.'"

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

The Greater Discourse to Vacchagotta is concluded as third.

4. The Discourse to Dīghanakha

201. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain, in the Boar's Cave. Then the wandering ascetic Dīghanakha approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he stood to one side. Standing to one side, the wandering ascetic Dīghanakha said this to the Blessed One - "Indeed, Master Gotama, I hold such a doctrine and view: 'Nothing is agreeable to me.'" "This view of yours, Aggivessana - 'Nothing is agreeable to me' - is this view also not agreeable to you?" "If this view were agreeable to me, Master Gotama, that too would be just the same, that too would be just the same." "Therefore, Aggivessana, there are many, indeed more, in the world who say thus - 'That too would be just the same, that too would be just the same.' They do not abandon that very view and they cling to another view. Therefore, Aggivessana, there are few, indeed fewer, in the world who say thus - 'That too would be just the same, that too would be just the same.' They abandon that very view and do not cling to another view. There are, Aggivessana, some ascetics and brahmins who hold such a doctrine and view: 'Everything is agreeable to me'; there are, Aggivessana, some ascetics and brahmins who hold such a doctrine and view: 'Nothing is agreeable to me'; there are, Aggivessana, some ascetics and brahmins who hold such a doctrine and view: 'Some things are agreeable to me, some things are not agreeable to me.' Therein, Aggivessana, those ascetics and brahmins who hold such a doctrine and view: 'Everything is agreeable to me' - for them this view is

near to lust, near to bondage, near to delight, near to holding, near to clinging; therein, Aggivessana, those ascetics and brahmins who hold such a doctrine and view: 'Nothing is agreeable to me' - for them this view is near to non-lust, near to non-bondage, near to non-delight, near to non-holding, near to non-clinging."

202. When this was said, the wandering ascetic Dīghanakha said this to the Blessed One - "Master Gotama exalts my wrong view, Master Gotama greatly exalts my wrong view." "Therein, Aggivessana, those ascetics and brahmins who hold such a doctrine and view: 'Some things are agreeable to me, some things are not agreeable to me.' For whatever view is agreeable to them, that view is near to lust, near to bondage, near to delight, near to holding, near to clinging; for whatever view is not agreeable to them, that view is near to non-lust, near to non-bondage, near to non-delight, near to non-holding, near to non-clinging. Therein, Aggivessana, those ascetics and brahmins who hold such a doctrine and view: 'Everything is agreeable to me' - therein an intelligent person considers thus: 'This view of mine - "Everything is agreeable to me" - if I were to declare this view with tenacity and adherence, having clung to it - "Only this is the truth, anything else is vain"; there would be strife for me with two - with whatever ascetic or brahmin who holds such a doctrine and view: "Nothing is agreeable to me", and with whatever ascetic or brahmin who holds such a doctrine and view: "Some things are agreeable to me, some things are not agreeable to me" - with these two there would be strife. Thus when there is strife, there is contention; when there is contention, there is vexation; when there is vexation, there is harming.' Thus he, seeing strife and contention and vexation and harming in himself, abandons that very view and does not cling to another view. Thus there is the abandoning of these views, thus there is the relinquishment of these views.

203. "Therein, Aggivessana, those ascetics and brahmins who hold such a doctrine and view: 'Nothing is agreeable to me' - therein an intelligent person considers thus: 'This view of mine - "Nothing is agreeable to me" - if I were to declare this view with tenacity and adherence, having clung to it - "Only this is the truth, anything else is vain"; there would be strife for me with two - with whatever ascetic or brahmin who holds such a doctrine and view: "Everything is agreeable to me", and with whatever ascetic or brahmin who holds such a doctrine and view: "Some things are agreeable to me, some things are not agreeable to me" - with these two there would be strife. Thus when there is strife, there is contention; when there is contention, there is vexation; when there is vexation, there is harming.' Thus he, seeing strife and contention and vexation and harming in himself, abandons that very view and does not cling to another view. Thus there is the abandoning of these views, thus there is the relinquishment of these views.

204. "Therein, Aggivessana, those ascetics and brahmins who hold such a doctrine and view: 'Some things are agreeable to me, some things are not agreeable to me' - therein an intelligent person considers thus: 'This view of mine - "Some things are agreeable to me, some things are not agreeable to me" - if I were to declare this view with tenacity and adherence, having clung to it - "Only this is the truth, anything else is vain"; there would be strife for me with two - with whatever ascetic or brahmin who holds such a doctrine and view: "Everything is agreeable to me", and with whatever ascetic or brahmin who holds such a doctrine and view: "Nothing is agreeable to me" - with these two there would be strife. Thus when there is strife, there is contention;

when there is contention, there is vexation; when there is vexation, there is harming.' Thus he, seeing strife and contention and vexation and harming in himself, abandons that very view and does not cling to another view. Thus there is the abandoning of these views, thus there is the relinquishment of these views.

205. "But this body, Aggivessana, is material, made of the four great elements, originating from mother and father, built up from cooked rice and food made with flour, subject to impermanence, to rubbing, massaging, breaking up and destruction, should be regarded as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. For one regarding this body as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self, whatever desire for the body, affection for the body, subservience to the body there is in the body - that is abandoned.

"There are these three feelings, Aggivessana - pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling. Aggivessana, at the time when one feels a pleasant feeling, at that time one does not feel an unpleasant feeling, nor does one feel a neither-unpleasant-nor-pleasant feeling; at that time one feels only a pleasant feeling. Aggivessana, at the time when one feels an unpleasant feeling, at that time one does not feel a pleasant feeling, nor does one feel a neither-unpleasant-nor-pleasant feeling; at that time one feels only an unpleasant feeling. Aggivessana, at the time when one feels a neither-unpleasant-nor-pleasant feeling, at that time one does not feel a pleasant feeling, nor does one feel an unpleasant feeling; at that time one feels only a neither-unpleasant-nor-pleasant feeling. Pleasant feeling indeed, Aggivessana, is impermanent, conditioned, dependently arisen, subject to destruction, subject to falling, subject to fading away, having the nature of cessation; unpleasant feeling indeed, Aggivessana, is impermanent, conditioned, dependently arisen, subject to destruction, subject to falling, subject to fading away, having the nature of cessation; neither-unpleasant-nor-pleasant feeling indeed, Aggivessana, is impermanent, conditioned, dependently arisen, subject to destruction, subject to falling, subject to fading away, having the nature of cessation. Seeing thus, Aggivessana, a learned noble disciple becomes disenchanted with pleasant feeling, becomes disenchanted with unpleasant feeling, becomes disenchanted with neither-unpleasant-nor-pleasant feeling; being disenchanted, 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.' A monk with mind thus liberated, Aggivessana, does not agree with anyone, does not dispute with anyone, and whatever is said in the world, he uses that without adhering to it."

206. Now at that time the Venerable Sāriputta was standing behind the Blessed One, fanning the Blessed One. Then this occurred to the Venerable Sāriputta: "The Blessed One has indeed declared the abandoning of those various mental states through direct knowledge, the Fortunate One has indeed declared the relinquishment of those various mental states through direct knowledge." Thus indeed, as the Venerable Sāriputta reflected, his mind was liberated from the mental corruptions by non-clinging. But in the wandering ascetic Dīghanakha the stainless, spotless eye of the

Teaching arose: "Whatever has the nature of arising, all that has the nature of cessation." Then the wandering ascetic Dīghanakha, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, 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 Dīghanakha is concluded as fourth.

5. The Discourse to Māgaṇḍiya

207. Thus have I heard - On one occasion the Blessed One was dwelling among the Kurus, where there was a market town of the Kurus named Kammāsadhamma, in the fire room of the brahmin of the Bhāradvāja clan, on a grass mat. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Kammāsadhamma for almsfood. Having walked for almsfood in Kammāsadhamma, after the meal, having returned from his alms round, he approached a certain jungle thicket for the day residence. Having plunged into that jungle thicket, he sat down for the day residence at the foot of a certain tree. Then Māgaṇḍiya the wandering ascetic, walking up and down for leg exercise, wandering about, approached the fire room of the brahmin of the Bhāradvāja clan. Māgaṇḍiya the wandering ascetic saw a grass mat laid out in the fire room of the brahmin of the Bhāradvāja clan. Having seen it, he said this to the brahmin of the Bhāradvāja clan - "For whom is this grass mat laid out in the venerable Bhāradvāja's fire room? It seems suitable as a sleeping place for an ascetic." "There is, friend Māgaṇḍiya, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan. And concerning that Master Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' This sleeping place has been laid out for that Master Gotama." "Indeed, friend Bhāradvāja, we have seen an ill sight; indeed, friend Bhāradvāja, we have seen an ill sight! That we have seen the sleeping place of that Master Gotama, the destroyer of growth." "Guard this speech, Māgaṇḍiya; guard this speech, Māgaṇḍiya. For many wise warriors, wise brahmins, wise householders, and wise ascetics have faith in that Master Gotama, disciplined in the noble true method, in the wholesome Teaching." "Even if we, friend Bhāradvāja, were to see that Master Gotama face to face, we would say to him face to face - 'The ascetic Gotama is a destroyer of growth.' What is the reason for this? For thus it is found in our scripture." "If it is not troublesome for the venerable Māgaṇḍiya, I shall report this to the ascetic Gotama." "Let the venerable Bhāradvāja be at ease; you may tell him just as it was said."

208. The Blessed One heard this friendly conversation of the brahmin of the Bhāradvāja clan with Māgaṇḍiya the wandering ascetic with the divine ear element, purified and surpassing the human. Then the Blessed One, in the evening, having emerged from seclusion, went to the fire room of the brahmin of the Bhāradvāja clan; having approached, the Blessed One sat down on the prepared grass mat. Then the brahmin of the Bhāradvāja clan 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. To the brahmin of the Bhāradvāja clan seated to one side, the Blessed One said this - "But did you, Bhāradvāja, have any friendly conversation with Māgaṇḍiya the wandering ascetic referring to this very grass mat?" When this was said, the brahmin of the Bhāradvāja clan, agitated, with hair standing on end, said this to the Blessed One - "This is exactly what we wished to report to Master Gotama. And yet Master Gotama has declared what was not declared." And this discussion of the Blessed One with the brahmin of the Bhāradvāja clan was not finished. Then Māgaṇḍiya the wandering ascetic, walking up and down for leg exercise, wandering about, approached the fire room of the brahmin of the Bhāradvāja clan, 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. To Māgaṇḍiya the wandering ascetic seated to one side, the Blessed One said this -

209. "The eye, Māgaṇḍiya, delights in material forms, is devoted to material forms, rejoices in material forms. That has been tamed, guarded, protected, and restrained by the Truth-finder, and he expounds the Teaching for its restraint. Was it with reference to this, Māgaṇḍiya, that you said: 'The ascetic Gotama is a destroyer of growth?'" "It was indeed with reference to this, Master Gotama, that I said: 'The ascetic Gotama is a destroyer of growth.' What is the reason for this? For thus it is found in our scripture." "The ear, Māgaṇḍiya, delights in sounds, etc. The nose, Māgaṇḍiya, delights in odours, The tongue, Māgaṇḍiya, delights in flavours, is devoted to flavours, rejoices in flavours. That has been tamed, guarded, protected, and restrained by the Truth-finder, and he expounds the Teaching for its restraint. Was it with reference to this, Māgaṇḍiya, that you said: 'The ascetic Gotama is a destroyer of growth?'" "It was indeed with reference to this, Master Gotama, that I said: 'The ascetic Gotama is a destroyer of growth.' What is the reason for this? For thus it is found in our scripture." "The body, Māgaṇḍiya, delights in tangible objects, is devoted to tangible objects, etc. The mind, Māgaṇḍiya, delights in mental objects, is devoted to mental objects, rejoices in mental objects. That has been tamed, guarded, protected, and restrained by the Truth-finder, and he expounds the Teaching for its restraint. Was it with reference to this, Māgaṇḍiya, that you said: 'The ascetic Gotama is a destroyer of growth?'" "It was indeed with reference to this, Master Gotama, that I said: 'The ascetic Gotama is a destroyer of growth.' What is the reason for this? For thus it is found in our scripture."

210. "What do you think, Māgaṇḍiya - 'Here a certain one might have previously amused himself with forms cognisable by the eye that are desirable, pleasant, agreeable, enticing, connected with sensuality, alluring; he, at a later time, having understood as they really are the origin, passing away, gratification, danger, and escape regarding forms, having abandoned craving for forms, having dispelled the fever for forms, with disappearance of thirst, might dwell with a mind internally

calmed. But what, Māgaṇḍiya, would you say to this one?" "Nothing, Master Gotama." "What do you think, Māgaṇḍiya - 'Here a certain one with sounds cognisable by the ear... etc. with odours cognisable by the nose... with flavours cognisable by the tongue... might have previously amused himself with tangible objects cognisable by the body that are desirable, pleasant, agreeable, enticing, connected with sensuality, alluring; he, at a later time, having understood as they really are the origin, passing away, gratification, danger, and escape regarding tangible objects, having abandoned craving for tangible objects, having dispelled the fever for tangible objects, with disappearance of thirst, might dwell with a mind internally calmed. But what, Māgaṇḍiya, would you say to this one?' "Nothing, Master Gotama."

211. "Now I, Māgaṇḍiya, formerly when I was a householder, endowed and furnished with the five types of sensual pleasure, indulged myself with forms cognisable by the eye that are desirable, pleasant, agreeable, enticing, connected with sensuality, alluring; with sounds cognisable by the ear... etc. with odours cognisable by the nose... with flavours cognisable by the tongue... with tangible objects cognisable by the body that are desirable, pleasant, agreeable, enticing, connected with sensuality, alluring. I, Māgaṇḍiya, had three mansions - one for the rainy season, one for the winter, one for the summer. I, Māgaṇḍiya, being entertained in the rainy season mansion for the four months of the rainy season with musical instruments played only by women, did not descend to the lower part of the mansion. At a later time, having understood as they really are the origin, passing away, gratification, danger, and escape regarding sensual pleasures, having abandoned sensual craving, having dispelled the fever of sensual passion, with disappearance of thirst, I dwell with a mind internally calmed. I see other beings not free from lust for sensual pleasures, being consumed by sensual craving, being burnt by the fever of sensual passion, indulging in sensual pleasures. I do not envy them, I do not delight in that. What is the reason for this? Because, Māgaṇḍiya, there is this delight, apart from sensual pleasures, apart from unwholesome mental states - which even surpasses divine happiness - delighting in that delight, I do not envy what is inferior, I do not delight in that.

212. "Just as, Māgaṇḍiya, a householder or a householder's son, wealthy, of great riches, of great possessions, endowed and furnished with the five types of sensual pleasure, might indulge himself with forms cognisable by the eye... etc. with tangible objects that are desirable, pleasant, agreeable, enticing, connected with sensuality, alluring. He, having practised good conduct by body, having practised good conduct by speech, having practised good conduct by mind, upon the body's collapse at death, might be reborn in a fortunate realm, in a heavenly world, in the company of the gods of the Thirty-three. There, in the Nandana grove, surrounded by a host of nymphs, endowed and furnished with the five divine types of sensual pleasure, he might indulge himself. He might see a householder or a householder's son, endowed and furnished with the five types of sensual pleasure, indulging himself.

"What do you think, Māgaṇḍiya, would that young god in the Nandana grove, surrounded by a host of nymphs, endowed and furnished with the five divine types of sensual pleasure, indulging himself, envy that householder or householder's son, or be enticed by human sensual pleasures or by the five human types of sensual pleasure?" "No indeed, Master Gotama." What is the reason for this? "Divine sensual

pleasures, Master Gotama, are more superior and more sublime than human sensual pleasures." "Just so indeed, Māgaṇḍiya, formerly when I was a householder, endowed and furnished with the five types of sensual pleasure, I indulged myself with forms cognisable by the eye that are desirable, pleasant, agreeable, enticing, connected with sensuality, alluring; with sounds cognisable by the ear... etc. with odours cognisable by the nose... with flavours cognisable by the tongue... with tangible objects cognisable by the body that are desirable, pleasant, agreeable, enticing, connected with sensuality, alluring. At a later time, having understood as they really are the origin, passing away, gratification, danger, and escape regarding sensual pleasures, having abandoned sensual craving, having dispelled the fever of sensual passion, with disappearance of thirst, I dwell with a mind internally calmed. I see other beings not free from lust for sensual pleasures, being consumed by sensual craving, being burnt by the fever of sensual passion, indulging in sensual pleasures; I do not envy them, I do not delight in that. What is the reason for this? Because, Māgaṇḍiya, there is this delight, apart from sensual pleasures, apart from unwholesome mental states - which even surpasses divine happiness - delighting in that delight, I do not envy what is inferior, I do not delight in that.

