

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

05. Anthology of Discourses (05. Suttanipātapāḷi)

3. The Great Chapter (3. Mahāvaggo)

[Snp 3, PTS 72-150]



PaliVerse

5. The Collection of Minor Texts

05. Anthology of Discourses

3. The Great Chapter

1. The Discourse on Going Forth

- 408.** I will explain the going forth, how the one with vision went forth;
How he, investigating, delighted in the going forth.
- 409.** "The household life is confinement, a plane of dust," thus;
"Going forth is like the open air," having seen thus, he went forth.
- 410.** Having gone forth, with the body he avoided evil action;
Having abandoned verbal misconduct, he purified his livelihood.
- 411.** The Buddha went to Rājagaha, Giribbaja of the Magadhans;
He walked for almsfood, endowed with excellent characteristics.
- 412.** Bimbisāra saw him, standing in the palace;
Having seen one endowed with the marks, he spoke this matter.
- 413.** "Listen to this, sirs, handsome, lofty, pure;
And accomplished in conduct, he looks only a yoke's length ahead.
- 414.** "With eyes downcast, mindful, this one is not like one from a low family;
Let the king's messengers run after him, where will the monk go?"
- 415.** Those king's messengers, having been sent, followed behind;
Where will the monk go, where will his dwelling be?
- 416.** Walking successively, with guarded doors, well-restrained;
Quickly he filled his bowl, fully aware and mindful.
- 417.** Having walked for almsfood, having gone out from the town, the sage;
Approached Paṇḍava, "Here will be my dwelling."
- 418.** Having seen him arrived at his home, three messengers approached;
Of those, only one having come, reported to the king.
- 419.** "This monk, great king, to the east of Paṇḍava;
Seated like a tiger, like a bull, like a lion in a mountain cave."
- 420.** Having heard the messenger's word, the warrior with an excellent vehicle;
Being in a hurry, departed towards Mount Paṇḍava.
- 421.** Having gone as far as the ground passable for vehicles, having descended
from the vehicle, the warrior;

Having approached on foot, having reached him, sat down.

- 422.** Having sat down, the king exchanged friendly greetings, then the memorable talk;
Having concluded that talk, he spoke this matter.
- 423.** "You are a youth and young, a boy in the first bloom of youth;
Accomplished in beauty and stature, like a warrior of pure birth.
- 424.** "Adorning the front of the army, honoured by a host of elephants;
I give you wealth to enjoy, tell me your birth when asked."
- 425.** "Straight is the country, O king, in sight of the Himalayas;
Endowed with wealth and energy, dwelling among the Kosalans.
- 426.** "By clan named Ādicca, by birth named Sākiya;
From that family I have gone forth, not longing for sensual pleasures.
- 427.** "Having seen the danger in sensual pleasures, having seen security in renunciation;
I shall go for striving, here my mind finds delight."

The Discourse on Going Forth is concluded as first.

2. The Discourse on Striving

- 428.** "Me, resolute in striving, towards the river Nerañjarā;
Meditating with great exertion, for the attainment of freedom from bondage.
- 429.** Namuci approached, speaking a compassionate speech:
"You are lean and discoloured, death is near to you.
- 430.** "'A thousandfold is the portion of death, one portion is your life;
Live, friend, life is better, living you will make merit.
- 431.** "'While you practise the holy life, and while offering the fire-sacrifice;
Abundant merit is accumulated, what will you do with striving?
- 432.** "The path to striving is difficult, hard to do, hard to attain";
Speaking these verses, Māra stood near the Buddha.
- 433.** To Māra who spoke thus, the Blessed One said this:
"Friend of the heedless, Evil One, for whatever purpose you have come here.
- 434.** "Even the slightest need of merit does not exist for me;
Those who have need of merit, Māra is worthy to address them."
- 435.** "There is faith, likewise energy, and wisdom is found in me;
Why do you ask about life, when I am thus resolute?"
- 436.** "This wind could dry up even the streams of rivers;

Why should it not dry up my blood, as I am resolute?

- 437.** "When the blood is drying up, bile and phlegm dry up;
When the flesh is wasting away, the mind becomes even more clear;
Even more mindfulness and wisdom and concentration remain for me.
- 438.** "For me dwelling thus, having attained the highest feeling;
The mind does not long for sensual pleasures, see the purity of a being.
- 439.** "Sensual pleasures are your first army, discontent is called the second;
Hunger and thirst are your third, craving is called the fourth.
- 440.** "Sloth and torpor are your fifth, fear is called the sixth;
Sceptical doubt is your seventh, contempt and obstinacy are your eighth.
- 441.** "Material gain, praise, honour, and whatever fame wrongly obtained;
Whoever exalts oneself, and despises others.
- 442.** "This, Namuci, is your army, the Dark One's striking force;
A coward does not conquer it, but having conquered one obtains happiness.
- 443.** "Let this one carry the muñja grass, shame on my life;
Death in battle is better for me, than if I should live defeated.
- 444.** "Plunged in here, they are not seen, some ascetics and brahmins;
And they do not know that path, by which the virtuous go.
- 445.** "Having seen the army all around, Māra yoked with his mount;
I go forth to battle, may he not dislodge me from my position.
- 446.** "That army of yours which the world with its gods does not overpower,
That I shall break with wisdom, as an unripe bowl with a stone.
- 447.** "Having mastered thought, and mindfulness well established;
From country to country I shall wander, training disciples far and wide.
- 448.** "They, diligent, resolute, complying with my teaching;
They will go against his will, where having gone they do not grieve."
- 449.** "For seven years I followed the Blessed One, step by step;
I did not find a chance against the Perfectly Enlightened One, the mindful.
- 450.** "A crow went round about a fat-coloured stone,
'Perhaps here we may find something soft, perhaps there may be some gratification.'
- 451.** "Not having obtained gratification there, the crow departed from here;
Like a crow having struck against a rock, let us depart disheartened from Gotama."
- 452.** For him overcome by sorrow, the lute fell from his armpit;

Then that unhappy demon disappeared right there.

The Discourse on Striving is concluded as second.

3. The Discourse on Well-Spoken

Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Monks, speech possessed of four factors is well spoken, not badly spoken, blameless and beyond reproach by the wise. Which four? Here, monks, a monk speaks only what is well spoken, not what is badly spoken; speaks only what is in accordance with the Teaching, not what is contrary to the Teaching; speaks only what is pleasant, not what is unpleasant; speaks only what is true, not what is false. Monks, speech possessed of these four factors is well spoken, not badly spoken, blameless and beyond reproach by the wise." This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

453. "The good have said that well-spoken speech is the highest, one should speak what is in accordance with the Teaching, not contrary to it - that is the second; One should speak what is pleasant, not unpleasant - that is the third, one should speak what is true, not false - that is the fourth."

Then the Venerable Vaṅḡisa, having risen from his seat, having arranged his robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "It occurs to me, Blessed One, it occurs to me, Fortunate One." "Let it occur to you, Vaṅḡisa" - the Blessed One said. Then the Venerable Vaṅḡisa praised the Blessed One face to face with fitting verses -

454. "One should speak only that speech by which one would not torment oneself; And would not harm others - that indeed is well-spoken speech.

455. "One should speak only pleasant speech, speech that is welcomed; Which, not taking up evil words, speaks what is pleasant to others.

456. "Truth indeed is deathless speech, this is an eternal principle; The good have said they are established in truth, in meaning, and in the Teaching.

457. "The speech that the Buddha speaks, secure for the attainment of Nibbāna; For making an end of suffering - that indeed is the highest of speeches."

The Discourse on Well-Spoken Words is concluded as third.

4. The Discourse on Sundarikabhāradvāja

Thus have I heard - On one occasion the Blessed One was dwelling among the Kosalans on the bank of the river Sundarikā. Now at that time the brahmin Sundarikabhāradvāja was making an offering to the fire on the bank of the river Sundarikā, attending to the fire-sacrifice. Then the brahmin Sundarikabhāradvāja,

having made an offering to the fire, having attended to the fire-sacrifice, having risen from his seat, surveyed all around the four directions - "Who indeed might eat this remainder of the oblation?" The brahmin Sundarikabhāradvāja saw the Blessed One not far away, seated at the foot of a certain tree, wrapped up to the head; having seen him, having taken the remainder of the oblation in his left hand, having taken the water-pitcher in his right hand, he approached the Blessed One.

Then the Blessed One uncovered his head at the sound of the brahmin Sundarikabhāradvāja's footsteps. Then the brahmin Sundarikabhāradvāja - "This person is shaven-headed, this person is a shaveling," wished to turn back from that very place. Then this occurred to the brahmin Sundarikabhāradvāja - "Some brahmins here are also shaven-headed; what if I were to approach him and ask about his birth." Then the brahmin Sundarikabhāradvāja approached the Blessed One; having approached, he said this to the Blessed One - "What is your birth?"

Then the Blessed One addressed the brahmin Sundarikabhāradvāja in verses -

- 458.** "I am not a brahmin, nor a prince, nor a merchant, or anyone else am I;
Having fully understood the clan of worldlings, owning nothing, wisely I
wander in the world.
- 459.** "Wearing the double robe, homeless, I wander, with hair removed, with a
perfectly calmed self;
Not being soiled here by young men, you ask me an improper question about
clan, brahmin."
- 460.** "Brahmins indeed, sir, ask together with brahmins, 'Are you a brahmin?'"
- 461.** "If indeed you call yourself a brahmin, and call me a non-brahmin;
I ask you about that Sāvittī, of three verses and twenty-four syllables.
- 462.** "Based upon what did sages, humans, nobles, and brahmins for the deities;
Prepare sacrifices, many, here in the world.
- 463.** "When one who has reached the end, one who has attained the highest
knowledge, at the time of sacrifice, receives an oblation from someone, for
that one it succeeds, I say."
- 464.** "Surely for me the oblation has succeeded," (thus spoke the brahmin)
"That I have seen such a master of knowledge;
By not seeing those like you, other people eat the sacrificial cake."
- 465.** "Therefore, brahmin, being desirous of the good, having approached, ask;
Perhaps here you may find the wise one, peaceful, smokeless, free from
trouble, desireless."
- 466.** "I am delighted in sacrifice, Master Gotama, wishing to sacrifice, but I do not
understand;
Let the Venerable One instruct me, tell me where what is offered succeeds."