213. "Just as, Māgaṇḍiya, a leper, a man with sores on his body, with a festering body, being eaten by worms, scratching the openings of his wounds with his nails, might warm his body over a charcoal pit. His friends and colleagues, relatives and blood-relations might set up a physician, a surgeon for him. That physician, that surgeon might make medicine for him. He, having come to that medicine, might be freed from leprosy, would be healthy, happy, independent, self-controlled, able to go wherever he wishes. He might see another leper, a man with sores on his body, with a festering body, being eaten by worms, scratching the openings of his wounds with his nails, warming his body over a charcoal pit.

"What do you think, Māgaṇḍiya, would that man envy that leper for the charcoal pit or for the use of medicine?" "No indeed, Master Gotama. What is the reason for this? For indeed, Master Gotama, when there is disease, there is something to be done with medicine; when there is no disease, there is nothing to be done with medicine." "Just so indeed, Māgaṇḍiya, formerly when I was a householder, endowed and furnished with the five types of sensual pleasure, I indulged myself with forms cognisable by the eye that are desirable, pleasant, agreeable, enticing, connected with sensuality, alluring; with sounds cognisable by the ear... etc. with odours cognisable by the nose... with flavours cognisable by the tongue... with tangible objects cognisable by the body that are desirable, pleasant, agreeable, enticing, connected with sensuality, alluring. At a later time, having understood as they really are the origin, passing away, gratification, danger, and escape regarding sensual pleasures, having abandoned sensual craving, having dispelled the fever of sensual passion, with disappearance of thirst, I dwell with a mind internally calmed. I see other beings not free from lust for sensual pleasures, being consumed by sensual craving, being burnt by the fever of sensual passion, indulging in sensual pleasures. I do not envy them, I do not delight in that. What is the reason for this? Because, Māgaṇḍiya, there is this delight, apart from sensual pleasures, apart from unwholesome mental states - which even surpasses divine happiness - delighting in that delight, I do not envy what is inferior, I do not delight in that.

214. "Just as, Māgaṇḍiya, a leper, a man with sores on his body, with a festering body, being eaten by worms, scratching the openings of his wounds with his nails, might warm his body over a charcoal pit. His friends and colleagues, relatives and blood-relations might set up a physician, a surgeon for him. That physician, that surgeon might make medicine for him. He, having come to that medicine, might be freed from leprosy, would be healthy, happy, independent, self-controlled, able to go wherever he wishes. Two strong men, having seized him by both arms, might drag him towards the charcoal pit.

"What do you think, Māgaṇḍiya, would that man twist his body this way and that?"

"Yes, Master Gotama." "What is the reason for this?" "Because, Master Gotama, that fire is of unpleasant contact, of great heat, and of great burning." "What do you think, Māgaṇḍiya, is it only now that fire is of unpleasant contact, of great heat, and of great burning, or was that fire formerly also of unpleasant contact, of great heat, and of great burning?" "Both now, Master Gotama, that fire is of unpleasant contact, of great heat, and of great burning, and formerly too that fire was of unpleasant contact, of great heat, and of great burning. But, Master Gotama, that leper, a man with sores on his body, with a festering body, being eaten by worms, scratching the openings of his wounds with his nails, with impaired faculties, obtained a distorted perception of happiness regarding the fire which is of unpleasant contact." "Just so, Māgaṇḍiya, in the past too sensual pleasures were of unpleasant contact, of great heat, and of great burning; in the future too sensual pleasures will be of unpleasant contact, of great heat, and of great burning; at present too sensual pleasures are of unpleasant contact, of great heat, and of great burning. And these beings, Māgaṇḍiya, not free from lust for sensual pleasures, being consumed by sensual craving, being burnt by the fever of sensual passion, with impaired faculties, have obtained a distorted perception of happiness regarding sensual pleasures which are of unpleasant contact.

215. "Just as, Māgaṇḍiya, a leper, a man with sores on his body, with a festering body, being eaten by worms, scratching the openings of his wounds with his nails, warms his body over a charcoal pit. In whatever way, Māgaṇḍiya, that leper, a man with sores on his body, with a festering body, being eaten by worms, scratching the openings of his wounds with his nails, warms his body over a charcoal pit, in that way those openings of his wounds become even more impure, even more foul-smelling, and even more putrid, and there is a certain measure of comfort, a measure of gratification - that is to say, because of the scratching of the openings of the wounds; just so, Māgaṇḍiya, beings not free from lust for sensual pleasures, being consumed by sensual craving, being burnt by the fever of sensual passion, indulge in sensual pleasures. In whatever way, Māgaṇḍiya, beings not free from lust for sensual pleasures, being consumed by sensual craving, being burnt by the fever of sensual passion, indulge in sensual pleasures, in that way the sensual craving of those beings increases, and they are burnt by the fever of sensual passion, and there is a certain measure of comfort, a measure of gratification - that is to say, dependent on the five types of sensual pleasure.

"What do you think, Māgaṇḍiya, have you ever seen or heard of a king or a king's minister, endowed and furnished with the five types of sensual pleasure, indulging himself, without abandoning sensual craving, without dispelling the fever of sensual passion, with disappearance of thirst, dwelling with a mind internally calmed, has

dwelt, dwells, or will dwell?" "No indeed, Master Gotama." "Good, Māgaṇḍiya! I too, Māgaṇḍiya, have neither seen nor heard of a king or a king's minister, endowed and furnished with the five types of sensual pleasure, indulging himself, without abandoning sensual craving, without dispelling the fever of sensual passion, with disappearance of thirst, dwelling with a mind internally calmed, has dwelt, dwells, or will dwell. But, Māgaṇḍiya, whatever ascetics or brahmins, with disappearance of thirst, with minds internally calmed, have dwelt, dwell, or will dwell, all of them, having understood as they really are the origin, passing away, gratification, danger, and escape regarding sensual pleasures, having abandoned sensual craving, having dispelled the fever of sensual passion, with disappearance of thirst, with minds internally calmed, have dwelt, dwell, or will dwell." Then the Blessed One at that time uttered this inspired utterance -

"Health is the highest gain, Nibbāna is the highest bliss;
And of paths, the Eightfold is secure, leading to the Deathless."

216. When this was said, Māgaṇḍiya the wandering ascetic said this to the Blessed One - "It is wonderful, Master Gotama, it is marvellous, Master Gotama! How well spoken is this by Master Gotama - 'Health is the highest gain, Nibbāna is the highest bliss.' I too, Master Gotama, have heard this from wandering ascetics of former times, teachers and teachers' teachers, when they speak - 'Health is the highest gain, Nibbāna is the highest bliss'; this, Master Gotama, agrees." "But that which you, Māgaṇḍiya, have heard from wandering ascetics of former times, teachers and teachers' teachers, when they speak - 'Health is the highest gain, Nibbāna is the highest bliss', what is that health, what is that Nibbāna?" When this was said, Māgaṇḍiya the wandering ascetic stroked his own limbs with his hand - "This, Master Gotama, is that health, this is that Nibbāna. For I, Master Gotama, am now healthy, happy, nothing afflicts me."

217. "Just as, Māgaṇḍiya, a man blind from birth; he would not see black and white forms, would not see blue forms, would not see yellow forms, would not see red forms, would not see crimson forms, would not see what is even and uneven, would not see the stars, would not see the moon and sun. He might hear one with eyes speaking - 'Excellent indeed, friend, is a white cloth, lovely, without stain, pure!' He would go about searching for something white. A certain man might deceive him with an oil-smeared coarse hempen cloth - 'This, hey man, is a white cloth for you, lovely, without stain, pure.' He would accept it, having accepted it he would put it on, having put it on, delighted, he would utter words of delight - 'Excellent indeed, friend, is a white cloth, lovely, without stain, pure!'

"What do you think, Māgaṇḍiya, would that man blind from birth, knowing and seeing, accept that oil-smeared coarse hempen cloth, having accepted it put it on, having put it on, delighted, utter words of delight - 'Excellent indeed, friend, is a white cloth, lovely, without stain, pure!' - or out of faith in one with eyes?" "Indeed, Master Gotama, not knowing, not seeing, that man blind from birth would accept that oil-smeared coarse hempen cloth, having accepted it put it on, having put it on, delighted, utter words of delight - 'Excellent indeed, friend, is a white cloth, lovely, without stain, pure!' - out of faith in one with eyes." "Just so, Māgaṇḍiya, heterodox wandering ascetics are blind, without eyes, not knowing health, not seeing Nibbāna,

and yet they speak this verse - 'Health is the highest gain, Nibbāna is the highest bliss.' This verse, Māgaṇḍiya, was spoken by the Worthy Ones, the Perfectly Enlightened Ones of the past -

'Health is the highest gain, Nibbāna is the highest bliss;
And of paths, the Eightfold is secure, leading to the Deathless.'

218. "That is now gradually a worldling's verse. But this body, Māgaṇḍiya, has become a disease, has become a boil, has become a dart, has become misery, has become an affliction, and you, regarding this body that has become a disease, has become a boil, has become a dart, has become misery, has become an affliction - say 'This, Master Gotama, is that health, this is that Nibbāna.' For you, Māgaṇḍiya, do not have the noble eye by which you might know health, might see Nibbāna." "Thus confident am I in Master Gotama! Master Gotama is able to expound to me the Teaching in such a way that I might know health, might see Nibbāna."

219. "Just as, Māgaṇḍiya, a man blind from birth; he would not see black and white forms, would not see blue forms, would not see yellow forms, would not see red forms, would not see crimson forms, would not see what is even and uneven, would not see the stars, would not see the moon and sun. His friends and colleagues, relatives and blood-relations might set up a physician, a surgeon for him. That physician, that surgeon might make medicine for him. He, having come to that medicine, would not produce eyes, would not purify eyes. What do you think, Māgaṇḍiya, would not that physician only become a partaker of weariness and vexation?" "Yes, Master Gotama." "Just so, Māgaṇḍiya, if I were to expound to you the Teaching - 'This is that health, this is that Nibbāna', you would not know health, would not see Nibbāna. That would be weariness for me, that would be harming for me." "Thus confident am I in Master Gotama. Master Gotama is able to expound to me the Teaching in such a way that I might know health, might see Nibbāna."

220. "Just as, Māgaṇḍiya, a man blind from birth; he would not see black and white forms, would not see blue forms, would not see yellow forms, would not see red forms, would not see crimson forms, would not see what is even and uneven, would not see the stars, would not see the moon and sun. He might hear one with eyes speaking - 'Excellent indeed, friend, is a white cloth, lovely, without stain, pure!' He would go about searching for something white. A certain man might deceive him with an oil-smeared coarse hempen cloth - 'This, hey man, is a white cloth for you, lovely, without stain, pure.' He would accept it, having accepted it he would put it on. His friends and colleagues, relatives and blood-relations might set up a physician, a surgeon for him. That physician, that surgeon might make medicine for him - an emetic, a purgative, eye ointment, counter-ointment, nasal treatment. He, having come to that medicine, would produce eyes, would purify eyes. Together with the arising of his eyes, whatever desire and lust he had for that oil-smeared coarse hempen cloth would be abandoned. And he would regard that man as an enemy, would regard him as an adversary, and moreover would think he should be deprived of life - 'For a long time indeed, friend, I was cheated, deceived, deluded by this man with an oil-smeared coarse hempen cloth - "This, hey man, is a white cloth for you, lovely, without stain, pure."' Just so, Māgaṇḍiya, if I were to expound to you the Teaching - 'This is that health, this is that Nibbāna.' You would know health, would

see Nibbāna. Together with the arising of your eyes, whatever desire and lust you had for the five aggregates of clinging would be abandoned; and moreover it would occur to you thus - 'For a long time indeed, friend, I was cheated, deceived, deluded by this mind. For I, clinging, clung just to matter; clinging, clung just to feeling; clinging, clung just to perception; clinging, clung just to activities; clinging, clung just to consciousness. For me, with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be; thus is the origin of this whole mass of suffering.'" "Thus confident am I in Master Gotama! Master Gotama is able to expound to me the Teaching in such a way that I might rise from this seat no longer blind."

221. "Well then, Māgaṇḍiya, you should associate with good persons. Since you, Māgaṇḍiya, will associate with good persons, therefore you, Māgaṇḍiya, will hear the Good Teaching; since you, Māgaṇḍiya, will hear the Good Teaching, therefore you, Māgaṇḍiya, will proceed in accordance with the Teaching; since you, Māgaṇḍiya, will proceed in accordance with the Teaching, therefore you, Māgaṇḍiya, will know for yourself, will see for yourself - these are diseases, boils, darts; here diseases, boils, darts cease without remainder. For me, from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease; thus is the cessation of this whole mass of suffering."

222. When this was said, Māgaṇḍiya the wandering ascetic 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 I receive the going forth under Master Gotama, may I receive the full ordination." "Whoever, Māgaṇḍiya, was formerly of another sect and wishes for the going forth in this Teaching and discipline, wishes for full ordination, he undergoes probation for four months. After the elapse of four months, monks having won the favour give the going forth and give full ordination for monkhood. But here the difference among individuals is known to me." "If, venerable sir, those formerly of other sects wishing for the going forth in this Teaching and discipline, wishing for full ordination, undergo probation for four months, and after the elapse of four months monks having won the favour give the going forth and give full ordination for monkhood, I will undergo probation for four years. After the elapse of four years, let monks having won the favour give the going forth and give full ordination for monkhood." Then Māgaṇḍiya the wandering ascetic received the going forth under the Blessed One, he received the full ordination. And not long after being fully ordained, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Māgaṇḍiya soon realised for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the Venerable Māgaṇḍiya became one of the Worthy Ones.

6. The Discourse to Sandaka

223. Thus have I heard - On one occasion the Blessed One was dwelling at Kosambī in Ghosita's park. Now at that time the wandering ascetic Sandaka was dwelling at the Pilakkha Cave together with a great assembly of wandering ascetics, about five hundred wandering ascetics. Then the Venerable Ānanda, in the afternoon, having emerged from seclusion, addressed the monks - "Come, friends, let us go to where the Devakatasobbha is, to see the cave." "Yes, friend," those monks assented to the Venerable Ānanda. Then the Venerable Ānanda together with several monks approached the Devakatasobbha. Now at that time the wandering ascetic Sandaka was seated together with a great assembly of wandering ascetics, noisy, with loud noise and great noise, engaging in various kinds of pointless talk, as follows - talk about kings, talk about thieves, talk about ministers, talk about armies, talk about perils, talk about battles, talk about food, talk about drink, talk about clothes, talk about beds, talk about garlands, talk about odours, talk about relatives, talk about vehicles, talk about villages, talk about towns, talk about cities, talk about countries, talk about women, talk about heroes, talk about streets, talk about wells, talk about the dead, talk about diversity, speculations about the world, speculations about the sea, talk about existence and non-existence, and so on. The wandering ascetic Sandaka saw the Venerable Ānanda coming from afar. Having seen him, he settled his own assembly - "Let the venerable ones be quiet, let the venerable ones not make a sound; this disciple of the ascetic Gotama, the ascetic Ānanda, is coming. As far as the disciples of the ascetic Gotama dwell at Kosambī, this ascetic Ānanda is one of them. These venerable ones desire quietness, are disciplined in quietness, and speak in praise of quietness; perhaps, having noticed that the assembly is quiet, he might think it fit to approach." Then those wandering ascetics became silent.

224. Then the Venerable Ānanda approached the wandering ascetic Sandaka. Then the wandering ascetic Sandaka said this to the Venerable Ānanda - "Come, venerable Ānanda, welcome to the venerable Ānanda. It has been a long time, venerable Ānanda, since you made this occasion, that is to say, for coming here. Let the venerable Ānanda sit down, this seat is laid down." The Venerable Ānanda sat down on the prepared seat. The wandering ascetic Sandaka too, having taken a certain low seat, sat down to one side. To the wandering ascetic Sandaka seated to one side, the Venerable Ānanda said this - "Sandaka, what discussion were you having as you sat together here? And what was the conversation that was interrupted?" "Let that discussion stand, dear Ānanda, the discussion for which we were sitting together just now. That discussion will not be difficult for the venerable Ānanda to hear later. It would be good indeed if a talk on the Teaching in his teacher's own doctrine would occur to the venerable Ānanda himself." "Well then, Sandaka, listen, pay close attention, I will speak." "Yes, sir," the wandering ascetic Sandaka assented to the Venerable Ānanda. The Venerable Ānanda said this - "Sandaka, these four non-holy life abodes have been declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, and four holy lives without comfort have been declared, where an intelligent person would certainly not live the holy life, and living it would not attain the true method, the wholesome teaching." "But what, dear Ānanda, are those four non-holy life abodes declared by that Blessed One, who knows

and sees, the Worthy One, the Perfectly Enlightened One, where an intelligent person would certainly not live the holy life, and living it would not attain the true method, the wholesome teaching?"