"If so, brahmin, apply your ear; I will expound to you the Teaching -

- 467.** "Do not ask about birth, but ask about conduct, from wood indeed fire is born;
Even one of low family, a sage with resolution, becomes a thoroughbred,
restrained by shame.
- 468.** "Tamed by truth, endowed with self-control, one who has attained the highest
knowledge, one who has fulfilled the holy life;
At the right time one should offer the oblation to him - the brahmin hoping for
merit should sacrifice.
- 469.** "Those who, having abandoned sensual pleasures, wander homeless,
thoroughly restrained, straight like a shuttle;
At the right time one should offer the oblation to them - the brahmin hoping
for merit should sacrifice.
- 470.** "Those who are without lust, with well-concentrated faculties, freed like the
moon from Rāhu's grip;
At the right time one should offer the oblation to them - the brahmin hoping
for merit should sacrifice.
- 471.** "Not clinging they wander in the world, always mindful, having abandoned
what is cherished;
At the right time one should offer the oblation to them - the brahmin hoping
for merit should sacrifice.
- 472.** "He who, having abandoned sensual pleasures, wanders as an overlord, he
who knew the end of birth and death;
Quenched, cool like a lake of water, the Truth-finder deserves the sacrificial
cake.
- 473.** "Equal to equals, far from the unequal, the Truth-finder is of infinite wisdom;
Untainted here or beyond, the Truth-finder deserves the sacrificial cake.
- 474.** "In whom deceit does not dwell, nor conceit, who is free from greed, unselfish,
desireless;
With wrath removed, with a perfectly calmed self, the brahmin who has
removed the stain of sorrow;
The Truth-finder deserves the sacrificial cake.
- 475.** "One who has removed the dwelling of the mind, for whom there are no
possessions whatsoever;
Not clinging here or beyond, the Truth-finder deserves the sacrificial cake.
- 476.** "Whoever, concentrated, crossed over the flood, and understood the Teaching
with supreme view;
One who has eliminated the mental corruptions, bearing the final body, the
Truth-finder deserves the sacrificial cake.
- 477.** "For one whose mental corruptions of existence and harsh speech are
scattered, passed away, they do not exist;
He is one who has attained the highest knowledge, everywhere free, the Truth-

finder deserves the sacrificial cake.

- 478.** "One who has gone beyond attachment, for whom there are no attachments, who is without conceit among those attached to conceit;
Having fully understood suffering together with its field and site, the Truth-finder deserves the sacrificial cake.
- 479.** "One who is not dependent on hope, a seer of seclusion, who has overcome the view made known by others;
For whom there are no objects whatsoever, the Truth-finder deserves the sacrificial cake.
- 480.** "For whom the higher and lower mental states, having understood, are scattered, passed away, they do not exist;
Peaceful, liberated through the destruction of clinging, the Truth-finder deserves the sacrificial cake.
- 481.** "The one who sees the end of mental fetters and birth's destruction, who has dispelled the path of lust entirely;
Pure, faultless, spotless, flawless, the Truth-finder deserves the sacrificial cake.
- 482.** "Whoever does not observe a self in oneself, concentrated, upright, of established self;
He indeed is without longing, without barrenness, without uncertainty, the Truth-finder deserves the sacrificial cake.
- 483.** "One in whom there are no causes of delusion whatsoever, and who sees with knowledge regarding all phenomena;
And bears his final body, having attained the unsurpassed, safe highest enlightenment;
To this extent is the purity of a being, the Truth-finder deserves the sacrificial cake."
- 484.** "And may my oblation be a true oblation, that I have obtained such a master of knowledge;
For Brahmā is my witness, may the Blessed One accept from me, may the Blessed One eat my sacrificial cake."
- 485.** "What is gained by reciting verses is not to be eaten by me, brahmin, this is not the principle for those who see clearly;
The Buddhas reject what is gained by reciting verses, brahmin, when the Teaching exists, this is the way of living.
- 486.** "With other food and drink serve the complete one, the great sage, one who has eliminated the mental corruptions, in whom remorse is allayed;
Attend upon him with food and drink, for that is the field for one seeking merit."
- 487.** "It would be good, Blessed One, if I might thus know who would consume the

offering of one such as me;
Whom, seeking at the time of sacrifice, having reached your teaching."

- 488.** "For whom rivalry has gone, whose mind is undisturbed;
And free from sensual pleasures, for whom sloth has been dispelled.
- 489.** "The trainer of those at the boundary's end, skilled in birth and death;
The sage accomplished in moral perfection, such a one has come to the sacrifice.
- 490.** "Having removed the frown, with joined palms pay homage;
Venerate with food and drink, thus offerings succeed.
- 491.** "The Enlightened One, the venerable one, deserves the sacrificial cake, the unsurpassed field of merit;
A worthy recipient for the whole world, what is given to the venerable one is of great fruit."

Then the brahmin Sundarikabhāradvāja 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 in the presence of Master Gotama, may I receive the full ordination." The brahmin Sundarikabhāradvāja received etc. became one of the Worthy Ones.

The Discourse on Sundarikabhāradvāja is concluded as fourth.

5. The Discourse on Māgha

Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. Then the young man Māgha 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 young man Māgha said this to the Blessed One -

"Indeed, Master Gotama, I am a donor, a master of giving, bountiful, accessible to requests; I seek wealth righteously; having sought wealth righteously, with wealth righteously acquired, righteously obtained, I give to one, I give to two, to three, to four, to five, to six, to seven, to eight, to nine, to ten, I give to twenty, to thirty, to forty, to fifty, I give to a hundred, and I give even more. Am I, Master Gotama, thus giving, thus sacrificing, generating much merit?"

"Truly you, young man, thus giving, thus sacrificing, generate much merit. Whoever, young man, is a donor, a master of giving, bountiful, accessible to requests; seeks wealth righteously; having sought wealth righteously, with wealth righteously acquired, righteously obtained, gives to one, etc. gives to a hundred, and gives even more, he generates much merit." Then the young man Māgha addressed the Blessed One in verse -

- 492.** "I ask Gotama, the bountiful one," (thus spoke Māgha the young man)
"Wearing the ochre robe, wandering homeless;
Whoever is accessible to requests, a master of giving, a householder, desirous
of merit, sacrifices hoping for merit;
Giving food and drink to others here, how may the oblation become pure for
the one sacrificing?"
- 493.** "Whoever is accessible to requests, a master of giving, a householder," (thus
spoke the Blessed One to Māgha)
"Desirous of merit, sacrifices hoping for merit;
Giving food and drink to others here, such a one may succeed with those
worthy of offerings."
- 494.** "Whoever is accessible to requests, a master of giving, a householder," (thus
spoke Māgha the young man)
"Desirous of merit, sacrifices hoping for merit;
Giving food and drink to others here, tell me, Blessed One, about those worthy
of offerings."
- 495.** "Those who indeed wander in the world unattached, owning nothing,
consummate ones, with controlled selves;
At the right time one should offer the oblation to them - the brahmin hoping
for merit should sacrifice.
- 496.** "Those who have cut off all fetters and bonds, tamed, liberated, free from
trouble, desireless;
At the right time one should offer the oblation to them - the brahmin hoping
for merit should sacrifice.
- 497.** "Those who are free from all mental fetters, tamed, liberated, free from
trouble, desireless;
At the right time one should offer the oblation to them - the brahmin hoping
for merit should sacrifice.
- 498.** "Having abandoned lust and hate and delusion, those who have eliminated the
mental corruptions, who have lived the holy life;
At the right time one should offer the oblation to them - the brahmin hoping
for merit should sacrifice.
- 499.** "In whom deceit does not dwell, nor conceit, those who have eliminated the
mental corruptions, who have lived the holy life;
At the right time one should offer the oblation to them - the brahmin hoping
for merit should sacrifice.
- 500.** "Those who are free from greed, unselfish, desireless, who have eliminated the
mental corruptions, who have lived the holy life;
At the right time one should offer the oblation to them - the brahmin hoping
for merit should sacrifice.

- 501.** "Those who indeed have not fallen into cravings, having crossed over the flood, wander unselfish;
At the right time one should offer the oblation to them - the brahmin hoping for merit should sacrifice.
- 502.** "For those in whom there is no craving anywhere in the world, for this or that existence, here or beyond;
At the right time one should offer the oblation to them - the brahmin hoping for merit should sacrifice.
- 503.** "Those who, having abandoned sensual pleasures, wander homeless, thoroughly restrained, straight like a shuttle;
At the right time one should offer the oblation to them - the brahmin hoping for merit should sacrifice.
- 504.** "Those who are without lust, with well-concentrated faculties, freed like the moon from Rāhu's grip;
At the right time one should offer the oblation to them - the brahmin hoping for merit should sacrifice.
- 505.** "Those who have calmed themselves, without lust, without irritation, for whom there is no destination here, having abandoned;
At the right time one should offer the oblation to them - the brahmin hoping for merit should sacrifice.
- 506.** "Having abandoned birth and death entirely, having overcome all doubt;
At the right time one should offer the oblation to them - the brahmin hoping for merit should sacrifice.
- 507.** "Those who wander in the world having themselves as an island, owning nothing, free everywhere;
At the right time one should offer the oblation to them - the brahmin hoping for merit should sacrifice.
- 508.** "Those who here know this as it truly is, 'This is the last, there is no more rebirth';
At the right time one should offer the oblation to them - the brahmin hoping for merit should sacrifice.
- 509.** "Whoever has attained the highest knowledge, delighting in meditative absorption, mindful, having reached the highest enlightenment, a refuge for many;
At the right time one should offer the oblation to him - the brahmin hoping for merit should sacrifice."
- 510.** "Surely my questioning was not fruitless, the Blessed One declared to me those worthy of offerings;
For you here know this as it truly is, for thus this teaching is known to you.
- 511.** "Whoever is accessible to requests, a master of giving, a householder," (thus

spoke Māgha the young man)
"Desirous of merit, sacrifices hoping for merit;
Giving food and drink to others here,
Tell me, Blessed One, about the accomplishment of sacrifice."

- 512.** "Sacrifice, O sacrificing one, Māgha," said the Blessed One, "and purify the mind everywhere;
The sacrifice is the object for one sacrificing, having established oneself here, one gives up hate.
- 513.** "He, without lust, having removed hate, developing a mind of friendliness, limitless;
Night and day, constantly diligent, pervades all directions measurelessly."
- 514.** "Who is purified, who is freed, and who is bound, by what reason does one go to the Brahma world;
Being asked, sage, tell me who does not know, for the Blessed One has been seen by me today as a witness to Brahmā;
For you are truly equal to Brahmā for us, how is one reborn in the Brahma world, O Radiant One?"
- 515.** "Whoever sacrifices the threefold accomplishment of sacrifice," (thus spoke the Blessed One to Māgha)
Such a one may succeed with those worthy of offerings;
Having thus sacrificed rightly, one accessible to requests,
Is reborn in the Brahma world, I say."

When this was said, the young man Māgha said this to the Blessed One - "Excellent, Master Gotama! Etc. From this day forth, may he remember me as a lay follower who has gone for refuge for life."

The Discourse on Māgha is concluded as fifth.

6. The Discourse on Sabhiya

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 questions had been recited to the wandering ascetic Sabhiya by a deity who was a former blood-relation - "Whoever, Sabhiya, whether ascetic or brahmin, when asked these questions, answers them, in his presence you should live the holy life."

Then the wandering ascetic Sabhiya, having learnt those questions in the presence of that deity, approached those 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, as follows - Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāna, Sañcaya Belaṭṭhaputta, Nigaṇṭha Nāṭaputta - having approached them, he asked those questions. They, when asked the questions by the wandering ascetic Sabhiya, were not able to answer; Not being able to answer, they manifested irritation, hate, and displeasure. But rather they asked the wandering ascetic Sabhiya in return.

Then this occurred to the wandering ascetic Sabhiya - "Those 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, as follows - Pūraṇa Kassapa, etc. Nigaṇṭha Nāṭaputta - they, when asked the questions by me, are not able to answer; not being able to answer, they manifest irritation, hate, and displeasure; but rather they ask me in return. What if I were to return to the lower life and enjoy sensual pleasures?"

Then this occurred to the wandering ascetic Sabhiya - "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; What if I were to approach the ascetic Gotama and ask these questions?"

Then this occurred to the wandering ascetic Sabhiya - "Even those venerable ascetics and brahmins who are old, aged, advanced in years, having traversed the span of life, having reached the final stage of life, elders, of long standing, long gone forth, who have followings, who have groups, who are teachers of groups, who are well-known, famous, founders of sects, highly honoured by many people, as follows - Pūraṇa Kassapa, etc. Nigaṇṭha Nāṭaputta - even they, when asked the questions by me, are not able to answer; not being able to answer, they manifest irritation, hate, and displeasure; but rather they ask me in return; How then will the ascetic Gotama, when asked these questions, answer them! For the ascetic Gotama is young in years and new to the going forth."

Then this occurred to the wandering ascetic Sabhiya - "An ascetic should not be despised as young, should not be looked down upon as young. Even though young, this ascetic Gotama is of great supernormal power, of great majesty. What if I were to approach the ascetic Gotama and ask these questions?"

Then the wandering ascetic Sabhiya set out on a journey towards Rājagaha. Wandering on a journey gradually, he approached Rājagaha, the Bamboo Grove, the Squirrels' Feeding Ground, and 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 Sabhiya addressed the Blessed One in verse -

516. "Doubting and uncertain I came," (thus spoke Sabhiya)

"Longing to ask questions;

Be one who makes an end of them, being asked my questions,

Gradually, in conformity with the Teaching, answer me."

517. "You have come from afar, Sabhiya," (thus spoke the Blessed One)

"Longing to ask questions;

I will be one who makes an end of them, being asked your questions,

Gradually, in conformity with the Teaching, I will answer you.

518. "Ask me a question, Sabhiya, whatever you wish in your mind;

For each and every question, I shall make an end of it for you."

Then this occurred to the wandering ascetic Sabhiya - "Wonderful indeed, friend, marvellous indeed, friend! That which I did not obtain even as a mere act of giving

permission among other ascetics and brahmins, that act of giving permission has been done for me by the ascetic Gotama." Delighted, greatly pleased, elated, filled with joy and happiness, he asked the Blessed One a question -

- 519.** "What attainment do they call a monk," (thus spoke Sabhiya)
"By what is one gentle, and how do they call one tamed;
How is one called a Buddha,
Being asked, Blessed One, answer me."
- 520.** "By the path made by oneself," (thus spoke the Blessed One to Sabhiya)
"One who has reached final nibbāna, who has crossed over uncertainty;
Having abandoned non-existence and existence,
One who has lived the holy life, with rebirth eliminated - that is a monk."
- 521.** "Equanimous everywhere, mindful, he does not harm anyone in the entire world;
One who has crossed over, an ascetic, undisturbed, for whom there are no excesses, he is gentle."
- 522.** "Whose faculties have been developed, internally and externally in the entire world;
Having penetrated this world and the other, he awaits the time, developed, he is tamed."
- 523.** "Having investigated all the cosmic cycles, the round of rebirths, both death and rebirth;
Free from defilement, without blemish, pure, having attained the destruction of birth - him they call a Buddha."

Then the wandering ascetic Sabhiya, having delighted in and given thanks for what the Blessed One had said, delighted, greatly pleased, elated, filled with joy and happiness, asked the Blessed One a further question -

- 524.** "What attainment do they call a brahmin," (thus spoke Sabhiya)
"By what an ascetic, and how one who has bathed;
How is one called a serpent,
Being asked, Blessed One, answer me."
- 525.** "Having expelled all evil deeds," (thus spoke the Blessed One to Sabhiya)
"Spotless, well concentrated, of established self;
Having passed beyond the round of rebirths, a consummate one,
Unattached, such a one is called a Brahmā."
- 526.** "The peaceful one, having abandoned merit and evil, stainless, having known this world and the other;
Having gone beyond birth and death, such a one is called an ascetic because of that state."
- 527.** "Having washed away all evil deeds, internally and externally in the entire world;

Among gods and humans who are subject to speculation, he does not go to speculation - him they call one who has bathed."

- 528.** "He commits no offence whatsoever in the world, having abandoned all bondages and bonds;
Everywhere he does not cling, liberated, such a one is called an elephant because of that state."

Then the wandering ascetic Sabhiya... etc. asked the Blessed One a further question -

- 529.** "Whom do the Buddhas call the conqueror of the field," (thus spoke Sabhiya)
"By what is one wholesome, and how is one wise;
How is one called a sage,
Being asked, Blessed One, answer me."
- 530.** "Having investigated all the fields," (thus spoke the Blessed One to Sabhiya)
The divine, the human, and the Brahma field;
Released from the root-bondage of all fields,
Such a one is called a conqueror of fields because of that state.
- 531.** "Having investigated all the sheaths, the divine, the human, and the Brahma sheath;
Released from the root-bondage of all sheaths, such a wholesome one is called because of that state.
- 532.** "Having investigated both the bright things, internally and externally, one of pure wisdom;
Having gone beyond the dark and the bright, such a wise one is called because of that state.
- 533.** "Having known the principle of the bad and the good, internally and externally in the entire world;
Worthy of veneration by gods and humans, having gone beyond attachment and the net, he is a sage."

Then the wandering ascetic Sabhiya... etc. asked the Blessed One a further question -

- 534.** "What attainment do they call one who has attained highest knowledge," (thus spoke Sabhiya)
"By what is one recognised, and how is one energetic;
How does one become a thoroughbred by name,
Being asked, Blessed One, answer me."
- 535.** "Having investigated all the vedas," (thus spoke the Blessed One to Sabhiya)
"Whatever there are here of ascetics and brahmins;
Being without lust in all feelings,
Having overcome all knowledge, he is one who has attained the highest knowledge.
- 536.** "Having investigated obsession, mentality-materiality, internally and

externally, the root of disease;

Released from the root-bondage of all diseases, such a one who is recognised is called because of that state.

537. "Abstaining here from all evil, having overcome the suffering of hell, he is energetic;
He is energetic, possessed of striving, wise, such a one is called because of that state.

538. "Whose bonds have been cut, internally and externally the root of attachment;
Released from the bondage of the root of all attachments, such a one is called a thoroughbred because of that state."

Then the wandering ascetic Sabhiya... etc. asked the Blessed One a further question -

539. "What attainment do they call a learned one," (thus spoke Sabhiya)
"By what is one noble, and how is one endowed with conduct;
How does one become a wandering ascetic by name,
Being asked, Blessed One, answer me."

540. "Having heard all phenomena, having directly known in the world," (thus spoke the Blessed One to Sabhiya)
Whatever is blameworthy and blameless, whatever there is;
The overlord, free from doubt, liberated,
Free from trouble - everywhere they call him a learned one."

541. "Having cut off the mental corruptions and attachments, the wise one does not go to lying in a womb;
Having dispelled the threefold perception and the mire, he does not go to speculation - him they call a noble one."

542. "Whoever here has attained attainment in conduct, wholesome, always understands the Teaching;
Everywhere he does not cling, with liberated mind, one for whom there are no aversions, he is one of good conduct.

543. "Whatever action there is with suffering as its result, above, below, or across in the middle;
Having driven out, one who practises with full understanding, deceit, conceit, and also greed and anger;
He made an end of mentality-materiality, him they call a wandering ascetic, one who has attained the attainment."

Then the wandering ascetic Sabhiya, having delighted in and given thanks for what the Blessed One had said, delighted, greatly pleased, elated, filled with joy and happiness, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, praised the Blessed One face to face with fitting verses -

544. "The three and the sixty, dependent on the doctrines of ascetics, O one of

extensive wisdom;

Dependent on the perception of conventional terms and perception, having removed the entries, he went beyond the darkness of the flood.

- 545.** "You have gone to the end, gone beyond suffering, you are worthy, the Perfectly Enlightened One, one who has eliminated the mental corruptions, methinks;
Brilliant, sensible, of abundant wisdom, one who makes an end of suffering, you have helped me across.
- 546.** "What was doubted by me you understood, from sceptical doubt you helped me cross, homage to you;
Sage, one who has attained the attainment in the paths of wisdom, without barrenness, kinsman of the sun, you are gentle.
- 547.** "Whatever uncertainty I had before, that the One with Vision has explained to me;
Surely you are a sage, a Perfectly Enlightened One, there are no mental hindrances in you.
- 548.** "And all those anguishes of yours are demolished, rendered useless;
Become cool, having attained self-control, resolute, striving for truth.
- 549.** "As you, the elephant among elephants, the great hero, speak;
All the gods rejoice, both the Nārada and Pabbata.
- 550.** "Homage to you, thoroughbred among men, homage to you, highest of men;
In the world including the gods, there is no one equal to you.
- 551.** "You are the Buddha, you are the Teacher, you are the sage who has overcome Māra;
Having cut off the underlying tendencies, you who have crossed over help this generation to cross.
- 552.** "The clings have been transcended by you, the mental corruptions have been destroyed by you;
You are a lion without clinging, fear and dread have been abandoned.
- 553.** "Just as a lovely white lotus is not tainted by water;
So in merit and evil, in both you are not tainted;
Stretch out your feet, O hero, Sabhiya pays homage to the Teacher."