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

"Therein, Sandaka, an intelligent person considers thus: 'This venerable teacher holds such a doctrine and view: there is not what is given, there is not what is sacrificed, there is not what is offered, there is no result and consequence of good and bad actions, there is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves. This person is made of the four primary elements; when he dies, earth goes to and merges with the body of earth, water goes to and merges with the body of water, fire goes to and merges with the body of fire, air goes to and merges with the body of air, and the faculties pass into space. Four men with the bier as fifth carry away the dead, the funeral orations last as far as the cremation ground. The bones become dove-coloured. The offerings end in ashes; giving is a doctrine of fools. It is hollow, false, idle talk of those who speak the doctrine of existence. Both the fool and the wise are destroyed and perish with the breaking up of the body; they do not exist after death.' If this venerable teacher's words are true, by not doing it is done for me here, by not living it the holy life is lived for me here. Both of us here are exactly equal, having attained asceticism, yet I do not say 'both of us with the breaking up of the body will be destroyed, will perish, will not exist after death.' Excessive indeed is this venerable teacher's nakedness, shaven-headedness, striving in the squatting posture, pulling out of hair and beard, while I, dwelling in the confinement of wife and children, enjoying Kāsi sandalwood, wearing garlands, scents, and cosmetics, accepting gold and silver, will have the same destination as this venerable teacher. What do I know, what do I see, that I should live the holy life under this teacher in the future life? 'This is a non-holy life abode' -thus having understood, disenchanted with that holy life, he departs. This, Sandaka, is the first non-holy life abode declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where an intelligent person would certainly not live the holy life, and living it would not attain the true method, the wholesome teaching.

226. "Furthermore, Sandaka, here a certain teacher holds such a doctrine and view: 'For one who acts, for one who causes to act, for one who cuts, for one who causes to cut, for one who tortures, for one who causes to torture, for one who causes grief, for one who causes to grieve, for one who wearies, for one who causes to weary, for one who trembles, for one who causes to tremble, for one who kills living beings, for one who takes what is not given, for one who breaks into houses, for one who plunders, for one who commits burglary, for one who waits in ambush, for one who goes to another's wife, for one who speaks falsely - for one who acts, no evil is done. If with a razor-edged wheel one were to make all the living beings on this earth into one heap of flesh, one pile of flesh, there is no evil on that account, there is no coming of evil. If one were to go along the south bank of the Ganges killing, slaying, cutting, causing to cut, torturing, causing to torture, there is no evil on that account, there is no coming of evil. If one were to go along the north bank of the Ganges giving, causing to give, sacrificing, causing to sacrifice, there is no merit on that account, there is no coming of merit. By giving, by self-control, by restraint, by speaking truth, there is no merit, there is no coming of merit.'

"Therein, Sandaka, an intelligent person considers thus: 'This venerable teacher holds such a doctrine and view: For one who acts, for one who causes to act, for one who cuts, for one who causes to cut, for one who tortures, for one who causes to torture, for one who causes grief, for one who causes to grieve, for one who wearies, for one who causes to weary, for one who trembles, for one who causes to tremble, for one who kills living beings, for one who takes what is not given, for one who breaks into houses, for one who plunders, for one who commits burglary, for one who waits in ambush, for one who goes to another's wife, for one who speaks falsely - for one who acts, no evil is done. If with a razor-edged wheel one were to make all the living beings on this earth into one heap of flesh, one pile of flesh, there is no evil on that account, there is no coming of evil. If one were to go along the south bank of the Ganges killing, slaying, cutting, causing to cut, torturing, causing to torture, there is no evil on that account, there is no coming of evil. If one were to go along the north bank of the Ganges giving, causing to give, sacrificing, causing to sacrifice, there is no merit on that account, there is no coming of merit. By giving, by self-control, by restraint, by speaking truth, there is no merit, there is no coming of merit.' If this venerable teacher's words are true, by not doing it is done for me here, by not living it the holy life is lived for me here. Both of us here are exactly equal, having attained asceticism, yet I do not say 'for both of us who act, no evil is done.' Excessive indeed is this venerable teacher's nakedness, shaven-headedness, striving in the squatting posture, pulling out of hair and beard, while I, dwelling in the confinement of wife and children, enjoying Kāsi sandalwood, wearing garlands, scents, and cosmetics, accepting gold and silver, will have the same destination as this venerable teacher. What do I know, what do I see, that I should live the holy life under this teacher in the future life? 'This is a non-holy life abode' - thus having understood, disenchanted with that holy life, he departs. This, Sandaka, is the second non-holy life abode declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where an intelligent person would certainly not live the holy life, and living it would not attain the true method, the wholesome teaching.

227. "Furthermore, Sandaka, here a certain teacher holds such a doctrine and view: 'There is no cause, there is no condition for the defilement of beings; without cause,

without condition, beings become defiled; there is no cause, there is no condition for the purification of beings; without cause, without condition, beings become purified; there is no power, there is no energy, there is no manly strength, there is no manly effort; all beings, all living things, all creatures, all souls are without control, without power, without energy, transformed by destiny, circumstance, and nature, and they experience pleasure and pain in the six classes of rebirth.'

"Therein, Sandaka, an intelligent person considers thus: 'This venerable teacher holds such a doctrine and view: there is no cause, there is no condition for the defilement of beings; without cause, without condition, beings become defiled. There is no cause, there is no condition for the purification of beings; without cause, without condition, beings become purified. There is no power, there is no energy, there is no manly strength, there is no manly effort; all beings, all living things, all creatures, all souls are without control, without power, without energy, transformed by destiny, circumstance, and nature, and they experience pleasure and pain in the six classes of rebirth.' If this venerable teacher's words are true, by not doing it is done for me here, by not living it the holy life is lived for me here. Both of us here are exactly equal, having attained asceticism, yet I do not say 'both of us without cause, without condition, will become purified.' Excessive indeed is this venerable teacher's nakedness, shaven-headedness, striving in the squatting posture, pulling out of hair and beard, while I, dwelling in the confinement of wife and children, enjoying Kāsi sandalwood, wearing garlands, scents, and cosmetics, accepting gold and silver, will have the same destination as this venerable teacher. What do I know, what do I see, that I should live the holy life under this teacher in the future life? 'This is a non-holy life abode' - thus having understood, disenchanted with that holy life, he departs. This, Sandaka, is the third non-holy life abode declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where an intelligent person would certainly not live the holy life, and living it would not attain the true method, the wholesome teaching.

228. "Furthermore, Sandaka, here a certain teacher holds such a doctrine and view: 'These seven classes are not made, not of made kind, not created, not caused to be created, barren, standing like a peak, standing firm like a pillar. They do not move, they do not change, they do not harm one another, they are not able to cause one another happiness or suffering or happiness-and-suffering. Which seven? The earth class, the water class, the fire class, the air class, happiness, suffering, and the soul as the seventh - these seven classes are not made, not of made kind, not created, not caused to be created, barren, standing like a peak, standing firm like a pillar. They do not move, they do not change, they do not harm one another. They are not able to cause one another happiness or suffering or happiness-and-suffering. Therein there is no slayer or one who causes to slay, no hearer or one who causes to hear, no cogniser or one who causes to cognise. Even if one cuts off the head with a sharp knife, no one deprives anyone of life. The knife just passes through the opening between the seven classes. There are these fourteen hundred thousand chief modes of generation, and sixty hundreds, and six hundreds, and five hundreds of actions, and five actions, and three actions, and action, and half-action, and sixty-two practices, and sixty-two intermediate cosmic cycles, and six classes of rebirth, and eight stages of man, and forty-nine hundred ājīvaka ways of life, and forty-nine hundred wandering ascetic ways of life, and forty-nine hundred serpent abodes, and

twenty hundred faculties, and thirty hundred hells, and thirty-six dust elements, and seven conscious wombs, and seven unconscious wombs, and seven knotted wombs, and seven gods, and seven humans, and seven goblins, and seven lakes, and seven knots, and seven precipices, and seven hundred precipices, and seven dreams, and seven hundred dreams, and eighty-four hundred thousand great cosmic cycles, through which both the fool and the wise, having transmigrated and wandered, will make an end of suffering. Therein there is no such thing as: "By this morality or by this ascetic practice or by this austerity or by this holy life I shall ripen unripened action, or having repeatedly touched ripened action I shall put an end to it." Thus it is not. Pleasure and pain are measured out as if by a measure, in the round of rebirths with a fixed limit; there is no decrease or increase, there is no superiority or inferiority. Just as when a ball of string is thrown, it runs along unwinding, even so both the fool and the wise, having transmigrated and wandered, will make an end of suffering.'

"Therein, Sandaka, an intelligent person considers thus: 'This venerable teacher holds such a doctrine and view: These seven classes are not made, not of made kind, not created, not caused to be created, barren, standing like a peak, standing firm like a pillar. They do not move, they do not change, they do not harm one another. They are not able to cause one another happiness or suffering or happiness-and-suffering. Which seven? The earth class, the water class, the fire class, the air class, happiness, suffering, and the soul as the seventh - these seven classes are not made, not of made kind, not created, not caused to be created, barren, standing like a peak, standing firm like a pillar. They do not move, they do not change, they do not harm one another. They are not able to cause one another happiness or suffering or happiness-and-suffering. Therein there is no slayer or one who causes to slay, no hearer or one who causes to hear, no cogniser or one who causes to cognise. Even if one cuts off the head with a sharp knife, no one deprives anyone of life. The knife just passes through the opening between the seven classes. There are these fourteen hundred thousand chief modes of generation, and sixty hundreds, and six hundreds, and five hundreds of actions, and five actions, and three actions, and action, and half-action, and sixty-two practices, and sixty-two intermediate cosmic cycles, and six classes of rebirth, and eight stages of man, and forty-nine hundred ājīvaka ways of life, and forty-nine hundred wandering ascetic ways of life, and forty-nine hundred serpent abodes, and twenty hundred faculties, and thirty hundred hells, and thirty-six dust elements, and seven conscious wombs, and seven unconscious wombs, and seven knotted wombs, and seven gods, and seven humans, and seven goblins, and seven lakes, and seven knots, and seven precipices, and seven hundred precipices, and seven dreams, and seven hundred dreams, and eighty-four hundred thousand great cosmic cycles, through which both the fool and the wise, having transmigrated and wandered, will make an end of suffering. Therein there is no such thing as: "By this morality or by this ascetic practice or by this austerity or by this holy life I shall ripen unripened action, or having repeatedly touched ripened action I shall put an end to it" - thus it is not. Pleasure and pain are measured out as if by a measure, in the round of rebirths with a fixed limit; there is no decrease or increase, there is no superiority or inferiority. Just as when a ball of string is thrown, it runs along unwinding, even so both the fool and the wise, having transmigrated and wandered, will make an end of suffering.' If this venerable teacher's words are true, by not doing

it is done for me here, by not living it the holy life is lived for me here. Both of us here are exactly equal, having attained asceticism, yet I do not say: 'Both of us, having transmigrated and wandered, will make an end of suffering.' Excessive indeed is this venerable teacher's nakedness, shaven-headedness, striving in the squatting posture, pulling out of hair and beard, while I, dwelling in the confinement of wife and children, enjoying Kāsi sandalwood, wearing garlands, scents, and cosmetics, accepting gold and silver, will have the same destination as this venerable teacher. What do I know, what do I see, that I should live the holy life under this teacher in the future life? 'This is a non-holy life abode' - thus having understood, disenchanted with that holy life, he departs. This, Sandaka, is the fourth non-holy life abode declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where an intelligent person would certainly not live the holy life, and living it would not attain the true method, the wholesome teaching.

"These, Sandaka, are the four non-holy life abodes declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where an intelligent person would certainly not live the holy life, and living it would not attain the true method, the wholesome teaching."

"It is wonderful, dear Ānanda, it is marvellous, dear Ānanda! How well these four non-holy life abodes, being non-holy life abodes, have been declared as 'non-holy life abodes' by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where an intelligent person would certainly not live the holy life, and living it would not attain the true method, the wholesome teaching. But what, dear Ānanda, are those four holy lives without comfort declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where an intelligent person would certainly not live the holy life, and living it would not attain the true method, the wholesome teaching?"

229. "Here, Sandaka, a certain teacher is omniscient, all-seeing, and acknowledges complete knowledge and vision - 'Whether I am walking or standing, sleeping or awake, knowledge and vision is constantly and continuously present.' He enters an empty house, does not obtain almsfood, is bitten by a dog, encounters a fierce elephant, encounters a fierce horse, encounters a fierce bull, asks the name and clan of a woman or a man, asks the name and road of a village or a market town. When asked 'Why is this?' he says: 'I was to enter an empty house', therefore I entered; 'Almsfood was not to be obtained', therefore I did not obtain it; 'I was to be bitten by a dog', therefore I was bitten; 'I was to encounter a fierce elephant', therefore I encountered it; 'I was to encounter a fierce horse', therefore I encountered it; 'I was to encounter a fierce bull', therefore I encountered it; 'I was to ask the name and clan of a woman or a man', therefore I asked; 'I was to ask the name and road of a village or a market town', therefore I asked. Therein, Sandaka, an intelligent person considers thus: 'This venerable teacher is omniscient, all-seeing, and acknowledges complete knowledge and vision - etc. 'I was to ask the name and road of a village or a market town, therefore I asked.' He, having understood 'This holy life is without consolation' - thus having understood, disenchanted with that holy life, he departs. This, Sandaka, is the first holy life without consolation declared by that Blessed One, who knows and

sees, the Worthy One, the Perfectly Enlightened One, where an intelligent person would certainly not live the holy life, and living it would not attain the true method, the wholesome teaching.

230. "Furthermore, Sandaka, here a certain teacher relies on oral tradition, holding oral tradition as truth. He expounds the Teaching by oral tradition, by the lineage of hearsay upon hearsay, by the accomplishment of the Canon. But for a teacher who relies on oral tradition, Sandaka, who holds oral tradition as truth, some things are well heard, some things are badly heard, some things are true, and some things are otherwise. Therein, Sandaka, an intelligent person considers thus: 'This venerable teacher relies on oral tradition, holding oral tradition as truth; he expounds the Teaching by oral tradition, by the lineage of hearsay upon hearsay, by the accomplishment of the Canon. But for a teacher who relies on oral tradition, who holds oral tradition as truth, some things are well heard, some things are badly heard, some things are true, and some things are otherwise.' He, having understood 'This holy life is without consolation' - thus having understood, disenchanted with that holy life, he departs. This, Sandaka, is the second holy life without consolation declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where an intelligent person would certainly not live the holy life, and living it would not attain the true method, the wholesome teaching.

231. "Furthermore, Sandaka, here a certain teacher is a reasoner, an inquirer. He teaches a teaching that has been beaten out through reasoning, followed by inquiry, as a result of his own discernment. But for a reasoning teacher, Sandaka, an inquirer, some things are well reasoned, some things are badly reasoned, some things are true, and some things are otherwise. Therein, Sandaka, an intelligent person considers thus: 'This venerable teacher is a reasoner, an inquirer. He teaches a teaching that has been beaten out through reasoning, followed by inquiry, as a result of his own discernment. But for a reasoning teacher, an inquirer, some things are well reasoned, some things are badly reasoned, some things are true, and some things are otherwise.' He, having understood 'This holy life is without consolation' - thus having understood, disenchanted with that holy life, he departs. This, Sandaka, is the third holy life without consolation declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where an intelligent person would certainly not live the holy life, and living it would not attain the true method, the wholesome teaching.