Then the wandering ascetic Sabhiya, having fallen at the Blessed One's feet with his head, said this to the Blessed One - "Excellent, venerable sir! Etc. I go for refuge to the Blessed One, to the Teaching, and to the Community of monks; May I, venerable sir, receive the going forth in the presence of the Blessed One, may I receive full ordination."

"Whoever, Sabhiya, 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." The wandering ascetic Sabhiya received the going forth in the presence of the Blessed One, he received full ordination. Etc. And the Venerable Sabhiya became one of the Worthy Ones.

The Discourse on Sabhiya is concluded as sixth.

7. The Discourse to Sela

Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Aṅguttarāpans together with a large Community of monks, one thousand two hundred and fifty monks, and arrived at a market town of the Aṅguttarāpans named Āpaṇa. The matted-hair ascetic Keṇiya heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, wandering on a journey among the Aṅguttarāpans together with a large Community of monks, one thousand two hundred and fifty monks, has arrived at Āpaṇa. 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.' He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. Good indeed is the seeing of such Worthy Ones."

Then the matted-hair ascetic Keṇiya 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. The Blessed One instructed, encouraged, inspired, and gladdened the matted-hair ascetic Keṇiya seated to one side with a talk on the Teaching. Then the matted-hair ascetic Keṇiya, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, said this to the Blessed One - "May Master Gotama consent to accept a meal from me tomorrow together with the Community of monks." When this was said, the Blessed One said this to the matted-hair ascetic Keṇiya - "The Community of monks is large, Keṇiya, one thousand two hundred and fifty monks; and you are devoted to the brahmins."

For the second time the matted-hair ascetic Keṇiya said this to the Blessed One - "Although, Master Gotama, the Community of monks is large, one thousand two hundred and fifty monks, and I am devoted to the brahmins; may Master Gotama consent to accept a meal from me tomorrow together with the Community of monks." For the second time the Blessed One said this to the matted-hair ascetic Keṇiya - "The Community of monks is large, Keṇiya, one thousand two hundred and fifty monks; and you are devoted to the brahmins."

For the third time the matted-hair ascetic Keṇiya said this to the Blessed One - "Although, Master Gotama, the Community of monks is large, one thousand two hundred and fifty monks, and I am devoted to the brahmins, may Master Gotama consent to accept a meal from me tomorrow together with the Community of monks." The Blessed One consented by silence. Then the matted-hair ascetic Keṇiya, having learned of the Blessed One's acceptance, rose from his seat and approached his own hermitage; having approached, he addressed his friends and colleagues, relatives and blood-relations - "Let my venerable friends and colleagues, relatives and blood-relations hear me; the ascetic Gotama has been invited by me for tomorrow for a meal together with the Community of monks. You should render me bodily service." "Yes, sir," the friends and colleagues, relatives and blood-relations of the matted-hair ascetic Keṇiya replied to the matted-hair ascetic Keṇiya, and some dug ovens, some split firewood, some washed vessels, some set up a water jar, some prepared seats. But the matted-hair ascetic Keṇiya himself prepared the circular pavilion.

Now at that time the brahmin Sela was dwelling at Āpaṇa, who had mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man, and he taught the sacred verses to three hundred young men.

Now at that time the matted-hair ascetic Keṇiya was devoted to the brahmin Sela. Then the brahmin Sela, surrounded by three hundred young men, walking up and down for leg exercise, wandering about, approached the hermitage of the matted-hair ascetic Keṇiya. The brahmin Sela saw at the hermitage of the matted-hair ascetic Keṇiya some digging ovens, etc. some preparing seats, and the matted-hair ascetic Keṇiya himself preparing the circular pavilion. Having seen the matted-hair ascetic Keṇiya, he said this - "What now, will there be a marriage arrangement from the bride's side for the venerable Keṇiya, or a marriage arrangement from the groom's side, or has a great sacrifice been prepared, or has King Seniya Bimbisāra of Magadha been invited for tomorrow together with his army?"

"There will be no marriage arrangement from the bride's side for me, dear Sela, nor a marriage arrangement from the groom's side, nor has King Seniya Bimbisāra of Magadha been invited for tomorrow together with his army; and yet a great sacrifice has been prepared for me. There is the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, wandering on a journey among the Aṅguttarāpans together with a large Community of monks, one thousand two hundred and fifty monks, has arrived at Āpaṇa. And concerning that Master Gotama, etc. the Enlightened One, the Blessed One.' He has been invited by me for tomorrow for a meal together with the Community of monks." "'A Buddha,' my dear Keṇiya, you say?" "'A Buddha,' my dear Sela, I say." "'A Buddha,' my dear Keṇiya, you say?" "'A

Buddha,' my dear Sela, I say."

Then this occurred to the brahmin Sela: "This sound is rare in the world, that is to say, 'Buddha'. There have come down in our sacred hymns the thirty-two characteristics of a great man, possessed of which a great man has only two destinations, no other. If he dwells in a house, he becomes a king, a wheel-turning monarch, a righteous king of righteousness, ruler of the four quarters, victorious, who has established the security of his realm, possessed of the seven treasures. He has these seven treasures, as follows - the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the householder treasure, and the adviser treasure as the seventh. And he has more than a thousand sons, brave, heroic in form, crushers of enemy armies. He dwells having conquered this earth bounded by the ocean, without rod, without sword, by righteousness. But if he goes forth from home into homelessness, he becomes a Worthy One, a Perfectly Enlightened One, one who removes the veil in the world. But where, dear Keṇiya, is that Master Gotama dwelling now, the Worthy One, the Perfectly Enlightened One?"

When this was said, the matted-hair ascetic Keṇiya, having raised his right arm, said this to the brahmin Sela: "Where that blue line of forest is, dear Sela." Then the brahmin Sela together with three hundred young men approached the Blessed One. Then the brahmin Sela addressed those young men: "Let the venerable ones come quietly, placing foot after foot. For those Blessed Ones are difficult to approach, like lions wandering alone. And when I, sirs, am conversing with the ascetic Gotama, do not, sirs, interrupt my discussion now and then; let the sirs wait for the end of my discussion."

Then the brahmin Sela approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Sela examined the thirty-two characteristics of a great man on the Blessed One's body. The brahmin Sela saw on the Blessed One's body the thirty-two characteristics of a great man for the most part, except for two. Regarding two characteristics of a great man he was uncertain, he doubted sceptically, he was not resolved, he was not confident - regarding the sheathed private parts and the broad tongue.

Then this occurred to the Blessed One: "This brahmin Sela sees the thirty-two characteristics of a great man on me for the most part, except for two. Regarding two characteristics of a great man he was uncertain, he doubted sceptically, he was not resolved, he was not confident - regarding the sheathed private parts and the broad tongue." Then the Blessed One performed such a feat of supernormal power that the brahmin Sela saw the Blessed One's sheathed private parts. Then the Blessed One, having put out his tongue, stroked back and forth both ear-holes, stroked back and forth both nostrils, and covered the entire circle of his forehead with his tongue.

Then this occurred to the brahmin Sela: "The ascetic Gotama is endowed with the thirty-two characteristics of a great man, complete, not incomplete. But I do not know whether he is a Buddha or not. I have heard this from brahmins who are senior, elderly, teachers and teachers' teachers, when they speak - 'Those who are Worthy Ones, Perfectly Enlightened Ones, they reveal themselves when their own praise is

being spoken.' What if I were to praise the ascetic Gotama face to face with fitting verses." Then the brahmin Sela praised the Blessed One face to face with fitting verses:

- 554.** "With perfect body, radiant, well-born, lovely to behold;
You are golden-coloured, Blessed One, with very white teeth, energetic.
- 555.** "For whatever marks there are of a well-born man;
All those marks of a great man are in your body.
- 556.** "With clear eyes, fair-faced, lofty, upright, majestic;
In the midst of the Community of ascetics, you shine like the sun.
- 557.** "A monk handsome to behold, with skin resembling gold;
What is the use of the ascetic life for you, of such excellent beauty?
- 558.** "You deserve to be a king, a wheel-turning monarch, a bull among charioteers;
Ruler of the four quarters, victorious, lord of the rose-apple grove.
- 559.** "Let warriors and wealthy kings be your followers;
As king of kings, lord of men, exercise kingship, Gotama."
- 560.** "I am a king, Sela," said the Blessed One, "the unsurpassed king of
righteousness;
By righteousness I turn the wheel, the wheel that cannot be turned back."
- 561.** "You claim to be fully enlightened," (thus spoke Sela the brahmin) "the
unsurpassed king of righteousness;
'By righteousness I turn the wheel,' thus you speak, Gotama.
- 562.** "Who then is the general of the Blessed One, the disciple following the
Teacher;
Who continues to turn for you the wheel of the Teaching that has been set in
motion?"
- 563.** "The wheel set in motion by me," said the Blessed One, "Sela, the unsurpassed
wheel of the Teaching;
Sāriputta continues to turn it, born after the Truth-finder.
- 564.** "What should be directly known has been directly known, what should be
developed has been developed;
What should be abandoned has been abandoned by me, therefore I am the
Buddha, brahmin.
- 565.** "Remove your doubt about me, have confidence, brahmin;
Rare is the seeing of Perfectly Enlightened Ones repeatedly.
- 566.** "Those whose manifestation in the world is rare repeatedly;
I am that one, brahmin, the Perfectly Enlightened One, the unsurpassed
surgeon.

- 567.** "Become supreme, incomparable, crusher of Māra's army;
Having brought all enemies under control, I rejoice, free from fear from any
quarter."
- 568.** "Listen to this, sirs, how the one with vision speaks;
The surgeon, the great hero, roars like a lion in the forest.
- 569.** "The most excellent one, beyond compare, the crusher of Māra's army;
Who, having seen him, would not be pleased, even one of dark birth?
- 570.** "Whoever wishes, let him follow me; whoever does not wish, let him go;
Here I shall go forth, in the presence of the one of excellent wisdom."
- 571.** "If this pleases you, sir, in the teaching of the Perfectly Enlightened One;
We too shall go forth, in the presence of the one of excellent wisdom."
- 572.** "These three hundred brahmins, request with joined palms;
We shall live the holy life, Blessed One, in your presence."
- 573.** "Well proclaimed is the holy life, Sela," said the Blessed One, "visible here and
now, immediately effective;
Wherein the going forth is not fruitless, for the diligent one who trains."