232. "Furthermore, Sandaka, here a certain teacher is dull and stupid. Due to his dullness and stupidity, when questioned about this or that point, he resorts to verbal evasion and eel-wriggling: 'I do not say it is thus; I do not say it is that way; I do not say it is otherwise; I do not say it is no; I do not say it is not no.' Therein, Sandaka, an intelligent person considers thus: 'This venerable teacher is dull and stupid. Due to his dullness and stupidity, when questioned about this or that point, he resorts to verbal evasion and eel-wriggling: I do not say it is thus; I do not say it is that way; I do not say it is otherwise; I do not say it is no; I do not say it is not no.' He, having understood 'This holy life is without consolation' - thus having understood, disenchanted with that holy life, he departs. This, Sandaka, is the fourth holy life without consolation declared by that Blessed One, who knows and sees, the Worthy

One, the Perfectly Enlightened One, where an intelligent person would certainly not live the holy life, and living it would not attain the true method, the wholesome teaching.

"These, Sandaka, are the four holy lives without consolation declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where an intelligent person would certainly not live the holy life, and living it would not attain the true method, the wholesome teaching."

"It is wonderful, dear Ānanda, it is marvellous, dear Ānanda! How well these four holy lives without consolation have been declared as 'holy lives without consolation' by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where an intelligent person would certainly not live the holy life, and living it would not attain the true method, the wholesome teaching. But what doctrine does that Teacher hold, dear Ānanda, what does he proclaim, where an intelligent person would live the holy life, and living it would attain the true method, the wholesome teaching?"

233. "Here, Sandaka, 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. Etc. 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. In whatever teacher, Sandaka, a disciple attains such a lofty distinction, there an intelligent person would certainly live the holy life, and living it would attain the true method, the wholesome teaching.

"Furthermore, Sandaka, with the subsiding of applied and sustained thought, a monk... etc. he enters and dwells in the second meditative absorption. In whatever teacher, Sandaka, a disciple attains such a lofty distinction, there an intelligent person would certainly live the holy life, and living it would attain the true method, the wholesome teaching.

"Furthermore, Sandaka, with the fading away of rapture, a monk dwells in equanimity... etc. he enters and dwells in the third meditative absorption. In whatever teacher, Sandaka, a disciple attains such a lofty distinction, there an intelligent person would certainly live the holy life, and living it would attain the true method, the wholesome teaching.

"Furthermore, Sandaka, with the abandoning of pleasure, a monk... etc. he enters and dwells in the fourth meditative absorption. In whatever teacher, Sandaka, a disciple attains such a lofty distinction, there an intelligent person would certainly live the holy life, and living it would attain the true method, the wholesome teaching.

"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. In whatever teacher, Sandaka, a disciple attains such a lofty distinction, there an intelligent person would certainly live the holy life, and living it would attain the true method, the wholesome teaching.

"When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of the passing away and rebirth of beings. With the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, etc. he understands beings according to their actions. In whatever teacher, Sandaka, a disciple attains such a lofty distinction, there an intelligent person would certainly live the holy life, and living it would attain the true method, the wholesome teaching.

"When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he directs and inclines the mind towards the knowledge of the elimination of mental corruptions. He understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the practice leading to the cessation of suffering.' He understands as it really is: 'These are the mental corruptions'; he understands as it really is: 'This is the origin of mental corruptions'; he understands as it really is: 'This is the cessation of mental corruptions'; he understands as it really is: 'This is the practice leading to the cessation of mental corruptions.' For one knowing thus, seeing thus, the mind becomes liberated from the mental corruption of sensuality, the mind becomes liberated from the mental corruption of existence, the mind becomes liberated from the mental corruption of ignorance. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' In whatever teacher, Sandaka, a disciple attains such a lofty distinction, there an intelligent person would certainly live the holy life, and living it would attain the true method, the wholesome teaching."

234. "But, dear Ānanda, would that monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge, would he consume sensual pleasures?" "Sandaka, a monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge, he is incapable of transgressing five states. A monk who has eliminated the mental corruptions is incapable of intentionally depriving a living being of life, a monk who has eliminated the mental corruptions is incapable of taking what is not given, reckoned a theft, a monk who has eliminated the mental corruptions is incapable of engaging in sexual intercourse, a monk who has eliminated the mental corruptions is incapable of speaking a conscious lie, a monk who has eliminated the mental corruptions is incapable of consuming stored sensual pleasures just as formerly when he was a householder. Sandaka, a monk who is a Worthy One, one who has

eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge, he is incapable of transgressing these five states."

235. "But, dear Ānanda, that monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge - whether he is walking or standing, sleeping or awake, is knowledge and vision constantly and continuously present for him - 'My mental corruptions are eliminated'?" "Well then, Sandaka, I will make a simile for you; by means of a simile some wise men here understand the meaning of what is said. Just as, Sandaka, a man whose hands and feet are cut off; whether he is walking or standing, sleeping or awake, constantly and continuously - but reviewing, he knows - 'My hands and feet are cut off.' "Just so, Sandaka, that monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge - whether he is walking or standing, sleeping or awake, constantly and continuously - but reviewing, he knows - 'My mental corruptions are eliminated.'

236. "But how many, dear Ānanda, have gone forth in this Teaching and discipline?" "Not just one hundred, Sandaka, nor two hundred, nor three hundred, nor four hundred, nor five hundred, but far more are those who have gone forth in this Teaching and discipline." "It is wonderful, dear Ānanda, it is marvellous, dear Ānanda! That there will be no exalting of one's own teaching, no scoffing at others' teachings, and the proclamation of the Teaching in its proper sphere, and so many who have gone forth will become known. But these ājīvakas, sons of a mother of the dead, exalt themselves and scoff at others, and declare only three who have gone forth, as follows - Nanda Vaccha, Kisa Saṅkicca, and Makkhali Gosāla." Then the wandering ascetic Sandaka addressed his own assembly - "Let the venerable ones go forth; there is abiding by the holy life under the ascetic Gotama. It is not easy now for us to give up material gain, honour, and fame." Thus indeed the wandering ascetic Sandaka urged his own assembly towards the holy life under the Blessed One.

The Discourse on Sandaka is concluded as sixth.

7. The Greater Discourse to Sakuludāyī

237. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time several well-known wandering ascetics were dwelling at the Peacocks' Feeding Ground in the wandering ascetics' park, as follows - Annabhāra, Varadhara, and the wandering ascetic Sakuludāyī, and other well-known wandering ascetics. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Rājagaha for almsfood. Then this occurred to the Blessed One: "It is still very early to walk for almsfood in Rājagaha. What if I were to approach the Peacocks' Feeding Ground, the wandering ascetics' park, where the wandering ascetic Sakuludāyī is?"

Then the Blessed One approached the Peacocks' Feeding Ground, the wandering ascetics' park. Now at that time the wandering ascetic Sakuludāyī was seated together with a great assembly of wandering ascetics, noisy, with loud noise and great noise, engaging in various kinds of pointless talk, as follows - talk about kings, talk about thieves, talk about ministers, talk about armies, talk about perils, talk about battles, talk about food, talk about drink, talk about clothes, talk about beds, talk about garlands, talk about odours, talk about relatives, talk about vehicles, talk about villages, talk about towns, talk about cities, talk about countries, talk about women, talk about heroes, talk about streets, talk about wells, talk about the dead, talk about diversity, speculations about the world, speculations about the sea, talk about existence and non-existence, and so on. The wandering ascetic Sakuludāyī saw the Blessed One coming from afar. Having seen him, he settled his own assembly - "Let the venerable ones be quiet; let the venerable ones not make a sound. This ascetic Gotama is coming; that venerable one desires quietness and speaks in praise of quietness. Perhaps, having noticed that the assembly is quiet, he might think it fit to approach." Then those wandering ascetics became silent. Then the Blessed One approached the wandering ascetic Sakuludāyī. Then the wandering ascetic Sakuludāyī said this to the Blessed One - "Come, venerable sir, Blessed One. Welcome, venerable sir, to the Blessed One. It has been a long time, venerable sir, since the Blessed One made this occasion, that is to say, for coming here. Let the Blessed One sit down, venerable sir; this seat is laid down." The Blessed One sat down on the prepared seat. The wandering ascetic Sakuludāyī too, having taken a certain low seat, sat down to one side. To the wandering ascetic Sakuludāyī seated to one side, the Blessed One said this -

238. "Udāyī, what discussion were you having as you sat together here? And what was the conversation that was interrupted?" "Let that discussion stand, venerable sir, the discussion for which we were sitting together just now. That discussion, venerable sir, will not be difficult for the Blessed One to hear later. Some days ago, venerable sir, earlier than that, when ascetics and brahmins of various sects were sitting together assembled in the debating hall, this discussion arose - 'It is a gain indeed, friend, for the Aṅgas and Magadhans, it is well-gained indeed, friend, for the Aṅgas and Magadhans! Here these ascetics and brahmins who have followings, who have groups, who are teachers of groups, who are well-known, famous, founders of sects, highly honoured by many people, have come to Rājagaha for the rains residence. This Pūraṇa Kassapa too has a following, has a group, is a teacher of a group, is well-known, famous, a founder of a sect, highly honoured by many people; he too has come to Rājagaha for the rains residence. This Makkhali Gosāla too... etc. Ajita Kesakambala... Pakudha Kaccāyana... Sañjaya Belaṭṭhaputta... Nigaṇṭha Nātaputta has a following, has a group, is a teacher of a group, is well-known, famous, a founder of a sect, highly honoured by many people; he too has come to Rājagaha for the rains residence. This ascetic Gotama too has a following, has a group, is a teacher of a group, is well-known, famous, a founder of a sect, highly honoured by many people; he too has come to Rājagaha for the rains residence. Which of these venerable ascetics and brahmins who have followings, who have groups, who are teachers of groups, who are well-known, famous, founders of sects, highly honoured by many people, is honoured, respected, revered, and venerated by his disciples, and in dependence on whom do his disciples dwell, having honoured and respected him?'"

239. Therein some said thus - 'This Pūraṇa Kassapa has a following, has a group, is a teacher of a group, is well-known, famous, a founder of a sect, highly honoured by many people; he is not honoured, not respected, not revered, not venerated by his disciples, and disciples do not dwell in dependence on Pūraṇa Kassapa, having honoured and respected him. Once in the past Pūraṇa Kassapa was expounding the Teaching to an assembly of many hundreds. Therein a certain disciple of Pūraṇa Kassapa made a sound - "Let the venerable ones not ask Pūraṇa Kassapa about this matter; he does not know this; we know this, ask us about this matter; we will explain this to the venerable ones." Once in the past Pūraṇa Kassapa, having raised his arms, weeping, did not obtain - "Let the venerable ones be quiet, let the venerable ones not make a sound. They are not asking you, venerable sirs, they are asking us; we will explain to them." Many disciples of Pūraṇa Kassapa, having refuted his doctrine, departed - "You do not understand this Teaching and discipline, I understand this Teaching and discipline. How could you understand this Teaching and discipline? You are practising wrongly, I am practising rightly. What I say is consistent, what you say is inconsistent. What should have been said first you said last, what should have been said last you said first. What you have thought out for so long has been turned inside out. Your doctrine has been refuted, you are proven wrong. Go and free yourself from your doctrine, or disentangle yourself if you can." Thus Pūraṇa Kassapa is not honoured, not respected, not revered, not venerated by his disciples, and disciples do not dwell in dependence on Pūraṇa Kassapa, having honoured and respected him. And Pūraṇa Kassapa was reviled with a reviling based on his own teaching.'

Some said thus - 'This Makkhali Gosāla too... etc. Ajita Kesakambala... Pakudha Kaccāyana... Sañjaya Belaṭṭhaputta... Nigaṇṭha Nāṭaputta has a following, has a group, is a teacher of a group, is well-known, famous, a founder of a sect, highly honoured by many people; he is not honoured, not respected, not revered, not venerated by his disciples, and disciples do not dwell in dependence on Nigaṇṭha Nāṭaputta, having honoured and respected him. Once in the past Nigaṇṭha Nāṭaputta was expounding the Teaching to an assembly of many hundreds. Therein a certain disciple of Nigaṇṭha Nāṭaputta made a sound - "Let the venerable ones not ask Nigaṇṭha Nāṭaputta about this matter; he does not know this; we know this, ask us about this matter; we will explain this to the venerable ones." Once in the past Nigaṇṭha Nāṭaputta, having raised his arms, weeping, did not obtain - "Let the venerable ones be quiet, let the venerable ones not make a sound. They are not asking you, venerable sirs, they are asking us; we will explain to them." Many disciples of Nigaṇṭha Nāṭaputta, having refuted his doctrine, departed - "You do not understand this Teaching and discipline, I understand this Teaching and discipline. How could you understand this Teaching and discipline? You are practising wrongly. I am practising rightly. What I say is consistent, what you say is inconsistent. What should have been said first you said last, what should have been said last you said first. What you have thought out for so long has been turned inside out. Your doctrine has been refuted, you are proven wrong. Go and free yourself from your doctrine, or disentangle yourself if you can." Thus Nigaṇṭha Nāṭaputta is not honoured, not respected, not revered, not venerated by his disciples, and disciples do not dwell in dependence on Nigaṇṭha Nāṭaputta, having honoured and respected him. And Nigaṇṭha Nāṭaputta was reviled with a reviling based on his own teaching.'

240. Some said thus - 'This ascetic Gotama too has a following, has a group, is a

teacher of a group, is well-known, famous, a founder of a sect, highly honoured by many people; he is honoured, respected, revered, and venerated by his disciples, and disciples dwell in dependence on the ascetic Gotama, having honoured and respected him. Once in the past the ascetic Gotama was expounding the Teaching to an assembly of many hundreds. Therein a certain disciple of the ascetic Gotama coughed. A certain fellow in the holy life nudged him with his knee - "Let the venerable one be quiet, let not the venerable one make a sound; our Teacher, the Blessed One, is expounding the Teaching." At the time when the ascetic Gotama expounds the Teaching to an assembly of many hundreds, at that time there is indeed not among the disciples of the ascetic Gotama any sound of sneezing or sound of coughing. A great multitude of people is present in an expectant manner - "Whatever Teaching the Blessed One will speak, that we shall hear." Just as a man might squeeze out pure bee's honey at a crossroads. A great multitude of people would be present in an expectant manner. Just so, at the time when the ascetic Gotama expounds the Teaching to an assembly of many hundreds, at that time there is indeed not among the disciples of the ascetic Gotama any sound of sneezing or sound of coughing. A great multitude of people is present in an expectant manner - "Whatever Teaching the Blessed One will speak, that we shall hear." Even those disciples of the ascetic Gotama who, having quarrelled with fellow monks in the holy life, having rejected the training, return to the lower life, they too speak in praise of the Teacher, speak in praise of the Teaching, speak in praise of the Community; they blame only themselves, not others, saying: "We are indeed unlucky, we are of little merit; we, having gone forth in such a well-proclaimed Teaching and discipline, were not able to live the holy life that is complete and pure for as long as life lasts." They, having become monastery attendants or having become lay followers, undertake and observe the five training rules. Thus the ascetic Gotama is honoured, respected, revered, and venerated by his disciples, and disciples dwell in dependence on the ascetic Gotama, having honoured and respected him.'

241. "But how many qualities, Udāyī, do you perceive in me, because of which my disciples honour, respect, revere, and venerate me, and having honoured and respected me, dwell in dependence on me?" "I perceive five qualities, venerable sir, in the Blessed One, because of which disciples honour, respect, revere, and venerate the Blessed One, and having honoured and respected him, dwell in dependence on him. Which five? For the Blessed One, venerable sir, eats little food, and speaks in praise of eating little food. Since, venerable sir, the Blessed One eats little food, and speaks in praise of eating little food, this is the first quality I perceive in the Blessed One, because of which disciples honour, respect, revere, and venerate the Blessed One, and having honoured and respected him, dwell in dependence on him.

"Furthermore, venerable sir, the Blessed One is content with any robe whatsoever, and speaks in praise of contentment with any robe whatsoever. Since, venerable sir, the Blessed One is content with any robe whatsoever, and speaks in praise of contentment with any robe whatsoever, this is the second quality I perceive in the Blessed One, because of which disciples honour, respect, revere, and venerate the Blessed One, and having honoured and respected him, dwell in dependence on him.

"Furthermore, venerable sir, the Blessed One is content with any almsfood whatsoever, and speaks in praise of contentment with any almsfood whatsoever. Since, venerable sir, the Blessed One is content with any almsfood whatsoever, and speaks in praise of contentment with any almsfood whatsoever, this is the third quality I perceive in the Blessed One, because of which disciples honour, respect, revere, and venerate the Blessed One, and having honoured and respected him, dwell in dependence on him.

"Furthermore, venerable sir, the Blessed One is content with any lodging whatsoever, and speaks in praise of contentment with any lodging whatsoever. Since, venerable sir, the Blessed One is content with any lodging whatsoever, and speaks in praise of contentment with any lodging whatsoever, this is the fourth quality I perceive in the Blessed One, because of which disciples honour, respect, revere, and venerate the Blessed One, and having honoured and respected him, dwell in dependence on him.

"Furthermore, venerable sir, the Blessed One is secluded, and speaks in praise of solitude. Since, venerable sir, the Blessed One is secluded, and speaks in praise of solitude, this is the fifth quality I perceive in the Blessed One, because of which disciples honour, respect, revere, and venerate the Blessed One, and having honoured and respected him, dwell in dependence on him.

"These are the five qualities, venerable sir, I perceive in the Blessed One, because of which disciples honour, respect, revere, and venerate the Blessed One, and having honoured and respected him, dwell in dependence on him."

242. "'The ascetic Gotama eats little food, and speaks in praise of eating little food' - if, Udāyī, disciples were to honour me, respect me, revere me, venerate me, and having honoured and respected me, were to dwell in dependence on me for this reason, there are indeed, Udāyī, disciples of mine who eat only a cupful of food, or half a cupful, or a wood-apple's worth, or half a wood-apple's worth. But I, Udāyī, sometimes eat from this bowl filled level to the brim, and even more. 'The ascetic Gotama eats little food, and speaks in praise of eating little food' - if, Udāyī, disciples were to honour me, respect me, revere me, venerate me, and having honoured and respected me, were to dwell in dependence on me for this reason, those disciples of mine, Udāyī, who eat only a cupful of food, or half a cupful, or a wood-apple's worth, or half a wood-apple's worth, they would not honour me, respect me, revere me, venerate me, and having honoured and respected me, dwell in dependence on me for this reason.

"'The ascetic Gotama is content with any robe whatsoever, and speaks in praise of contentment with any robe whatsoever' - if, Udāyī, disciples were to honour me, respect me, revere me, venerate me, and having honoured and respected me, were to dwell in dependence on me for this reason, there are indeed, Udāyī, disciples of mine who are wearers of rag-robles, wearers of coarse robes, who collect rags from cemeteries, or rubbish heaps, or shops, and having made them into a double robe, wear them. But I, Udāyī, sometimes wear robes given by householders, which are strong, with fine threads like gourd fibres. 'The ascetic Gotama is content with any robe whatsoever, and speaks in praise of contentment with any robe whatsoever' - if, Udāyī, disciples were to honour me, respect me, revere me, venerate me, and having honoured and respected me, were to dwell in dependence on me for this reason,

those disciples of mine, Udāyī, who are wearers of rag-robles, wearers of coarse robes, who collect rags from cemeteries, or rubbish heaps, or shops, and having made them into a double robe, wear them, they would not honour me, respect me, revere me, venerate me, and having honoured and respected me, dwell in dependence on me for this reason.

"The ascetic Gotama is content with any almsfood whatsoever, and speaks in praise of contentment with any almsfood whatsoever' - if, Udāyī, disciples were to honour me, respect me, revere me, venerate me, and having honoured and respected me, were to dwell in dependence on me for this reason, there are indeed, Udāyī, disciples of mine who are almsfood eaters, who walk for alms successively from house to house, who delight in the practice of gleanings, who having entered an inhabited area, even when invited to a seat, do not consent. But I, Udāyī, sometimes eat on invitation cooked rice of fine rice with the dark grains picked out, with various curries, with various vegetables. 'The ascetic Gotama is content with any almsfood whatsoever, and speaks in praise of contentment with any almsfood whatsoever' - if, Udāyī, disciples were to honour me, respect me, revere me, venerate me, and having honoured and respected me, were to dwell in dependence on me for this reason, those disciples of mine, Udāyī, who are almsfood eaters, who walk for alms successively from house to house, who delight in the practice of gleanings, who having entered an inhabited area, even when invited to a seat, do not consent, they would not honour me, respect me, revere me, venerate me, and having honoured and respected me, dwell in dependence on me for this reason.

"The ascetic Gotama is content with any lodging whatsoever, and speaks in praise of contentment with any lodging whatsoever' - if, Udāyī, disciples were to honour me, respect me, revere me, venerate me, and having honoured and respected me, were to dwell in dependence on me for this reason, there are indeed, Udāyī, disciples of mine who are tree-root dwellers, who dwell in the open air, who for eight months do not go under a roof. But I, Udāyī, sometimes dwell in pinnacled buildings, plastered inside and out, sheltered from the wind, with bolts fastened, with shutters closed. 'The ascetic Gotama is content with any lodging whatsoever, and speaks in praise of contentment with any lodging whatsoever' - if, Udāyī, disciples were to honour me, respect me, revere me, venerate me, and having honoured and respected me, were to dwell in dependence on me for this reason, those disciples of mine, Udāyī, who are tree-root dwellers, who dwell in the open air, who for eight months do not go under a roof, they would not honour me, respect me, revere me, venerate me, and having honoured and respected me, dwell in dependence on me for this reason.

"The ascetic Gotama is secluded, and speaks in praise of solitude' - if, Udāyī, disciples were to honour me, respect me, revere me, venerate me, and having honoured and respected me, were to dwell in dependence on me for this reason, there are indeed, Udāyī, disciples of mine who are forest dwellers, who dwell in remote lodgings, who having plunged into remote forest and woodland lodgings, dwell there, and they come into the midst of the Community fortnightly for the recitation of the Pātimokkha. But I, Udāyī, sometimes dwell crowded by monks, nuns, male lay followers, female lay followers, kings, royal ministers, sectarians, and disciples of sectarians. 'The ascetic Gotama is secluded, and speaks in praise of solitude' - if, Udāyī, disciples were to honour me, respect me, revere me, venerate

me, and having honoured and respected me, were to dwell in dependence on me for this reason, those disciples of mine, Udāyī, who are forest dwellers, who dwell in remote lodgings, who having plunged into remote forest and woodland lodgings, dwell there, and they come into the midst of the Community fortnightly for the recitation of the Pātimokkha, they would not honour me, respect me, revere me, venerate me, and having honoured and respected me, dwell in dependence on me for this reason.

"Thus indeed, Udāyī, my disciples do not honour me, respect me, revere me, venerate me, and having honoured and respected me, dwell in dependence on me for these five reasons.

243. "There are indeed, Udāyī, five other qualities because of which five qualities my disciples honour, respect, revere, and venerate me, and having honoured and respected me, dwell in dependence on me. Which five? Here, Udāyī, my disciples esteem me regarding higher morality - 'The ascetic Gotama is virtuous, endowed with the supreme aggregate of morality.' Inasmuch as, Udāyī, my disciples esteem me regarding higher morality - 'The ascetic Gotama is virtuous, endowed with the supreme aggregate of morality,' this indeed, Udāyī, is the first quality because of which my disciples honour, respect, revere, and venerate me, and having honoured and respected me, dwell in dependence on me.

244. "Furthermore, Udāyī, my disciples esteem me regarding excellent knowledge and vision - 'The ascetic Gotama speaks only when knowing - "I know," the ascetic Gotama speaks only when seeing - "I see"; the ascetic Gotama expounds the Teaching having directly known, not without having directly known; the ascetic Gotama expounds the Teaching with causality, not without causality; the ascetic Gotama expounds the Teaching with the wondrous effect of liberation, not without the wondrous effect of liberation.' Inasmuch as, Udāyī, my disciples esteem me regarding excellent knowledge and vision - 'The ascetic Gotama speaks only when knowing - "I know," the ascetic Gotama speaks only when seeing - "I see"; the ascetic Gotama expounds the Teaching having directly known, not without having directly known; the ascetic Gotama expounds the Teaching with causality, not without causality; the ascetic Gotama expounds the Teaching with the wondrous effect of liberation, not without the wondrous effect of liberation,' this indeed, Udāyī, is the second quality because of which my disciples honour, respect, revere, and venerate me, and having honoured and respected me, dwell in dependence on me.

245. "Furthermore, Udāyī, my disciples esteem me regarding higher wisdom - 'The ascetic Gotama is wise, endowed with the supreme aggregate of wisdom; that indeed he will not see a future ground for disputation, or will not restrain with reason an arisen doctrine of others that should be well restrained' - this is impossible. What do you think, Udāyī, would my disciples, knowing thus, seeing thus, interrupt the discussion now and then?"

"No, Venerable Sir."

"But I, Udāyī, do not expect instruction from disciples; on the contrary, my disciples expect instruction from me.

"Inasmuch as, Udāyī, my disciples esteem me regarding higher wisdom -'The ascetic Gotama is wise, endowed with the supreme aggregate of wisdom; that indeed he will not see a future ground for disputation, or will not restrain with reason an arisen doctrine of others that should be restrained' - this is impossible. This indeed, Udāyī, is the third quality because of which my disciples honour, respect, revere, and venerate me, and having honoured and respected me, dwell in dependence on me.

246. "Furthermore, Udāyī, my disciples who are fallen into misery through suffering, afflicted by misery, having approached me, ask about the noble truth of suffering. When asked by them about the noble truth of suffering, I answer, and I satisfy their minds with the explanation of the question. They ask me about the origin of suffering... the cessation of suffering... the noble truth of the practice leading to the cessation of suffering. When asked by them about the noble truth of the practice leading to the cessation of suffering, I answer, and I satisfy their minds with the explanation of the question. Inasmuch as, Udāyī, my disciples who are fallen into misery through suffering, afflicted by misery, having approached me, ask about the noble truth of suffering. When asked by them about the noble truth of suffering, I answer, and I satisfy their minds with the explanation of the question. They ask me about the origin of suffering... the cessation of suffering... the noble truth of the practice leading to the cessation of suffering. When asked by them about the noble truth of the practice leading to the cessation of suffering, I answer. I satisfy their minds with the explanation of the question. This indeed, Udāyī, is the fourth quality because of which my disciples honour, respect, revere, and venerate me, and having honoured and respected me, dwell in dependence on me.

247. "Furthermore, Udāyī, a practice has been declared by me for disciples, practising which my disciples develop the four establishments of mindfulness. Here, Udāyī, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing feelings in feelings... he dwells observing mind in mind... He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. And therein many of my disciples dwell having attained the perfection that is the culmination of direct knowledge.

"Furthermore, Udāyī, a practice has been declared by me for disciples, practising which my disciples develop the four right strivings. Here, Udāyī, a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the abandoning of arisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the arising of unarisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. And therein many of my disciples dwell having attained the perfection that is the culmination of direct knowledge.

"Furthermore, Udāyī, a practice has been declared by me for disciples, practising which my disciples develop the four bases for spiritual power. Here, Udāyī, a monk develops the basis for spiritual power that possesses concentration due to desire and

volitional activities of striving, develops the basis for spiritual power that possesses concentration due to energy and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to mind and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. And therein many of my disciples dwell having attained the perfection that is the culmination of direct knowledge.

"Furthermore, Udāyī, a practice has been declared by me for disciples, practising which my disciples develop the five faculties. Here, Udāyī, a monk develops the faith faculty leading to peace, leading to highest enlightenment; he develops the energy faculty... etc. he develops the mindfulness faculty... he develops the concentration faculty... he develops the wisdom faculty leading to peace, leading to highest enlightenment. And therein many of my disciples dwell having attained the perfection that is the culmination of direct knowledge.

"Furthermore, Udāyī, a practice has been declared by me for disciples, practising which my disciples develop the five powers. Here, Udāyī, a monk develops the power of faith leading to peace, leading to highest enlightenment; he develops the power of energy... etc. he develops the power of mindfulness... he develops the power of concentration... he develops the power of wisdom leading to peace, leading to highest enlightenment. And therein many of my disciples dwell having attained the perfection that is the culmination of direct knowledge.

"Furthermore, Udāyī, the practice has been declared by me to my disciples, practising which my disciples develop the seven factors of enlightenment. Here, Udāyī, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release; he develops the enlightenment factor of investigation of phenomena... etc. He develops the enlightenment factor of energy... He develops the enlightenment factor of rapture... He develops the enlightenment factor of tranquillity... He develops the enlightenment factor of concentration... He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. And therein many of my disciples dwell having attained the perfection that is the culmination of direct knowledge.

"Furthermore, Udāyī, the practice has been declared by me to my disciples, practising which my disciples develop the noble eightfold path. Here, Udāyī, a monk develops right view, develops right thought, develops right speech, develops right action, develops right livelihood, develops right effort, develops right mindfulness, develops right concentration. And therein many of my disciples dwell having attained the perfection that is the culmination of direct knowledge.

248. "Furthermore, Udāyī, the practice has been declared by me to my disciples, practising which my disciples develop the eight deliverances. One who is material sees forms - this is the first deliverance; Internally not perceiving material forms, one sees forms externally - this is the second deliverance; One is intent only upon the beautiful - this is the third deliverance; 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,' one enters and dwells in the plane of infinite space - this is the fourth

deliverance; Having completely transcended the plane of infinite space, aware that 'consciousness is infinite,' one enters and dwells in the plane of infinite consciousness - this is the fifth deliverance; Having completely transcended the plane of infinite consciousness, aware that 'there is nothing,' one enters and dwells in the plane of nothingness - this is the sixth deliverance; Having completely transcended the plane of nothingness, one enters and dwells in the plane of neither-perception-nor-non-perception - this is the seventh deliverance; Having completely transcended the plane of neither-perception-nor-non-perception, one enters and dwells in the cessation of perception and feeling - this is the eighth deliverance. And therein many of my disciples dwell having attained the perfection that is the culmination of direct knowledge.

249. "Furthermore, Udāyī, the practice has been declared by me to my disciples, practising which my disciples develop the eight bases of overcoming. Perceiving material forms internally, one sees forms externally, limited, beautiful or ugly. Having overcome them, one has this perception: 'I know, I see.' This is the first basis of overcoming.

"Perceiving material forms internally, one sees forms externally, immeasurable, beautiful or ugly. Having overcome them, one has this perception: 'I know, I see.' This is the second basis of overcoming.

"Not perceiving material forms internally, one sees forms externally, limited, beautiful or ugly. Having overcome them, one has this perception: 'I know, I see.' This is the third basis of overcoming.

"Not perceiving material forms internally, one sees forms externally, immeasurable, beautiful or ugly. Having overcome them, one has this perception: 'I know, I see.' This is the fourth basis of overcoming.

"Not perceiving material forms internally, one sees forms externally, blue, of blue colour, of blue appearance, of blue lustre. Just as a flax flower is blue, of blue colour, of blue appearance, of blue lustre, or just as that Benares cloth, smoothed on both sides, is blue, of blue colour, of blue appearance, of blue lustre; just so, not perceiving material forms internally, one sees forms externally, blue, of blue colour, of blue appearance, of blue lustre. Having overcome them, one has this perception: 'I know, I see.' This is the fifth basis of overcoming.

"Not perceiving material forms internally, one sees forms externally, yellow, of yellow colour, of yellow appearance, of yellow lustre. Just as a kaṇikāra flower is yellow, of yellow colour, of yellow appearance, of yellow lustre, or just as that Benares cloth, smoothed on both sides, is yellow, of yellow colour, of yellow appearance, of yellow lustre; just so, not perceiving material forms internally, one sees forms externally, yellow, of yellow colour, of yellow appearance, of yellow lustre. Having overcome them, one has this perception: 'I know, I see.' This is the sixth basis of overcoming.

"Not perceiving material forms internally, one sees forms externally, red, of red colour, of red appearance, of red lustre. Just as a bandhujīvaka flower is red, of red colour, of red appearance, of red lustre, or just as that Benares cloth, smoothed on both sides, is red, of red colour, of red appearance, of red lustre; just so, not

perceiving material forms internally, one sees forms externally, red, of red colour, of red appearance, of red lustre. Having overcome them, one has this perception: 'I know, I see.' This is the seventh basis of overcoming.

"Not perceiving material forms internally, one sees forms externally, white, of white colour, of white appearance, of white lustre. Just as the morning star is white, of white colour, of white appearance, of white lustre, or just as that Benares cloth, smoothed on both sides, is white, of white colour, of white appearance, of white lustre; just so, not perceiving material forms internally, one sees forms externally, white, of white colour, of white appearance, of white lustre. Having overcome them, one has this perception: 'I know, I see.' This is the eighth basis of overcoming. And therein many of my disciples dwell having attained the perfection that is the culmination of direct knowledge.