The brahmin Sela together with his retinue received the going forth in the presence of the Blessed One, he received full ordination. Then the matted-hair ascetic Keṇiya, after that night had passed, having had superior solid and soft food prepared at his own hermitage, announced the time to the Blessed One - "It is time, Master Gotama, the meal is ready." Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the hermitage of the matted-hair ascetic Keṇiya; having approached, he sat down on the prepared seat together with the Community of monks.

Then the matted-hair ascetic Keṇiya with his own hand satisfied and served the Community of monks headed by the Buddha with superior solid and soft food. Then the matted-hair ascetic Keṇiya, when the Blessed One had finished eating and had removed his hand from the bowl, having taken a certain low seat, sat down to one side. The Blessed One gave thanks to the matted-hair ascetic Keṇiya seated to one side with these verses -

- 574.** "Sacrifices have the fire-sacrifice as foremost, the Sāvittī is the foremost of
metres;
The king is the foremost of humans, the ocean is the foremost of rivers.
- 575.** "The moon is the foremost of constellations, the sun is the foremost of those
that shine;
For those desiring merit, the Community is indeed the foremost for those who
sacrifice."

Then the Blessed One, having given thanks to the matted-hair ascetic Keṇiya with these verses, rose from his seat and departed. Then the Venerable Sela together with his retinue, dwelling alone, withdrawn, diligent, ardent, and resolute, before long - etc. And the Venerable Sela together with his retinue became one of the Worthy Ones.

Then the Venerable Sela together with his retinue approached the Blessed One; having approached, having arranged his robe on one shoulder, having extended joined palms in salutation towards the Blessed One, he addressed the Blessed One in verse -

576. "Having come to that refuge of you, the one with vision, eight days from now;
In seven nights, Blessed One, we have been tamed in your teaching.

577. "You are the Buddha, you are the Teacher, you are the sage who has
overcome Māra;
Having cut off the underlying tendencies, you who have crossed over help this
generation to cross.

578. "The clings have been transcended by you, the mental corruptions have
been destroyed by you;
You are a lion without clinging, fear and dread have been abandoned.

579. "These three hundred monks stand with joined palms;
Stretch out your feet, O hero, let the serpents pay homage to the Teacher."

The Discourse on Sela is concluded as seventh.

8. The Discourse on the Dart

580. Signless and unknown is the life of mortals here;
Difficult and small, and that is bound with suffering.

581. For there is no means by which those born do not die;
Even having reached old age, death - for such is the nature of living beings.

582. Just as for ripe fruits, there is fear from falling in the morning;
So for mortals who are born, there is always fear from death.

583. Just as the potter's earthenware vessels made;
All have breaking as their end, so is the life of mortals.

584. Both the young and the great, those who are foolish and those who are wise;
All come under the power of death, all have death as their destination.

585. For those overcome by death, going to the world beyond;
A father does not protect his son, or else relatives their kin.

586. While relatives look on, see them lamenting far and wide;
One by one of mortals, like an ox to be slaughtered, is led away.

587. Thus the world is afflicted, by death and by ageing;

Therefore the wise do not grieve, having understood the way of the world.

- 588.** Whose path you do not know, whether of one who has come or one who has gone;
Not seeing both ends, you lament in vain.
- 589.** If by lamenting, one could bring about some benefit;
The discerning one would do it, though deluded, harming oneself.
- 590.** For not by weeping or by sorrow does one attain peace of mind;
More suffering arises, and the body is harmed.
- 591.** One becomes lean and discoloured, hurting oneself by oneself;
The ghosts are not protected by that, lamentation is useless.
- 592.** A creature not abandoning sorrow, undergoes even more suffering;
Lamenting the deceased, he has come under the control of sorrow.
- 593.** See also other men who are going, reborn according to their actions;
Having come under the power of Death, living beings here are trembling.
- 594.** For in whatever way they imagine it, thereby it becomes otherwise;
Such is separation, see the way of the world.
- 595.** Even if a young man should live a hundred years, or else more;
He is separated from the congregation of kinsmen, he gives up life here.
- 596.** Therefore, having heard the Worthy One, having removed lamentation;
Having seen the ghost who had died, "He cannot be obtained by me," thus.
- 597.** Just as a burning house might be extinguished with water;
So too the wise one, the one with wisdom, the learned, the wholesome man;
Should dispel quickly arisen sorrow, as the wind disperses cotton.
- 598.** Lamentation and prattle, and displeasure of oneself;
Seeking happiness for oneself, one should draw out the dart from oneself.
- 599.** Having pulled out the dart, unattached, having attained peace of mind;
Having overcome all sorrow, sorrowless, he is quenched.

The Discourse on the Dart is concluded as eighth.

9. The Discourse to Vāsetṭha

Thus have I heard - On one occasion the Blessed One was dwelling at Icchānaṅgala in the Icchānaṅgala forest thicket. Now at that time several well-known wealthy brahmins were dwelling at Icchānaṅgala, as follows - the brahmin Caṅkī, the brahmin Tārūkkha, the brahmin Pokkharasāti, the brahmin Jāṇussoṇi, the brahmin Todeyya, and other well-known wealthy brahmins. Then, as the young men Vāsetṭha and Bhāradvāja were walking up and down and wandering about on a walk, this discussion arose - "How, friend, does one become a brahmin?"

The young man Bhāradvāja said thus - "When, friend, one is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth - to this extent, friend, one is a brahmin."

The young man Vāseṭṭha said thus - "When, friend, one is virtuous and accomplished in observances - to this extent, friend, one is a brahmin." Indeed the young man Bhāradvāja was not able to convince the young man Vāseṭṭha, nor was the young man Vāseṭṭha able to convince the young man Bhāradvāja.

Then the young man Vāseṭṭha addressed the young man Bhāradvāja: "This, friend Bhāradvāja, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, is dwelling at Icchānaṅgala in the Icchānaṅgala forest thicket; And concerning that Master Gotama, such a good reputation has arisen - 'Thus indeed... etc. the Enlightened One, the Blessed One.' Come, friend Bhāradvāja, let us go to where the ascetic Gotama is; having approached, we will ask the ascetic Gotama about this matter. As the ascetic Gotama answers us, so we will remember it." "Yes, friend," the young man Bhāradvāja assented to the young man Vāseṭṭha.

Then the young men Vāseṭṭha and Bhāradvāja approached the Blessed One; having approached, they exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, the young man Vāseṭṭha addressed the Blessed One in verses -

- 600.** "Acknowledged and approved, we both possess the threefold true knowledge;
I am of Pokkharasāti, this young man is of Tārakkha.
- 601.** "Whatever has been declared by those who possess the threefold true
knowledge, therein we are complete;
In verse and grammar, in recitation equal to our teachers.
- 602.** "Between us there is a dispute about birth, Gotama;
One is a brahmin by birth, thus Bhāradvāja says;
But I say by action, know this, O One with Vision.
- 603.** "We two are unable to convince each other;
We have come to ask you, renowned as the Enlightened by himself.
- 604.** "Just as people with joined palms, after death, approach the moon that has
passed beyond waning;
Paying homage, they venerate Gotama thus in the world.
- 605.** "The Eye arisen in the world, we ask Gotama;
Is one a brahmin by birth, or does one become so by action?
Tell us who do not know, so that we may know the brahmin."
- 606.** "I will explain to you," (said the Blessed One to Vāseṭṭha) "gradually, according
to truth;
The analysis of births among living beings, for births are mutually different.
- 607.** "Know even grasses and trees, yet they do not acknowledge it;

Their mark is determined by birth, for births are mutually different.

- 608.** "Then insects and moths, even down to lice and ants;
Their mark is determined by birth, for births are mutually different.
- 609.** "Know also quadrupeds, both small and large;
Their mark is determined by birth, for births are mutually different.
- 610.** "Know also those whose bellies are their feet, snakes with long backs;
Their mark is determined by birth, for births are mutually different.
- 611.** "Then know also fish, living in water, feeding in water;
Their mark is determined by birth, for births are mutually different.
- 612.** "Then know also birds, winged ones travelling by wings;
Their mark is determined by birth, for births are mutually different.
- 613.** "Just as among these births, the mark determined by birth is manifold;
Thus there is not among humans, a mark determined by birth that is manifold.
- 614.** "Not by hair, not by head, not by ears, not by eyes;
Not by mouth, not by nose, not by lips or eyebrows.
- 615.** "Not by neck, not by shoulders, not by belly, not by back;
Not by hip, not by chest, not by private parts, not by sexual organs.
- 616.** "Not by hands, not by feet, not by fingers or nails;
Not by calves, not by thighs, not by colour or voice;
There is indeed no mark determined by birth, as in other births.
- 617.** "And individually in bodies, this is not found among humans;
And the distinction among humans is spoken of by convention.
- 618.** "Whoever among humans lives by cow-keeping;
Thus, Vāseṭṭha, know that he is a farmer, not a brahmin.
- 619.** "Whoever among humans lives by various crafts;
Thus, Vāseṭṭha, know that he is a craftsman, not a brahmin.
- 620.** "Whoever among humans lives by trade;
Thus, Vāseṭṭha, know that he is a merchant, not a brahmin.
- 621.** "Whoever among humans lives by serving others;
Thus, Vāseṭṭha, know that he is a servant, not a brahmin.
- 622.** "Whoever among humans lives by what is not given;
Thus, Vāseṭṭha, know that he is a thief, not a brahmin.
- 623.** "Whoever among humans lives by archery;
Thus, Vāseṭṭha, know that he is a warrior, not a brahmin.

- 624.** "Whoever among humans lives by the office of chaplain;
Thus, Vāsetṭha, know that he is a sacrificer, not a brahmin.
- 625.** "Whoever among humans consumes village and country;
Thus, Vāsetṭha, know that he is a king, not a brahmin.
- 626.** "And I do not call one a brahmin who is womb-born, arisen from a mother;
He is called a 'bho-sayer' by name, if he has possessions;
One who owns nothing, without grasping, him I call a brahmin.
- 627.** "Having cut all mental fetters, he indeed is not agitated;
Gone beyond attachment, unbound, him I call a brahmin."
- 628.** "Having cut the thong and the strap, the chain together with the knot;
With the bar lifted, awakened, him I call a brahmin.
- 629.** "Whoever, without anger, endures reviling, murder and bondage;
Whose power is patience, whose military unit is power, him I call a brahmin.
- 630.** "Without wrath, observant of religious duties, virtuous, without excess;
Tamed, bearing the final body, him I call a brahmin.
- 631.** Like water on a lotus leaf, like a mustard seed on a needle's tip;
Whoever does not cling to sensual pleasures, him I call a brahmin.
- 632.** "Whoever understands the elimination of his own suffering right here;
With burden laid down, unbound, him I call a brahmin.
- 633.** "Of profound wisdom, intelligent, skilled in what is the path and what is not the path;
Having attained the highest good, him I call a brahmin.
- 634.** "Unassociated with householders, and with homeless ones, both;
Not dwelling in a home, of few wishes, him I call a brahmin.
- 635.** "Having laid aside the rod towards beings, towards those that tremble and those that are firm;
Whoever neither kills nor causes to kill, him I call a brahmin.
- 636.** "Unopposed among the opposed, quenched among those who have taken up the rod;
Without grasping among those with grasping, him I call a brahmin.
- 637.** For whom lust and hate, conceit and contempt have been felled;
Like a mustard seed from a needle's tip, him I call a brahmin.
- 638.** One who utters speech that is not harsh, informative, truthful;
By which one does not offend anyone, him I call a brahmin.
- 639.** Whoever here does not take what is not given in the world, whether long or short, subtle or gross, beautiful or ugly;

Him I call a brahmin.

- 640.** "One in whom hopes are not found, in this world or the next;
Desireless, unbound, him I call a brahmin.
- 641.** "One in whom attachments are not found, who through final knowledge is free
from doubt;
Who has reached the state grounded upon the Deathless, him I call a brahmin.
- 642.** One who here has overcome both merit and evil, the attachment;
Sorrowless, stainless, pure, him I call a brahmin.
- 643.** Like the moon, spotless, pure, serene, undisturbed;
With delight and existence exhausted, him I call a brahmin.
- 644.** One who has overcome this dangerous path, this difficult passage, the round
of rebirths, and delusion;
Who has crossed over, gone beyond, a meditator, without longing, free from
doubt;
Quenched by non-clinging, him I call a brahmin.
- 645.** One who here, having abandoned sensual pleasures, wanders forth homeless;
With sensual existence exhausted, him I call a brahmin.
- 646.** One who here, having abandoned craving, wanders forth homeless;
With craving and existence exhausted, him I call a brahmin.
- 647.** "Having abandoned the human bond, having overcome the divine bond;
Unbound from all bonds, him I call a brahmin.
- 648.** "Having abandoned delight and discontent, become cool, without clinging;
A hero, overlord of all the world, him I call a brahmin.
- 649.** "One who knows the passing away and rebirth of beings in every way;
Non-attached, the Fortunate One, awakened, him I call a brahmin.
- 650.** "One whose destination gods, gandhabbas, and humans do not know;
One who has eliminated the mental corruptions, a Worthy One, him I call a
brahmin.
- 651.** "One for whom there is nothing in the past, in the future, or in the present;
One who owns nothing, without grasping, him I call a brahmin.
- 652.** "The bull, the excellent, the hero, the great sage, the victorious;
Without longing, bathed, awakened, him I call a brahmin.
- 653.** "He who knows past lives, and sees heaven and the realms of misery;
And also has attained the destruction of birth, him I call a brahmin.
- 654.** "This is merely a designation in the world, name and clan are arranged;
Arisen from convention, arranged here and there.

- 655.** "Long held as a latent tendency, a wrong view of those not knowing;
Not knowing, they tell us, 'One is a brahmin by birth.'
- 656.** "Not by birth is one a brahmin, not by birth is one a non-brahmin;
By action one is a brahmin, by action one is a non-brahmin.
- 657.** "By action one is a farmer, by action one is a craftsman;
By action one is a merchant, by action one is a servant.
- 658.** "By action too one is a thief, by action too one is a warrior;
By action one is a sacrificer, by action too one is a king.
- 659.** "Thus the wise see this action as it really is;
Seers of dependent origination, skilled in the result of action.
- 660.** "By action the world goes on, by action the generation goes on;
Beings are bound by action, like the linchpin of a moving chariot.
- 661.** "By austere asceticism, by the holy life, by self-control and by taming;
By this one is a brahmin, this is the highest brahmin quality.
- 662.** "Accomplished in the three true knowledges, peaceful, with rebirth eliminated;
Thus, Vāseṭṭha, know this, he is Brahmā and Sakka to those who understand."

When this was said, the young men Vāseṭṭha and Bhāradvāja said to the Blessed One:
"Excellent, Master Gotama! Etc. May Master Gotama remember us as lay followers
who have gone for refuge from this day forth for life."

The Discourse on Vāseṭṭha is concluded as ninth.

10. The Discourse on Kokālika

Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the monk Kokālika approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the monk Kokālika said this to the Blessed One - "Sāriputta and Moggallāna have evil desires, venerable sir, they have come under the control of evil desires."

When this was said, the Blessed One said this to the monk Kokālika - "Do not say so, Kokālika, do not say so, Kokālika! Have confidence, Kokālika, in Sāriputta and Moggallāna. Sāriputta and Moggallāna are well-behaved."

For the second time, etc. For the third time the monk Kokālika said this to the Blessed One - "Although, venerable sir, the Blessed One is trustworthy and reliable to me, yet Sāriputta and Moggallāna have evil desires, they have come under the control of evil desires." For the third time the Blessed One said this to the monk Kokālika - "Do not say so, Kokālika, do not say so, Kokālika! Have confidence, Kokālika, in Sāriputta and Moggallāna. Sāriputta and Moggallāna are well-behaved."

Then the monk Kokālika rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Not long after the monk Kokālika had departed, his whole body was covered with boils the size of mustard seeds; having been the size of mustard seeds, they became the size of mung beans; having been the size of mung beans, they became the size of chickpeas; having been the size of chickpeas, they became the size of jujube stones; having been the size of jujube stones, they became the size of jujube fruits; having been the size of jujube fruits, they became the size of myrobalans; having been the size of myrobalans, they became the size of unripe wood-apples; having been the size of unripe wood-apples, they became the size of billa fruits; having been the size of billa fruits, they burst open; pus and blood oozed out. Then the monk Kokālika died from that very illness. Having died, the monk Kokālika was reborn in the Paduma hell, having harboured ill-will in his mind towards Sāriputta and Moggallāna.

Then Brahmā Sahampati, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Brahmā Sahampati said this to the Blessed One - "Kokālika, venerable sir, the monk is deceased; and having deceased, venerable sir, the monk Kokālika has been reborn in the Paduma hell, having harboured hostility in his mind towards Sāriputta and Moggallāna." This Brahmā Sahampati said; having said this, having paid respect to the Blessed One, having circumambulated him keeping him on his right, he disappeared right there.

Then the Blessed One, after that night had passed, addressed the monks - "This night, monks, Brahmā Sahampati, when the night was far advanced, etc. This, monks, Brahmā Sahampati said, and having said this, having circumambulated me keeping me on his right, he disappeared right there."

When this was said, a certain monk said this to the Blessed One - "How long, venerable sir, is the life-span in the Paduma hell?" "Long indeed, monk, is the life-span in the Paduma hell; it is not easy to reckon as so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years." "But is it possible, venerable sir, to make a simile?" "It is possible, monk" - the Blessed One said -

"Just as, monk, a Kosalan cartload of sesame seeds measuring twenty khāris; from that a man might remove one sesame seed at the end of every hundred years. More quickly, monk, would that Kosalan cartload of sesame seeds measuring twenty khāris come to utter elimination and exhaustion by this method, but not one Abbuda hell. Just as, monk, twenty Abbuda hells, so is one Nirabbuda hell. Just as, monk, twenty Nirabbuda hells, so is one Ababa hell. Just as, monk, twenty Ababa hells, so is one Ahaha hell. Just as, monk, twenty Ahaha hells, so is one Aṭṭa hell. Just as, monk, twenty Aṭṭa hells, so is one Kumuda hell. Just as, monk, twenty Kumuda hells, so is one Sogandhika hell. Just as, monk, twenty Sogandhika hells, so is one Uppala hell. Just as, monk, twenty Uppala hells, so is one Puṇḍarīka hell. Just as, monk, twenty Puṇḍarīka hells, so is one Paduma hell. In the Paduma hell, monk, the monk Kokālika has been reborn, having harboured hostility in his mind towards Sāriputta and Moggallāna." This the Blessed One said, and having said this, the Fortunate One, the Teacher, further said this:

- 663.** "For a person who is born, an axe is born in his mouth;
With which the fool cuts himself, speaking ill-spoken words.
- 664.** "He who praises one who is blameworthy, or blames one who is praiseworthy;
He gathers misfortune with his mouth, by that misfortune he finds no happiness.
- 665.** "This misfortune is insignificant, the loss of wealth at dice;
Together with all, together with oneself, this is the greater misfortune;
He who corrupts his mind towards the Fortunate Ones.
- 666.** "A hundred thousand nirabbudas, and thirty-six and five abbudas;
He who blames the noble ones goes to hell, having directed speech and mind to evil.
- 667.** "A liar goes to hell, and he who having done says 'I do not do';
Both of them, after death, become equal, human beings of low action in the hereafter.
- 668.** "Whoever wrongs a man who is innocent, a pure person without blemish;
The evil returns to that very fool, like subtle dust thrown against the wind.
- 669.** "Whoever is devoted to the quality of greed, he abuses others with speech;
Faithless, miserly, ungenerous, stingy, devoted to slander.
- 670.** "Foul-mouthed, devoid of truth, ignoble, destroyer of growth, evil, wrong-doer;
Lowest of men, unlucky, lowborn, do not speak much here, you are doomed to hell.
- 671.** "You scatter dust upon yourself for harm, you censure the virtuous, you wrongdoer;
Having practised many kinds of misconduct, you go indeed to the precipice for a long time.
- 672.** "For no one's action is destroyed, it comes, indeed one obtains it, the owner;
The fool, the wrongdoer, sees suffering in himself in the world beyond.
- 673.** "He goes to the place struck by iron spikes, to the sharp-edged iron stake;
Then there is food resembling a glowing iron ball, likewise befitting.
- 674.** "For those speaking do not speak pleasantly, they do not approach kindly,
they do not come as shelter;
They lie on spread embers, they enter fire ablaze all around.
- 675.** "And having been covered with a net, there they strike with iron hammers;
They go to the blind darkness, for that is spread out like frost.
- 676.** "Then they enter a pot made of copper, ablaze all around with fire;
For they are cooked in those for a long time, like fire, bobbing up and down.