250. "Furthermore, Udāyī, the practice has been declared by me to my disciples, practising which my disciples develop the ten kasiṇa bases. One perceives the earth kasiṇa, above, below, across, non-dual, limitless. One perceives the water kasiṇa. Etc. One perceives the fire kasiṇa. One perceives the air kasiṇa. One perceives the blue kasiṇa. One perceives the yellow kasiṇa. One perceives the red kasiṇa. One perceives the white kasiṇa. One perceives the space kasiṇa. One perceives the consciousness kasiṇa, above, below, across, non-dual, limitless. And therein many of my disciples dwell having attained the perfection that is the culmination of direct knowledge.

251. "Furthermore, Udāyī, the practice has been declared by me to my disciples, practising which my disciples develop the four meditative absorptions. Here, Udāyī, 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. He drenches, steepes, fills, and pervades this very body with the rapture and happiness born of seclusion, so that there is no part of his entire body unpervaded by the rapture and happiness born of seclusion. Just as, Udāyī, a skilled bathman or his apprentice, having scattered bath powder in a bronze dish, might knead it by sprinkling it again and again with water, so that the ball of bath powder is permeated with moisture, pervaded by moisture, pervaded within and without by moisture, yet does not drip; even so, Udāyī, a monk drenches, steepes, fills, and pervades this very body with the rapture and happiness born of seclusion, so that there is no part of his entire body unpervaded by the rapture and happiness born of seclusion.

"Furthermore, Udāyī, with the subsiding of applied and sustained thought, a monk, with internal confidence... etc. he enters and dwells in the second meditative absorption. He drenches, steepes, fills, and pervades this very body with the rapture and happiness born of concentration, so that there is no part of his entire body unpervaded by the rapture and happiness born of concentration. Just as, Udāyī, there might be a deep lake with a spring. It has no inlet for water from the eastern direction, no inlet for water from the western direction, no inlet for water from the northern direction, no inlet for water from the southern direction, and the rain god would not send down proper showers from time to time; then cool streams of water, having sprung up from that very lake, would drench, steep, fill, and pervade that very lake with cool water, so that there would be no part of the entire lake unpervaded by cool water. Even so, Udāyī, a monk drenches, steepes, fills, and pervades this very

body with the rapture and happiness born of concentration, so that there is no part of his entire body unpervaded by the rapture and happiness born of concentration.

"Furthermore, Udāyī, with the fading away of rapture, a monk... etc. he enters and dwells in the third meditative absorption. He drenches, steeps, fills, and pervades this very body with happiness free from rapture, so that there is no part of his entire body unpervaded by happiness free from rapture. Just as, Udāyī, in a pond of water lilies, or a pond of lotuses, or a pond of white lotuses, some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, do not rise above the water, and are nourished while submerged within, and they, from their tips to their roots, are drenched, steeped, filled, and pervaded with cool water, so that there is no part of the entire water lilies, or lotuses, or white lotuses unpervaded by cool water; even so, Udāyī, a monk drenches, steeps, fills, and pervades this very body with happiness free from rapture, so that there is no part of his entire body unpervaded by happiness free from rapture.

"Furthermore, Udāyī, with the abandoning of pleasure and pain, and with the previous disappearance of joy and displeasure, a monk enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. He sits having pervaded this very body with a pure and bright mind, so that there is nothing of his entire body unpervaded by the pure and bright mind. Just as, Udāyī, a man having wrapped himself up to the head with a white cloth might be seated, so that there would be no part of his entire body untouched by the white cloth; even so, Udāyī, a monk sits having pervaded this very body with a pure and bright mind, so that there is nothing of his entire body unpervaded by the pure and bright mind. And therein many of my disciples dwell having attained the perfection that is the culmination of direct knowledge.

252. "Furthermore, Udāyī, the practice has been declared by me to my disciples, practising which my disciples thus understand: 'This body of mine is material, made of the four great elements, originating from mother and father, built up from cooked rice and food made with flour, subject to impermanence, to rubbing, massaging, breaking up and destruction; and yet my consciousness is attached here, bound here.' Just as, Udāyī, a lapis lazuli gem is beautiful, of pure origin, octagonal, well polished, clear, bright, accomplished in every respect; through it there is strung a thread, blue or yellow or red or white or pale yellow. A man with eyes, having placed it in his hand, might review it: 'This lapis lazuli gem is beautiful, of pure origin, octagonal, well polished, clear, bright, accomplished in every respect; through it there is strung a thread, blue or yellow or red or white or pale yellow.' Even so, Udāyī, the practice has been declared by me to my disciples, practising which my disciples thus understand: 'This body of mine is material, made of the four great elements, originating from mother and father, built up from cooked rice and food made with flour, subject to impermanence, to rubbing, massaging, breaking up and destruction; and yet my consciousness is attached here, bound here.' And therein many of my disciples dwell having attained the perfection that is the culmination of direct knowledge.

253. "Furthermore, Udāyī, the practice has been declared by me to my disciples, practising which my disciples create from this body another body, material, mind-made, complete with all limbs and faculties. Just as, Udāyī, a man might draw out a

reed from its sheath; he would think thus - 'This is the sheath, this is the reed; the sheath is one thing, the reed is another; yet the reed has been drawn out from the sheath.' Or else, Udāyī, just as a man might draw out a sword from its scabbard; he would think thus - 'This is the sword, this is the scabbard; the sword is one thing, the scabbard is another; yet the sword has been drawn out from the scabbard.' Or else, Udāyī, just as a man might pull out a snake from its slough; he would think thus - 'This is the snake, this is the slough; the snake is one thing, the slough is another; yet the snake has been pulled out from the slough.' Even so, Udāyī, the practice has been declared by me to my disciples, practising which my disciples create from this body another body, material, mind-made, complete with all limbs and faculties. And therein many of my disciples dwell having attained the perfection that is the culmination of direct knowledge.

254. "Furthermore, Udāyī, the practice has been declared by me to my disciples, practising which my disciples experience the various kinds of supernormal power - having been one, they become many; having been many, they become one; appearing and vanishing; they go unhindered through walls, through ramparts, through mountains, just as through space; they dive in and out of the earth just as in water; they go on water without breaking it just as on earth; they travel cross-legged through space just as a winged bird; they fondle and stroke with their hands even the moon and sun, so mighty and powerful; they exercise mastery with their bodies even as far as the Brahma world. Just as, Udāyī, a skilled potter or his apprentice, with well-prepared clay, whatever kind of vessel he might wish for, that very thing he would make and produce; or else, Udāyī, just as a skilled ivory-worker or his apprentice, with well-prepared ivory, whatever kind of ivory article he might wish for, that very thing he would make and produce; or else, Udāyī, just as a skilled goldsmith or his apprentice, with well-prepared gold, whatever kind of gold article he might wish for, that very thing he would make and produce. Even so, Udāyī, the practice has been declared by me to my disciples, practising which my disciples experience the various kinds of supernormal power - having been one, they become many; having been many, they become one; appearing and vanishing; they go unhindered through walls, through ramparts, through mountains, just as through space; they dive in and out of the earth just as in water; they go on water without breaking it just as on earth; they travel cross-legged through space just as a winged bird; they fondle and stroke with their hands even the moon and sun, so mighty and powerful; they exercise mastery with their bodies even as far as the Brahma world. And therein many of my disciples dwell having attained the perfection that is the culmination of direct knowledge.

255. "Furthermore, Udāyī, the practice has been declared by me to my disciples, practising which my disciples, with the divine ear element, purified and surpassing the human, hear both sounds - divine and human, whether far or near. Just as, Udāyī, a powerful conch-blower would with little difficulty make himself heard in the four directions; even so, Udāyī, the practice has been declared by me to my disciples, practising which my disciples, with the divine ear element, purified and surpassing the human, hear both sounds - divine and human, whether far or near. And therein many of my disciples dwell having attained the perfection that is the culmination of direct knowledge.

256. "Furthermore, Udāyī, the practice has been declared by me to my disciples, practising which my disciples understand the minds of other beings, of other persons, having encompassed them with their own minds - they understand a mind with lust as 'a mind with lust', they understand a mind without lust as 'a mind without lust'; they understand a mind with hate as 'a mind with hate', they understand a mind without hate as 'a mind without hate'; they understand a mind with delusion as 'a mind with delusion', they understand a mind without delusion as 'a mind without delusion'; they understand a contracted mind as 'a contracted mind', they understand a distracted mind as 'a distracted mind'; they understand an exalted mind as 'an exalted mind', they understand a not exalted mind as 'a not exalted mind'; they understand a surpassed mind as 'a surpassed mind', they understand an unsurpassed mind as 'an unsurpassed mind'; they understand a concentrated mind as 'a concentrated mind', they understand an unconcentrated mind as 'an unconcentrated mind'; they understand a liberated mind as 'a liberated mind', they understand an unliberated mind as 'an unliberated mind'. Just as, Udāyī, a woman or a man, young, youthful, fond of adornment, reviewing one's own facial reflection in a pure, bright mirror or in a clear bowl of water, would know if there is a mole as 'there is a mole', or would know if there is no mole as 'there is no mole'; even so, Udāyī, the practice has been declared by me to my disciples, practising which my disciples understand the minds of other beings, of other persons, having encompassed them with their own minds - they understand a mind with lust as 'a mind with lust', a mind without lust, etc. a mind with hate, a mind without hate, a mind with delusion, a mind without delusion, a contracted mind, a distracted mind, an exalted mind, a not exalted mind, a surpassed mind, an unsurpassed mind, a concentrated mind, an unconcentrated mind, a liberated mind, they understand an unliberated mind as 'an unliberated mind'. And therein many of my disciples dwell having attained the perfection that is the culmination of direct knowledge.

257. "Furthermore, Udāyī, the practice has been declared by me to my disciples, practising which my disciples recollect manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there. There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives. Just as, Udāyī, a man might go from his own village to another village, and from that village might go to another village; he might return from that village to his own village; he would think thus - 'I went from my own village to another village; there I stood thus, sat thus, spoke thus, remained silent thus; from that village I went to that village; there too I stood thus, sat thus, spoke thus, remained silent thus; I have returned from that village to my own village.' Even so, Udāyī, the practice has been declared by me to my disciples, practising which my disciples recollect manifold past lives, as follows - one birth... etc.

thus with aspects and terms they recollect manifold past lives. And therein many of my disciples dwell having attained the perfection that is the culmination of direct knowledge.

258. "Furthermore, Udāyī, the practice has been declared by me to my disciples, practising which my disciples with the divine eye, which is pure and surpasses the human, see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and they understand beings according to their actions: 'These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views, upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views, upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world.' Thus with the divine eye, which is pure and surpasses the human, they see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and they understand beings according to their actions. Just as, Udāyī, there are two houses with doors facing each other. There a man with eyes, standing in the middle, might see people entering the house and leaving, walking back and forth and wandering about. Even so, Udāyī, the practice has been declared by me to my disciples, practising which my disciples with the divine eye, which is pure and surpasses the human, see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and they understand beings according to their actions. Etc. And therein many of my disciples dwell having attained the perfection of the culmination of direct knowledge.

259. "Furthermore, Udāyī, the practice has been declared by me to my disciples, practicing which my disciples, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge themselves, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions. Just as, Udāyī, there might be a lake on a mountain top, clear, bright, and undisturbed, there a man with eyes, standing on the bank, might see oysters and shells, gravel and pebbles, and shoals of fish moving about or remaining still. He would think thus - 'This lake is clear, bright, and undisturbed. Here are these oysters and shells, gravel and pebbles, and shoals of fish moving about or remaining still.' Even so, Udāyī, the practice has been declared by me to my disciples, practicing which my disciples, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge themselves, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions. And therein many of my disciples dwell having attained the perfection that is the culmination of direct knowledge. This indeed, Udāyī, is the fifth quality because of which my disciples honour, respect, revere, and venerate me, and having honoured and respected me, dwell in dependence on me.

"These indeed, Udāyī, are the five qualities because of which my disciples honour, respect, revere, and venerate me, and having honoured and respected me, dwell in dependence on me."

This is what the Blessed One said. Delighted, the wandering ascetic Sakuludāyī rejoiced in what the Blessed One had said.

The Greater Discourse to Sakuludāyī is concluded as seventh.

8. The Discourse to Samaṇamuṇḍika

260. 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 wandering ascetic Uggāhamāna, son of Samaṇamuṇḍikā, was dwelling at the debating hall in the Tinduka row, the single-halled park of Mallikā, together with a great assembly of wandering ascetics, about five hundred wandering ascetics. Then the carpenter Pañcakaṅga went out from Sāvattthī during the day to see the Blessed One. Then the carpenter Pañcakaṅga had this thought: "It is not the right time yet to see the Blessed One; the Blessed One is in seclusion. It is also not the right time to see the monks who cultivate the mind; the monks who cultivate the mind are in seclusion. What if I were to approach the debating hall in the Tinduka row, the single-halled park of Mallikā, where the wandering ascetic Uggāhamāna, son of Samaṇamuṇḍikā, is?" Then the carpenter Pañcakaṅga approached the debating hall in the Tinduka row, the single-halled park of Mallikā, where the wandering ascetic Uggāhamāna, son of Samaṇamuṇḍikā, was.

Now at that time the wandering ascetic Uggāhamāna, son of Samaṇamuṇḍikā, was seated together with a great assembly of wandering ascetics, noisy, with loud noise and great noise, engaging in various kinds of pointless talk, as follows - talk about kings, talk about thieves, talk about ministers, talk about armies, talk about perils, talk about battles, talk about food, talk about drink, talk about clothes, talk about beds, talk about garlands, talk about odours, talk about relatives, talk about vehicles, talk about villages, talk about towns, talk about cities, talk about countries, talk about women, talk about heroes, talk about streets, talk about wells, talk about the dead, talk about diversity, speculations about the world, speculations about the sea, talk about existence and non-existence, and so on.

The wandering ascetic Uggāhamāna, son of Samaṇamuṇḍikā, saw the carpenter Pañcakaṅga coming from afar. Having seen him, he settled his own assembly - "Let the venerable ones be quiet, let the venerable ones not make a sound; this disciple of the ascetic Gotama, the carpenter Pañcakaṅga, is coming. As far as the lay disciples of the ascetic Gotama who are clad in white dwell at Sāvattthī, this carpenter Pañcakaṅga is one of them. These venerable ones desire quietness, are disciplined in quietness, and speak in praise of quietness; perhaps, having noticed that the assembly is quiet, he might think it fit to approach." Then those wandering ascetics became silent.

261. Then the carpenter Pañcakaṅga approached the wandering ascetic Uggāhamāna, son of Samaṇamuṇḍikā; having approached, he exchanged friendly greetings with the wandering ascetic Uggāhamāna, son of Samaṇamuṇḍikā. Having concluded the pleasant and memorable talk, he sat down to one side. To the carpenter Pañcakaṅga seated to one side, the wandering ascetic Uggāhamāna, son of Samaṇamuṇḍikā, said this - "I, householder, declare a person endowed with four qualities to be accomplished in the wholesome, supreme in the wholesome, an

ascetic who has attained the highest attainment, unconquerable. With which four? Here, householder, one does not commit evil action with the body, does not speak evil speech, does not think evil thoughts, does not pursue an evil livelihood - with these four qualities, householder, I declare a person to be accomplished in the wholesome, supreme in the wholesome, an ascetic who has attained the highest attainment, unconquerable."

Then the carpenter Pañcakaṅga neither delighted in nor protested against what the wandering ascetic Uggāhamāna, son of Samaṇamuṇḍikā, had said. Without delighting in and without protesting against, he rose from his seat and departed - "I shall understand the meaning of this statement in the presence of the Blessed One." Then the carpenter Pañcakaṅga approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the carpenter Pañcakaṅga reported to the Blessed One all the friendly conversation he had with the wandering ascetic Uggāhamāna, son of Samaṇamuṇḍikā.