- 677.** "Then in the mixture of pus and blood, there what does the wrongdoer suffer?
Whatever direction he lies upon, there he is defiled when touching it.
- 678.** "In the abode of worms, in the water, there what does the wrongdoer suffer?
For there is no shore to go to, for the pans are level all around.
- 679.** "But the sword-leaf forest is sharp, they enter it with bodies cut to pieces;
Having seized the tongue with a hook, they strike it again and again.
- 680.** "Then they approach the difficult Vetaraṇī, with its sharp-edged razor blades;
There the fools fall, evildoers having done evil deeds.
- 681.** "For there they eat the weeping ones, brown and spotted dogs, and flocks of
ravens;
Dogs, jackals, greedy vultures, hawks, and crows peck at them.
- 682.** "Difficult indeed is the existence here, which a wrongdoer experiences;
Therefore, in the remainder of life here, a man should be a doer of duties and
should not be negligent.
- 683.** "Those cartloads of sesame counted by the wise, which are brought into the
Paduma hell;
Indeed there are five myriads of ten millions, and another twelve hundred ten
millions.
- 684.** "As painful as the hells spoken of here, there too one must dwell for so long;
Therefore, towards those of pure, well-behaved, and good qualities, one
should constantly guard one's speech and mind."

The Discourse on Kokālika is concluded as tenth.

11. The Discourse on Nālaka

- 685.** When the host of the Thirty gods was filled with joy, delighted, and Sakka the
lord and the gods in pure garments;
Having taken cloth, praising excessively, the sage Asita saw in his day
residence.
- 686.** Having seen the gods with gladdened hearts, elated, having paid attention, he
said this there;
"Why is the assembly of gods so excessively beautiful, having taken cloth,
dependent on what do you rejoice?"
- 687.** "Even when there was a battle with the titans, victory for the gods, the titans
defeated,
Even then there was no such terror; having seen what marvel are the gods
delighted?"
- 688.** "They shout and sing and play music, they clap their arms and dance;
I ask you, dwellers on the summit of Meru, dispel my doubt quickly, sirs."

- 689.** "That Bodhisatta, the best of jewels, incomparable, was born in the human world for the welfare and happiness;
In the village of the Sakyans, in the province of Lumbinī, because of that we are satisfied, excessively beautiful.
- 690.** "He, the highest of all beings, the foremost person, the lord of men, the best of all creatures;
He will turn the wheel in the forest called after the sages, like a powerful lion roaring, the conqueror of beasts."
- 691.** Having heard that sound, he quickly descended, then entered the dwelling of Suddhodana;
Having sat down there, he said this to the Sakyan: "Where is the boy? I too wish to see him."
- 692.** Then the boy, like blazing gold, skilfully refined in the furnace,
Gleaming with splendour, of superior beauty, the Sakyans showed their son to the one named Asita.
- 693.** Having seen the boy blazing like fire, pure like the bull of stars traversing the sky;
Like the shining sun freed from clouds in autumn, filled with joy he attained abundant rapture.
- 694.** The gods held in the sky an umbrella with many branches and a thousand orbs;
Chowries with golden handles flew up and down, but the bearers of chowries and umbrellas were not seen.
- 695.** Having seen, the matted-hair ascetic called Kaṇhasiri, the sage, like a gold coin on a pale-yellow blanket;
And a white umbrella being held over his head, elated in mind, glad at heart, he received him.
- 696.** Having received the bull of the Sakyans, the one who had gone beyond the marks and sacred hymns, seeking;
With a gladdened mind he uttered these words: "This unsurpassed one is the highest among two-footed beings."
- 697.** Then, remembering his own departure, being unwell, he shed tears;
Having seen the sage weeping, the Sakyans said to him,
"Surely there will be no obstacle for the boy."
- 698.** Having seen the Sakyans, the sage said this to the distressed: "I do not remember any harm for the boy;
Nor will there be any obstacle for him; do not be of inferior mind.
- 699.** "This boy will attain the highest enlightenment, he, the seer of the supremely pure, will set in motion the wheel of the Teaching;
This one, compassionate for the welfare of many people, will keep it going, and

the holy life will become widespread.

700. "My life here has not long remaining, and in between there will be my death;
I shall not hear the Teaching of the matchless one, therefore I am afflicted,
gone to disaster, in misery."

701. He, having generated abundant joy for the Sākiyans, departed from the inner
palace, a practitioner of the holy life;
He, having compassion for his nephew himself, encouraged him in the
Teaching of the matchless one.

702. "When you hear from another the sound 'Buddha', one who has attained the
highest enlightenment reveals the path of the Teaching;
Having gone there, inquiring about the right time, live the holy life in the
presence of that Blessed One."

703. Advised by him, the one of benevolent mind, such a one, the seer of the
supremely pure in the future;
He, Nālaka, with accumulated store of merit, awaiting the Victor, lived with
guarded faculties.

704. Having heard the sound of the turning of the wheel by the excellent
Conqueror, having gone and seen the bull among sages, with faith;
He asked the excellent sage, foremost in moral perfection, when the time of
the instruction of the one named Asita had arrived.

The Introductory Stanzas are concluded.

705. "This word of Asita is known by me, according to truth;
This I ask you, Gotama, who has gone beyond all phenomena.

706. "For one who has entered homelessness, seeking the practice of going for
alms;
O sage, being asked, tell me the highest state of sagehood."

707. "I shall explain to you the practice of sagehood," (thus spoke the Blessed One)
"difficult to do, difficult to endure;
Come, I shall tell you about it, brace yourself, be firm.

708. "One should treat equally being reviled or honoured in the village;
One should guard against ill-will in the mind, peaceful, not elated, one should
wander.

709. "Various things flash forth, like flames of fire in the grove;
Women entice the sage, may they not entice you among them.

710. "Abstaining from sexual intercourse, having abandoned sensual pleasures, the
higher and the lower;
Unopposed, unattached, towards living beings, the timid and the firm.

- 711.** "Just as I am, so are these; just as these are, so am I;
Having made oneself the comparison, one should neither strike nor cause to strike.
- 712.** "Having abandoned desire and greed, where the worldling is attached;
One with vision should proceed, would cross over this hell.
- 713.** "With belly unfilled, with measured food, of few wishes, not covetous;
Always without hunger for desire, desireless, he is quenched.
- 714.** Having walked for almsfood, he should go to the edge of the forest;
Standing at the root of a tree, having taken his seat, the sage.
- 715.** "He, devoted to meditative absorption, the wise one, at the forest's edge
should delight;
He should meditate at the root of a tree, gladdening himself.
- 716.** "Then at the end of the night, he should go towards the village;
He should not delight in an invitation, nor in an offering from the village.
- 717.** "A sage, having come to a village, should not behave hastily among families;
Seeking food, with speech cut off, he should not speak contentious speech.
- 718.** "I obtained, this is good; I did not obtain, that is wholesome" - thus;
With both, he, such a one, returns like to a tree.
- 719.** "He, wandering with bowl in hand, not dumb yet considered dumb;
Should not scorn a small gift, should not despise the giver.
- 720.** "Various indeed are the practices, proclaimed by the ascetic;
They do not go to the beyond twice, nor is this sensed as once only.
- 721.** "For whom there is no craving spread, for the monk whose stream is cut;
For one who has abandoned what should and should not be done, no fever is found.
- 722.** "I shall explain to you the practice of sagehood, like the edge of a razor it
should be;
Pressing the tongue against the palate, one should be restrained in the belly.
- 723.** "One should be with a mind not sluggish, and also should not think much;
Free from the odour of flesh, unattached, heading for the holy life.
- 724.** "One should train in sitting alone, and in the attendance upon ascetics;
Unity is declared to be wisdom, if you will delight in being alone;
Then you will illuminate the ten directions.
- 725.** "Having heard the proclamation of the wise, of meditators, of those who
abandon sensual pleasures;
Thereupon one devoted to me should develop more shame and faith.

- 726.** "Cognise that by rivers, in pools and in clefts;
Rivulets go making noise, the great ocean goes silent.
- 727.** "What is deficient makes noise, what is full is peaceful indeed;
The fool is like a half-filled pot, the wise person is like a full lake.
- 728.** "Whatever the ascetic speaks much, endowed with meaning and benefit;
Knowing, he expounds the Teaching, knowing, he speaks much.
- 729.** "And he who, knowing, is self-restrained, knowing, does not speak much;
He, the sage, deserves wisdom, he, the sage, has attained wisdom."

The Discourse on Nālaka is concluded as eleventh.

12. The Discourse on the Contemplation of Dyads

Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in the Eastern Park, in Migāramātā's mansion. Now at that time, on the uposatha day, the fifteenth, on the full moon night of the full moon, the Blessed One was seated in the open air surrounded by the Community of monks. Then the Blessed One, having surveyed the Community of monks who were silent, completely silent, addressed the monks -

"What, monks, is the proximate cause for hearing those wholesome mental states that are noble, leading to liberation, leading to enlightenment - what is the proximate cause for hearing those wholesome mental states that are noble, leading to liberation, leading to enlightenment?' - if, monks, there were questioners, they should be told thus - 'Only for knowledge of the dyad of phenomena as they really are.' And what would you call the dyad?

(1) 'This is suffering, this is the origin of suffering' - this is the first observation. 'This is the cessation of suffering, this is the practice leading to the cessation of suffering' - this is the second observation. Thus, monks, for a monk who rightly observes the dyad, who dwells diligent, ardent, and resolute, one of two fruits is to be expected - final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning."

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

- 730.** "Those who do not understand suffering, and also the origination of suffering;
And where suffering entirely ceases altogether;
And they do not know that path, leading to the peace of suffering.
- 731.** "They are devoid of liberation of mind, and also of liberation by wisdom;
They are incapable of making an end, they indeed go to birth and ageing.
- 732.** "But those who understand suffering, and also the origination of suffering;
And where suffering entirely ceases altogether;
And they understand that path, leading to the peace of suffering.
- 733.** "They are accomplished in liberation of mind, and also in liberation by wisdom;

They are capable of making an end, they do not go to birth and ageing."

(2) "'Could there be right observation of the dyad by another method also?' - if, monks, there were questioners; They should be told 'There could be.' And how could there be? 'Whatever suffering comes into being, all is with clinging as condition' - this is the first observation. 'But with the remainderless fading away and cessation of clinging there is no coming into being of suffering' - this is the second observation. Thus rightly etc. Then the Teacher further said this -

734. "Sufferings arise with clinging as source, whatever of many kinds in the world; He who indeed, not knowing, creates clinging, the fool goes to suffering again and again; Therefore, one understanding should not create clinging, observing birth as the production of suffering."