262. When this was said, the Blessed One said this to the carpenter Pañcakaṅga - "This being so, carpenter, a young boy, dull, an infant lying on his back, will be accomplished in wholesomeness, supremely wholesome, an ascetic who has attained the highest attainment, unconquerable, according to the words of the wandering ascetic Uggāhamāna, son of Samaṇamuṇḍikā. For a young boy, carpenter, dull, an infant lying on his back, does not even have the notion of 'body', so from where will he commit evil action with the body, except for mere squirming! For a young boy, carpenter, dull, an infant lying on his back, does not even have the notion of 'speech', so from where will he speak evil speech, except for mere crying! For a young boy, carpenter, dull, an infant lying on his back, does not even have the notion of 'thought', so from where will he think evil thoughts, except for mere whimpering! For a young boy, carpenter, dull, an infant lying on his back, does not even have the notion of 'livelihood', so from where will he pursue an evil livelihood, except for mother's milk! This being so, carpenter, a young boy, dull, an infant lying on his back, will be accomplished in wholesomeness, supremely wholesome, an ascetic who has attained the highest attainment, unconquerable, according to the words of the wandering ascetic Uggāhamāna, son of Samaṇamuṇḍikā.

263. "I, carpenter, declare a person endowed with four qualities to be neither accomplished in the wholesome, nor supreme in the wholesome, nor an ascetic who has attained the highest attainment, unconquerable, and yet he surpasses this young infant boy, helpless, lying on his back. With which four? Here, carpenter, one does not commit evil action with the body, does not speak evil speech, does not think evil thoughts, does not pursue an evil livelihood - with these four qualities, carpenter, I declare a person to be neither accomplished in the wholesome, nor supreme in the wholesome, nor an ascetic who has attained the highest attainment, unconquerable, and yet he surpasses this young infant boy, helpless, lying on his back.

"I, carpenter, declare a person endowed with ten qualities to be accomplished in the wholesome, supreme in the wholesome, an ascetic who has attained the highest attainment, unconquerable. These are unwholesome moralities; that, carpenter, I say should be known. From this is the origin of unwholesome moralities; that, carpenter, I say should be known. Here unwholesome moralities cease without remainder; that, carpenter, I say should be known. One practising thus is practising for the cessation

of unwholesome moralities; that, carpenter, I say should be known.

"These are wholesome moralities; that, carpenter, I say should be known. From this is the origin of wholesome moralities; that, carpenter, I say should be known. Here wholesome moralities cease without remainder; that, carpenter, I say should be known. One practising thus is practising for the cessation of wholesome moralities; that, carpenter, I say should be known.

"These are unwholesome thoughts; that, carpenter, I say should be known. From this is the origin of unwholesome thoughts; that, carpenter, I say should be known. Here unwholesome thoughts cease without remainder; that, carpenter, I say should be known. One practising thus is practising for the cessation of unwholesome thoughts; that, carpenter, I say should be known.

"These are wholesome thoughts; that, carpenter, I say should be known. Wholesome thoughts have their origin from this; that, carpenter, I say should be known. Here wholesome thoughts cease without remainder; that, carpenter, I say should be known. One practising thus is practising for the cessation of wholesome thoughts; that, carpenter, I say should be known.

264. "And what, carpenter, are unwholesome moralities? Unwholesome bodily action, unwholesome verbal action, evil livelihood - these are called, carpenter, unwholesome moralities.

"And what, carpenter, is the origin of these unwholesome moralities? Their origin too has been stated. It should be said 'consciousness-originated'. Which consciousness? For consciousness is indeed many, of various kinds, of different types. That consciousness which is with lust, with hate, with delusion - from this is the origin of unwholesome moralities.

"And where, carpenter, do these unwholesome moralities cease without remainder? Their cessation too has been stated. Here, carpenter, a monk, having abandoned bodily misconduct, develops bodily good conduct, having abandoned verbal misconduct, develops good verbal conduct, having abandoned mental misconduct, develops good mental conduct, having abandoned wrong livelihood, earns his living by right livelihood - here these unwholesome moralities cease without remainder.

"How has one practised, carpenter, who is practising for the cessation of unwholesome moralities? Here, carpenter, a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the abandoning of arisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the arising of unarisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. One practising thus, carpenter, is practising for the cessation of unwholesome moralities.

265. "And what, carpenter, are wholesome moralities? Wholesome bodily action, wholesome verbal action, and purity of livelihood too I, carpenter, declare to be in morality. These are called, carpenter, wholesome moralities.

"And what, carpenter, is the origin of these wholesome moralities? Their origin too has been stated. It should be said 'consciousness-originated'. Which consciousness? For consciousness is indeed many, of various kinds, of different types. That consciousness which is without lust, without hate, without delusion - from this is the origin of wholesome moralities.

"And where, carpenter, do these wholesome moralities cease without remainder? Their cessation too has been stated. Here, carpenter, a monk is virtuous but not made of morality, and he understands as it really is that liberation of mind and liberation by wisdom - where those wholesome moralities cease without remainder.

"And how has one practised, carpenter, who is practising for the cessation of wholesome moralities? Here, carpenter, a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; for the abandoning of arisen evil unwholesome mental states, etc. for the arising of unarisen wholesome mental states, etc. he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. One practising thus, carpenter, is practising for the cessation of wholesome moralities.

266. "And what, carpenter, are unwholesome thoughts? Thought of sensuality, thought of anger, thought of violence - these are called, carpenter, unwholesome thoughts.

"And what, carpenter, is the origin of these unwholesome thoughts? Their origin too has been stated. It should be said 'perception-originated'. Which perception? For perceptions too are many, of various kinds, of different types. Perception of sensuality, perception of anger, perception of violence - from this is the origin of unwholesome thoughts.

"And where, carpenter, do these unwholesome thoughts cease without remainder? Their cessation too has been stated. Here, carpenter, a monk, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption; here these unwholesome thoughts cease without remainder.

"And how has one practised, carpenter, who is practising for the cessation of unwholesome thoughts? Here, carpenter, a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; for the abandoning of arisen evil unwholesome mental states, etc. for the arising of unarisen wholesome mental states, etc. he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. One practising thus, carpenter, is practising for the cessation of unwholesome thoughts.

267. "And what, carpenter, are wholesome thoughts? Thought of renunciation, thought of non-anger, thought of non-violence - these are called, carpenter, wholesome thoughts.

"And what, carpenter, is the origin of these wholesome thoughts? Their origin too has been stated. It should be said 'perception-originated'. Which perception? For perceptions too are many, of various kinds, of different types. Perception of renunciation, perception of non-anger, perception of non-violence - wholesome thoughts have their origin from this.

"And where, carpenter, do these wholesome thoughts cease without remainder? Their cessation too has been stated. Here, carpenter, with the subsiding of applied and sustained thought, a monk... etc. he enters and dwells in the second meditative absorption; here these wholesome thoughts cease without remainder.

"And how has one practised, carpenter, who is practising for the cessation of wholesome thoughts? Here, carpenter, a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; for the abandoning of arisen evil unwholesome mental states, etc. for the arising of unarisen wholesome mental states, etc. he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. One practising thus, carpenter, is practising for the cessation of wholesome thoughts.

268. "And with which ten qualities, carpenter, do I declare a person to be accomplished in the wholesome, supreme in the wholesome, an ascetic who has attained the highest attainment, unconquerable? Here, carpenter, a monk is endowed with the right view of one beyond training, is endowed with the right thought of one beyond training, is endowed with the right speech of one beyond training, is endowed with the right action of one beyond training, is endowed with the right livelihood of one beyond training, is endowed with the right effort of one beyond training, is endowed with the right mindfulness of one beyond training, is endowed with the right concentration of one beyond training, is endowed with the right knowledge of one beyond training, is endowed with the right liberation of one beyond training - with these ten qualities, carpenter, I declare a person to be accomplished in the wholesome, supreme in the wholesome, an ascetic who has attained the highest attainment, unconquerable."

This is what the Blessed One said. Delighted, the carpenter Pañcakaṅga rejoiced in what the Blessed One had said.

The Discourse on Samaṇamuṇḍika is concluded as eighth.

9. The Shorter Discourse to Sakuludāyī

269. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the wandering ascetic Sakuludāyī was dwelling at the Peacocks' Feeding Ground in the wandering ascetics' park together with a great assembly of wandering ascetics. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Rājagaha for almsfood. Then this occurred to the Blessed One: "It is still very early to walk for almsfood in Rājagaha. What if I were to approach the Peacocks' Feeding Ground, the wandering ascetics' park, where the wandering ascetic Sakuludāyī is?" Then the Blessed One approached the Peacocks' Feeding Ground, the wandering ascetics' park.

Now at that time the wandering ascetic Sakuludāyī was seated together with a great assembly of wandering ascetics, noisy, with loud noise and great noise, engaging in various kinds of pointless talk, as follows - talk about kings, talk about thieves, talk about ministers, talk about armies, talk about perils, talk about battles, talk about food, talk about drink, talk about clothes, talk about beds, talk about garlands, talk about odours, talk about relatives, talk about vehicles, talk about villages, talk about towns, talk about cities, talk about countries, talk about women, talk about heroes, talk about streets, talk about wells, talk about the dead, talk about diversity, speculations about the world, speculations about the sea, talk about existence and non-existence, and so on. The wandering ascetic Sakuludāyī saw the Blessed One coming from afar. Having seen him, he settled his own assembly - "Let the venerable ones be quiet, let the venerable ones not make a sound. This ascetic Gotama is coming; that venerable one desires quietness and speaks in praise of quietness. Perhaps, having noticed that the assembly is quiet, he might think it fit to approach." Then those wandering ascetics became silent.

270. Then the Blessed One approached the wandering ascetic Sakuludāyī. Then the wandering ascetic Sakuludāyī said this to the Blessed One - "Come, venerable sir, Blessed One. Welcome, venerable sir, to the Blessed One. It has been a long time, venerable sir, since the Blessed One made this occasion, that is to say, for coming here. Let the Blessed One sit down, venerable sir; this seat is laid down." The Blessed One sat down on the prepared seat. The wandering ascetic Sakuludāyī too, having taken a certain low seat, sat down to one side. To the wandering ascetic Sakuludāyī seated to one side, the Blessed One said this - "Udāyī, what discussion were you having as you sat together here? And what was the conversation that was interrupted?" "Let that discussion stand, venerable sir, the discussion for which we were sitting together just now. That discussion, venerable sir, will not be difficult for the Blessed One to hear later. Whenever I, venerable sir, have not approached this assembly, then this assembly sits engaged in various kinds of pointless talk; but whenever I, venerable sir, have approached this assembly, then this assembly sits looking up at my face alone - 'Whatever Teaching the ascetic Udāyī will speak, that we shall hear'; but whenever, venerable sir, the Blessed One has approached this assembly, then both I and this assembly sit looking up at the Blessed One's face - 'Whatever Teaching the Blessed One will speak, that we shall hear.'"

271. "Well then, Udāyī, let that occur to you here, whereby you might address me." "Some days ago, venerable sir, earlier than that, one claiming to be omniscient, all-seeing, acknowledging complete knowledge and vision - 'Whether I am walking or standing, sleeping or awake, knowledge and vision is constantly and continuously present.' He, when asked by me a question concerning the past, evaded the issue with another issue, diverted the discussion outside, and manifested irritation, hate, and displeasure. Then, venerable sir, mindfulness arose in me concerning the Blessed One - 'Ah, surely the Blessed One, ah, surely the Fortunate One! Who is well skilled in these things.'" "But who is that, Udāyī, claiming to be omniscient, all-seeing, acknowledging complete knowledge and vision - 'Whether I am walking or standing, sleeping or awake, knowledge and vision is constantly and continuously present' - who, when asked by you a question concerning the past, evaded the issue with another issue, diverted the discussion outside, and manifested irritation, hate, and displeasure?" "Nigaṇṭha Nāṭaputta, venerable sir."

"Whoever, Udāyī, might recollect manifold past lives, as follows -one birth, two births, etc. thus with aspects and terms might recollect manifold past lives, he might ask me a question concerning the past, or I might ask him a question concerning the past; he might satisfy my mind with the explanation of a question concerning the past, or I might satisfy his mind with the explanation of a question concerning the past.

"Whoever, Udāyī, with the divine eye, which is pure and surpasses the human, might see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, might understand beings according to their actions, he might ask me a question concerning the future, or I might ask him a question concerning the future; he might satisfy my mind with the explanation of a question concerning the future, or I might satisfy his mind with the explanation of a question concerning the future.

"But, Udāyī, let the past be, let the future be. I will expound to you the Teaching - when this exists, that comes to be; from the arising of this, that arises; when this is absent, that does not exist; from the cessation of this, that ceases."

"For I, venerable sir, am not even able to recollect with aspects and terms what has been experienced by me in this individual existence, how then shall I recollect manifold past lives, as follows - one birth, two births, etc. thus with aspects and terms shall I recollect manifold past lives, as the Blessed One does? For I, venerable sir, do not even now see a dust-goblin, how then shall I with the divine eye, which is pure and surpasses the human, see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, shall I understand beings according to their actions, as the Blessed One does? But that which, venerable sir, the Blessed One said thus to me - 'But, Udāyī, let the past be, let the future be; I will expound to you the Teaching - when this exists, that comes to be; from the arising of this, that arises; when this is absent, that does not exist; from the cessation of this, that ceases' - that indeed is not clear to me even more so. Perhaps, venerable sir, I might satisfy the Blessed One's mind with the explanation of a question in my teacher's own doctrine."

272. "But what is it, Udāyī, that you hold in your teacher's own doctrine?" "For us, venerable sir, in our teacher's own doctrine it is thus - 'This is the supreme beauty, this is the supreme beauty.'"

"But that which you, Udāyī, hold thus in your teacher's own doctrine - 'This is the supreme beauty, this is the supreme beauty' - which is that supreme beauty?" "That beauty, venerable sir, than which there is no other beauty more superior or more sublime, that is the supreme beauty."

"But which is that supreme beauty than which there is no other beauty more superior or more sublime?" "That beauty, venerable sir, than which there is no other beauty more superior or more sublime, that is the supreme beauty."

"This could go on for a long time, Udāyī - 'That beauty, venerable sir, than which there is no other beauty more superior or more sublime, that is the supreme beauty' - thus you say, yet you do not declare that beauty. Just as, Udāyī, a man might speak thus - 'I desire and long for whoever is the most beautiful woman in this country.' They might say to him thus - 'Hey man, this most beautiful woman in the country

whom you desire and long for, do you know whether that most beautiful woman is a noble woman or a brahmin woman or a merchant woman or a worker woman?' Thus questioned, he would say 'no.' They might say to him thus - 'Hey man, this most beautiful woman in the country whom you desire and long for, do you know whether that most beautiful woman is of such a name and such a clan, or etc. whether she is tall or short or of medium height, or whether she is dark or brown or of golden complexion, or in which village or town or city she lives?' Thus questioned, he would say 'no.' They might say to him thus - 'Hey man, that which you neither know nor see, that you desire and long for?'" Thus questioned, he would say 'yes.'

"What do you think, Udāyī - this being so, does not the speech of that man turn out to be worthless?" "Certainly, venerable sir, this being so, the speech of that man turns out to be worthless."

"Just so you, Udāyī, 'That beauty, venerable sir, than which there is no other beauty more superior or more sublime, that is the supreme beauty' - thus you say, yet you do not declare that beauty."

"Just as, venerable sir, a lapis lazuli gem, beautiful, of pure origin, octagonal, well polished, placed on a pale-yellow blanket, shines and burns and is brilliant, so the self is of such beauty, healthy after death."

273. "What do you think, Udāyī, a lapis lazuli gem that is beautiful, of pure origin, octagonal, well polished, placed on a pale-yellow blanket, shines and burns and is brilliant, or a fire-fly worm in the dark of the night - of these two colours, which colour is more brilliant and more sublime?" "That, venerable sir, which is a fire-fly worm in the dark of the night - this of these two colours is more brilliant and more sublime."

"What do you think, Udāyī, a fire-fly worm in the dark of the night, or an oil lamp in the dark of the night - of these two colours, which colour is more brilliant and more sublime?" "That, venerable sir, which is an oil lamp in the dark of the night - this of these two colours is more brilliant and more sublime."

"What do you think, Udāyī, an oil lamp in the dark of the night, or a great mass of fire in the dark of the night - of these two colours, which colour is more brilliant and more sublime?" "That, venerable sir, which is a great mass of fire in the dark of the night - this of these two colours is more brilliant and more sublime."

"What do you think, Udāyī, a great mass of fire in the dark of the night, or the morning star at the time towards break of dawn when the sky is clear and free from clouds - of these two colours, which colour is more brilliant and more sublime?" "That, venerable sir, which is the morning star at the time towards break of dawn when the sky is clear and free from clouds - this of these two colours is more brilliant and more sublime."

"What do you think, Udāyī, the morning star at the time towards break of dawn when the sky is clear and free from clouds, or the moon on the uposatha day, the fifteenth, when the sky is clear and free from clouds, at the time of midnight - of these two colours, which colour is more brilliant and more sublime?" "That, venerable sir, which is the moon on the uposatha day, the fifteenth, when the sky is clear and free from clouds, at the time of midnight - this of these two colours is more brilliant and more sublime."

"What do you think, Udāyī, the moon on the uposatha day, the fifteenth, when the sky is clear and free from clouds, at the time of midnight, or the sun in the last month of the rains, in the autumn season, when the sky is clear and free from clouds, at the noon period of the day - of these two colours, which colour is more brilliant and more sublime?" "That, venerable sir, which is the sun in the last month of the rains, in the autumn season, when the sky is clear and free from clouds, at the noon period of the day - this of these two colours is more brilliant and more sublime."

"Therefore, Udāyī, there are many, indeed more, gods who do not partake of the radiance of this moon and sun - that I understand. And yet I do not say: 'There is no other colour more superior or more sublime than that colour.' And yet you, Udāyī, say 'that colour which is more inferior and more despised than a fire-fly worm, that is the supreme colour,' yet you do not declare that colour." "The Blessed One has cut off the discussion, the Fortunate One has cut off the discussion!"

"But why do you, Udāyī, speak thus - 'The Blessed One has cut off the discussion, the Fortunate One has cut off the discussion'?" "For us, venerable sir, in our teacher's own doctrine it is thus - 'This is the supreme beauty, this is the supreme beauty.' We, venerable sir, being cross-questioned by the Blessed One, being asked for reasons, being admonished regarding our teacher's own doctrine, are empty, hollow, and have failed."

274. "But Udāyī, is there an exclusively happy world, is there a practice with reason for the realisation of an exclusively happy world?" "For us, venerable sir, in our teacher's own doctrine it is thus - 'There is an exclusively happy world, there is a practice with reason for the realisation of an exclusively happy world.'"

"But which, Udāyī, is that practice with reason for the realisation of an exclusively happy world?" "Here, venerable sir, a certain one, having abandoned the killing of living beings, abstains from killing living beings, having abandoned taking what is not given, abstains from taking what is not given, having abandoned sexual misconduct, abstains from sexual misconduct, having abandoned false speech, abstains from false speech, or else he lives having accepted a certain austere ascetic practice. This, venerable sir, is that practice with reason for the realisation of an exclusively happy world."

"What do you think, Udāyī, at the time when one, having abandoned the killing of living beings, abstains from killing living beings, is the self at that time exclusively happy or does it experience both happiness and suffering?" "It experiences both happiness and suffering, venerable sir."

"What do you think, Udāyī, at the time when one, having abandoned taking what is not given, abstains from taking what is not given, is the self at that time exclusively happy or does it experience both happiness and suffering?" "It experiences both happiness and suffering, venerable sir."

"What do you think, Udāyī, at the time when one, having abandoned sexual misconduct, abstains from sexual misconduct, is the self at that time exclusively happy or does it experience both happiness and suffering?" "It experiences both happiness and suffering, venerable sir."

"What do you think, Udāyī, at the time when one, having abandoned false speech, abstains from false speech, is the self at that time exclusively happy or does it experience both happiness and suffering?" "It experiences both happiness and suffering, venerable sir."

"What do you think, Udāyī, at the time when one lives having accepted a certain austere ascetic practice, is the self at that time exclusively happy or does it experience both happiness and suffering?" "It experiences both happiness and suffering, venerable sir."

"What do you think, Udāyī, is there realisation of an exclusively happy world by following a practice mingled with happiness and suffering?" "The Blessed One has cut off the discussion, the Fortunate One has cut off the discussion!"

"But why do you, Udāyī, speak thus - 'The Blessed One has cut off the discussion, the Fortunate One has cut off the discussion'?" "For us, venerable sir, in our teacher's own doctrine it is thus - 'There is an exclusively happy world, there is a practice with reason for the realisation of an exclusively happy world.' We, venerable sir, being cross-questioned by the Blessed One, being asked for reasons, being admonished regarding our teacher's own doctrine, are empty, hollow, and have failed."

275. "But, venerable sir, is there an exclusively happy world, is there a practice with reason for the realisation of an exclusively happy world?" "There is indeed, Udāyī, an exclusively happy world, there is a practice with reason for the realisation of an exclusively happy world."

"But which, venerable sir, is that practice with reason for the realisation of an exclusively happy world?" "Here, Udāyī, a monk, quite secluded from sensual pleasures... etc. enters and dwells in the first meditative absorption; with the subsiding of applied and sustained thought... he enters and dwells in the second meditative absorption; with the fading away of rapture... he enters and dwells in the third meditative absorption - this, Udāyī, is that practice with reason for the realisation of an exclusively happy world."

"That, venerable sir, is not the practice with reason for the realisation of an exclusively happy world; for to this extent, venerable sir, the exclusively happy world would be realised." "Indeed, Udāyī, to this extent the exclusively happy world is not realised; that is just the practice with reason for the realisation of an exclusively happy world."

When this was said, the assembly of the wandering ascetic Sakuludāyī became noisy, making loud sounds and great sounds - "Here we are lost together with our teachers, here we are lost together with our teachers! We do not understand anything further beyond this."

Then the wandering ascetic Sakuludāyī, having made those wandering ascetics quiet, said this to the Blessed One - "But in what way, venerable sir, is the exclusively happy world realised?" "Here, Udāyī, with the abandoning of pleasure, a monk... etc. the fourth meditative absorption... enters and dwells. Those deities who have been reborn

in an exclusively happy world - with those deities he stands together, converses, and engages in discussion. To this extent indeed, Udāyī, the exclusively happy world is realised."

276. "Surely, venerable sir, it is for the sake of realising this exclusively happy world that monks live the holy life under the Blessed One?" "No indeed, Udāyī, it is not for the sake of realising an exclusively happy world that monks live the holy life under me. There are indeed, Udāyī, other things that are more superior and more sublime, for the sake of realising which monks live the holy life under me."

"But what, venerable sir, are those things that are more superior and more sublime, for the sake of realising which monks live the holy life under the Blessed One?" "Here, Udāyī, 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. Etc. He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, quite secluded from sensual pleasures, etc. he enters and dwells in the first meditative absorption. This too, Udāyī, is a thing that is more superior and more sublime, for the sake of realising which monks live the holy life under me."

"Furthermore, Udāyī, with the subsiding of applied and sustained thought, a monk... etc. the second meditative absorption... the third meditative absorption... he enters and dwells in the fourth meditative absorption. This too, Udāyī, is a thing that is more superior and more sublime, for the sake of realising which monks live the holy life under me."

"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, Udāyī, is a thing that is more superior and more sublime, for the sake of realising which monks live the holy life under me."

"When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of the passing away and rebirth of beings. With the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, etc. he understands beings according to their actions. This too, Udāyī, is a thing that is more superior and more sublime, for the sake of realising which monks live the holy life under me."

"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'; 'This is the origin of suffering', etc. 'This is the cessation of suffering'... 'This is the practice leading to the cessation of suffering'... He understands as it really is: 'These are the mental corruptions'; 'This is the origin of mental corruptions'... 'This is the cessation of mental corruptions'... He understands as it really is: 'This is the practice leading to the cessation of mental

corruptions.' For one knowing thus, seeing thus, the mind becomes liberated from the mental corruption of sensuality, the mind becomes liberated from the mental corruption of existence, the mind becomes liberated from the mental corruption of ignorance. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' This too, Udāyī, is a thing that is more superior and more sublime, for the sake of realising which monks live the holy life under me. These, Udāyī, are the things that are more superior and more sublime, for the sake of realising which monks live the holy life under me."

277. When this was said, the wandering ascetic Sakuludāyī said this to the Blessed One - "Excellent, venerable sir, excellent, venerable sir! Just as, venerable sir, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - 'so that those with eyes might see forms'; just so, the Teaching has been made clear by the Blessed One in many ways. I, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May I, venerable sir, receive the going forth under the Blessed One, may I receive the full ordination."

When this was said, the assembly of the wandering ascetic Sakuludāyī said this to the wandering ascetic Sakuludāyī - "Let not the venerable Udāyī live the holy life under the ascetic Gotama; let not the venerable Udāyī, having been a teacher, dwell as a disciple. Just as a water jar might become a water bucket, so will this accomplishment be for the venerable Udāyī. Let not the venerable Udāyī live the holy life under the ascetic Gotama; let not the venerable Udāyī, having been a teacher, dwell as a disciple." Thus indeed the assembly of the wandering ascetic Sakuludāyī created an obstacle for the wandering ascetic Sakuludāyī to the holy life under the Blessed One.

The Discourse on the Shorter Sakuludāyī is concluded as ninth.

10. The Discourse to Vekhanasa

278. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's park. Then the wandering ascetic Vekhanasa approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he stood to one side. Standing to one side, the wandering ascetic Vekhanasa uttered an inspired utterance in the presence of the Blessed One - "This is the supreme beauty, this is the supreme beauty."

"But why do you, Kaccāna, speak thus - 'This is the supreme beauty, this is the supreme beauty'? Which, Kaccāna, is that supreme beauty?"

"That beauty, Master Gotama, than which there is no other beauty more superior or more sublime, that is the supreme beauty."

"But which is that beauty, Kaccāna, than which there is no other beauty more superior or more sublime?"

"That beauty, Master Gotama, than which there is no other beauty more superior or more sublime, that is the supreme beauty."

"This could go on for a long time, Kaccāna - 'That beauty, Master Gotama, than which there is no other beauty more superior or more sublime, that is the supreme beauty' - thus you say, yet you do not declare that beauty. Just as, Kaccāna, a man might speak thus - 'I desire and long for whoever is the most beautiful woman in this country.' They might say to him thus - 'Hey man, this most beautiful woman in the country whom you desire and long for, do you know whether that most beautiful woman is a noble woman or a brahmin woman or a merchant woman or a worker woman?' Thus questioned, he would say 'no.' They might say to him thus - 'Hey man, this most beautiful woman in the country whom you desire and long for, do you know whether that most beautiful woman is of such a name and such a clan, or etc. whether she is tall or short or of medium height, or whether she is dark or brown or of golden complexion, or in which village or town or city she lives?' Thus questioned, he would say 'no.' They might say to him thus - 'Hey man, that which you neither know nor see, that you desire and long for?'" Thus questioned, he would say 'yes.'

"What do you think, Kaccāna, this being so, does not the speech of that man turn out to be worthless?" "Certainly, Master Gotama, this being so, the speech of that man turns out to be worthless." "Just so you, Kaccāna, 'That beauty, Master Gotama, than which there is no other beauty more superior or more sublime, that is the supreme beauty' - thus you say; yet you do not declare that beauty." "Just as, Master Gotama, a lapis lazuli gem, beautiful, of pure origin, octagonal, well polished, placed on a pale-yellow blanket, shines and burns and is brilliant, so the self is of such beauty, healthy after death."

279. "What do you think, Kaccāna, a lapis lazuli gem that is beautiful, of pure origin, octagonal, well polished, placed on a pale-yellow blanket, shines and burns and is brilliant, or a fire-fly worm in the dark of the night - of these two colours, which colour is more brilliant and more sublime?" "That, Master Gotama, which is a fire-fly worm in the dark of the night, this of these two colours is more brilliant and more sublime."

"What do you think, Kaccāna, a fire-fly worm in the dark of the night, or an oil lamp in the dark of the night - of these two colours, which colour is more brilliant and more sublime?" "That, Master Gotama, which is an oil lamp in the dark of the night, this of these two colours is more brilliant and more sublime."

"What do you think, Kaccāna, an oil lamp in the dark of the night, or a great mass of fire in the dark of the night - of these two colours, which colour is more brilliant and more sublime?" "That, Master Gotama, which is a great mass of fire in the dark of the night, this of these two colours is more brilliant and more sublime."

"What do you think, Kaccāna, a great mass of fire in the dark of the night, or the morning star at the time towards break of dawn when the sky is clear and free from clouds - of these two colours, which colour is more brilliant and more sublime?" "That, Master Gotama, which is the morning star at the time towards break of dawn when the sky is clear and free from clouds, this of these two colours is more brilliant and more sublime." "What do you think, Kaccāna, the morning star at the time towards break of dawn when the sky is clear and free from clouds, or the moon on the uposatha day, the fifteenth, when the sky is clear and free from clouds, at the time of midnight - of these two colours, which colour is more brilliant and more sublime?" "That, Master Gotama, which is the moon on the uposatha day, the fifteenth, when

the sky is clear and free from clouds, at the time of midnight, this of these two colours is more brilliant and more sublime." "What do you think, Kaccāna, the moon on the uposatha day, the fifteenth, when the sky is clear and free from clouds, at the time of midnight, or the sun in the last month of the rains, in the autumn season, when the sky is clear and free from clouds, at the noon period of the day - of these two colours, which colour is more brilliant and more sublime?" "That, Master Gotama, which is the sun in the last month of the rains, in the autumn season, when the sky is clear and free from clouds, at the noon period of the day - this of these two colours is more brilliant and more sublime." "Therefore, Kaccāna, there are many, indeed more, gods who do not partake of the radiance of this moon and sun - that I understand. And yet I do not say: 'There is no other colour more superior and more sublime than that colour.' And yet you, Kaccāna, say 'that colour which is more inferior and more despised than a fire-fly worm, that is the supreme colour'; yet you do not declare that colour."

280. "There are, Kaccāna, these five types of sensual pleasure. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue... tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing - these, Kaccāna, are the five types of sensual pleasure. Whatever happiness and pleasure arises dependent on these five types of sensual pleasure, Kaccāna, this is called sensual happiness. Thus from sensual pleasures comes sensual happiness, from sensual happiness comes the highest happiness of sensuality, there the highest is declared."

When this was said, the wandering ascetic Vekhanasa said this to the Blessed One - "It is wonderful, Master Gotama, it is marvellous, Master Gotama! How well spoken is this by Master Gotama - 'From sensual pleasures comes sensual happiness, from sensual happiness comes the highest happiness of sensuality, there the highest is declared.' - "This is difficult to know, Kaccāna, by you who hold a different view, a different acceptance, a different preference, a different practice, a different teacher's doctrine - sensual pleasures or sensual happiness or the highest happiness of sensuality. Those monks, Kaccāna, 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, they would know this - sensual pleasures or sensual happiness or the highest happiness of sensuality."

281. When this was said, the wandering ascetic Vekhanasa, angry and displeased, jeering at the Blessed One, scoffing at the Blessed One, speaking against the Blessed One, and thinking "The ascetic Gotama will be brought to disgrace," said this to the Blessed One - "So then there are here some ascetics and brahmins who, without knowing the past and without seeing the future, yet claim to know: '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 speech of theirs turns out to be ridiculous, turns out to be mere words, turns out to be void, turns out to be hollow." "Those ascetics and brahmins, Kaccāna, who, without knowing the past and without

seeing the future, yet claim to know: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' - that itself can be a reasonable refutation for them. But, Kaccāna, let the past be, let the future be. Let an intelligent person come, one who is not fraudulent, not deceitful, of upright nature; I will instruct him, I will expound the Teaching. Practising in accordance with the instruction, he will soon know for himself, he will see for himself - 'Thus indeed there is complete release from bondage, that is to say, from the bondage of ignorance.' Just as, Kaccāna, a young boy, dull, an infant lying on his back, might be bound with five bonds including the neck, with thread bonds; following his growth, following the maturing of his faculties, those bonds would be released; he would know 'I am released' but not the bondage. Just so indeed, Kaccāna, let an intelligent person come, one who is not fraudulent, not deceitful, of upright nature; I will instruct him, I will expound the Teaching; practising in accordance with the instruction, he will soon know for himself, he will see for himself - 'Thus indeed there is complete release from bondage, that is to say, from the bondage of ignorance.'"

When this was said, the wandering ascetic Vekhanasa said this to the Blessed One - "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 Vekhanasa is concluded as tenth.

The Chapter on Wandering Ascetics is concluded as third.

Its summary:

Puṇḍarīka, Aggisaha, Kathina by name, Dīghanakha, again Bhāradvājagotta; Sandaka, Udāyī, Muṇḍikaputta, Maṇika, likewise Kaccāna - the excellent chapter.



ABOUT THIS TRANSLATION

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