(3) "'Could there be right observation of the dyad by another method also?' - if, monks, there were questioners; They should be told 'There could be.' And how could there be? 'Whatever suffering comes into being, all is with ignorance as condition' - this is the first observation. 'But with the remainderless fading away and cessation of ignorance there is no coming into being of suffering' - this is the second observation. Thus rightly etc. Then the Teacher further said this -

735. "Those who go again and again to the wandering in the round of rebirths of birth and death; The state here and the state elsewhere, that destination is due to ignorance alone.

736. "Ignorance indeed is this great delusion, by which this has been wandered through for long; And those beings who have attained true knowledge, they do not go to rebirth."

(4) "Could there be by another method also? Etc. And how could there be? 'Whatever suffering comes into being, all is with activities as condition' - this is the first observation. 'But with the remainderless fading away and cessation of activities there is no coming into being of suffering' - this is the second observation. Thus rightly etc. Then the Teacher further said this -

737. "Whatever suffering comes into being, all is with activities as condition; With the cessation of activities, there is no coming into being of suffering.

738. "Having known this danger, suffering with activities as condition; Through the stilling of all activities, through the cessation of perceptions; Thus comes the elimination of suffering, having known this according to truth.

739. "Those who see rightly, attainers of the highest knowledge, wise ones having perfectly understood; Having overcome the bondage of Māra, they do not go to rebirth."

(5) "Could there be by another method also? Etc. And how could there be? 'Whatever suffering comes into being, all is with consciousness as condition' - this is the first observation. 'But with the remainderless fading away and cessation of consciousness there is no coming into being of suffering' - this is the second observation. Thus rightly etc. Then the Teacher further said this -

740. "Whatever suffering comes into being, all is with consciousness as condition;
With the cessation of consciousness, there is no coming into being of suffering.

741. "Having known this danger, suffering with consciousness as condition;
Through the peace of consciousness, a monk is without hunger, attained final Nibbāna."

(6) "Could there be by another method also? Etc. And how could there be? 'Whatever suffering comes into being, all is with contact as condition' - this is the first observation. 'But with the remainderless fading away and cessation of contact there is no coming into being of suffering' - this is the second observation. Thus rightly etc. Then the Teacher further said this -

742. "For those overcome by contact, following the stream of existence,
For those who have entered upon the wrong path, the destruction of fetters is far away.

743. "And those who, having fully understood contact, delight in peace through final liberating knowledge;
They indeed, through the full realisation of contact, are without hunger, attained final Nibbāna."

(7) "Could there be by another method also? Etc. And how could there be? 'Whatever suffering comes into being, all is with feeling as condition' - this is the first observation. 'But with the remainderless fading away and cessation of feelings there is no coming into being of suffering' - this is the second observation. Thus rightly etc. Then the Teacher further said this -

744. "Whether pleasant or unpleasant, together with neither-unpleasant-nor-pleasant;
Internally and externally, whatever is felt.

745. "Having known this as suffering, subject to deception, disintegrating;
Touching again and again, seeing the fall, thus one cognises therein;
Through the elimination of feelings, a monk is without hunger, attained final Nibbāna."

(8) "Could there be by another method also? Etc. And how could there be? 'Whatever suffering comes into being, all is with craving as condition' - this is the first observation. 'But with the remainderless fading away and cessation of craving there is no coming into being of suffering' - this is the second observation. Thus rightly etc. Then the Teacher further said this -

746. "A person with craving as companion, wandering for a long course;

The state here and the state elsewhere, does not pass beyond the round of rebirths.

747. "Having known this danger, craving as the origin of suffering;
Free from craving, without grasping, a mindful monk should wander forth."

(9) "Could there be by another method also? Etc.And how could there be? 'Whatever suffering comes into being, all is with clinging as condition' - this is the first observation. 'But with the remainderless fading away and cessation of clinging there is no coming into being of suffering' - this is the second observation. Thus rightly etc. Then the Teacher further said this -

748. "With clinging as condition there is existence, one who has come to be undergoes suffering;
For one who is born there is death, this is the coming into being of suffering.

749. "Therefore, through the elimination of clinging, having perfectly understood, the wise ones;
Having directly known the destruction of birth, they do not go to rebirth."

(10) "Could there be by another method also? Etc.And how could there be? 'Whatever suffering comes into being, all is with effort as condition' - this is the first observation. 'But with the remainderless fading away and cessation of efforts there is no coming into being of suffering' - this is the second observation. Thus rightly etc. Then the Teacher further said this -

750. "Whatever suffering comes into being, all is with effort as condition;
With the cessation of efforts, there is no coming into being of suffering.

751. "Having known this danger, suffering with effort as condition;
Having given up all effort, liberated in non-effort.

752. "For the monk whose craving for existence is cut off, whose mind is peaceful;
The cycle of birth and wandering is eliminated, there is no more rebirth for him."

(11) "Could there be by another method also? Etc.And how could there be? 'Whatever suffering comes into being, all is with nutriment as condition' - this is the first observation. 'But with the remainderless fading away and cessation of nutriments there is no coming into being of suffering' - this is the second observation. Thus rightly etc. Then the Teacher further said this -

753. "Whatever suffering comes into being, all is with nutriment as condition;
With the cessation of nutriments, there is no coming into being of suffering.

754. "Having known this danger, suffering with nutriment as condition;
Having fully understood all nutriment, not dependent on any nutriment.

755. "Having perfectly understood health, with the utter elimination of the mental corruptions;

Having understood, one who practises, established in the Teaching, one who has attained the highest knowledge does not come to reckoning."

(12) "Could there be by another method also? Etc.And how could there be? 'Whatever suffering comes into being, all is with perturbation as condition' - this is the first observation. 'But with the remainderless fading away and cessation of perturbations there is no coming into being of suffering' - this is the second observation. Thus rightly etc. Then the Teacher further said this -

756. "Whatever suffering comes into being, all is with perturbation as condition;
With the cessation of perturbations, there is no coming into being of suffering.

757. "Having known this danger, suffering with perturbation as condition;
Therefore, having relinquished longing, having restrained activities;
Without longing, without clinging, a mindful monk should wander forth."

(13) "Could there be by another method also? Etc.And how could there be? 'For one who is dependent there is wavering' - this is the first observation. 'One who is independent does not waver' - this is the second observation. Thus rightly etc. Then the Teacher further said this -

758. "One who is independent does not waver, but one who is dependent clings;
The state here and the state elsewhere, does not pass beyond the round of rebirths.

759. "Having known this danger, the great fear in supports;
Independent, without clinging, a mindful monk should wander forth."

(14) "Could there be by another method also? Etc.And how could there be? Monks, the immaterial states are more peaceful than material states - this is the first observation. Cessation is more peaceful than the immaterial states - this is the second observation. Thus rightly etc. Then the Teacher further said this -

760. "Those beings who have gone to form, and those who abide in the formless;
Not knowing cessation, they are ones who come to rebirth.

761. "But those who, having fully understood form, are not established in the formless;
Those who become liberated in cessation, those people are conquerors of death."

(15) "Could there be by another method also? Etc.And how could there be? Whatever, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, has been reflected upon as 'this is truth' - that for the noble ones has been well seen as it really is with right wisdom as 'this is false' - this is the first observation. Whatever, monks, in the world with its gods, etc. with its gods and humans, has been reflected upon as 'this is false' - that for the noble ones has been well seen as it really is with right wisdom as 'this is truth' - this is the second observation. Thus rightly etc. Then the Teacher further said this -

- 762.** "Regarding non-self as self, see the world with its gods;
Settled in mentality-materiality, one imagines 'this is truth'.
- 763.** "For in whatever way they imagine it, thereby it becomes otherwise;
That indeed is false for him, for what is brief is subject to deception.
- 764.** "Nibbāna is not subject to deception, the noble ones know it as truth;
They indeed, through the full realisation of truth, are without hunger, attained
final Nibbāna."

(16) "'Could there be right observation of the dyad by another method also?' - if, monks, there were questioners; They should be told 'There could be.' And how could there be? Whatever, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, has been reflected upon as 'this is happiness' - that for the noble ones has been well seen as it really is with right wisdom as 'this is suffering' - this is the first observation. Whatever, monks, in the world with its gods, etc. with its gods and humans, has been reflected upon as 'this is suffering' - that for the noble ones has been well seen as it really is with right wisdom as 'this is happiness' - this is the second observation. Thus, monks, for a monk who rightly observes the dyad, who dwells diligent, ardent, and resolute, one of two fruits is to be expected - final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning. This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

- 765.** "Forms, sounds, flavours, odours, contacts and mental phenomena, all these;
Desirable, lovely, and agreeable, as far as they exist, it is said.
- 766.** For the world with its gods, these are deemed happiness;
Where these cease, that is deemed suffering by them.
- 767.** "Happiness," is seen by the noble ones, the cessation of identity;
This is contrary to what all the world sees.
- 768.** What others call happiness, the noble ones call suffering;
What others call suffering, the noble ones know as happiness.
- 769.** "See the teaching difficult to understand, the fools are deluded here;
For those who are hindered there is darkness, blindness for those who do not see.
- 770.** "But for the virtuous it is opened, light as if for those who see;
Those near do not understand, unskilled in the path of the Teaching.
- 771.** "By those overcome by lust for existence, by those following the stream of existence,
By those who have entered Māra's realm, this Teaching is not easily understood.
- 772.** "Who indeed apart from the noble ones, deserves to understand that state;

Which state, having perfectly understood, the taintless ones attain final Nibbāna."

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said. And while this explanation was being spoken, the minds of sixty monks were liberated from the mental corruptions by non-clinging.

The Discourse on the Contemplation of Dyads is concluded as twelfth.

Its summary:

Truth, clinging, ignorance, activities with consciousness as the fifth;
Contact, that which is to be experienced, craving, clinging, violation,
nutriment;
Perturbable, wavering, matter, truth with suffering - sixteen.

The Great Chapter is concluded as third.

Its summary:

Going Forth and Striving, Well-spoken and Sundarī;
The Māgha Discourse and Sabhiya, Sela and Dart, it is called.

Vāseṭṭha and also Kokāli, Nālaka, Observation of the Dyad;
These twelve discourses are called the Great Chapter.



ABOUT THIS TRANSLATION

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

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