

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

2. The Middle Fifty Discourses (2. Majjhimapaṇṇāsapāḷi)

4. The Chapter on Kings (4. Rājavaggo)

[MN 81-90, PTS 2.45-2.133]



PaliVerse

2. The Collection of the Middle Length Discourses

2. The Middle Fifty Discourses

4. The Chapter on Kings

1. The Discourse on Ghaṭikāra

282. Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks. Then the Blessed One, having turned aside from the road, manifested a smile at a certain spot. Then this occurred to the Venerable Ānanda: "What is the cause, what is the condition, for the Blessed One's manifestation of a smile? Truth-finders do not manifest a smile without reason." Then the Venerable Ānanda, having arranged his robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One: "What, venerable sir, is the cause, what is the condition, for the Blessed One's manifestation of a smile? Truth-finders do not manifest a smile without reason." "Once upon a time, Ānanda, in this region there was a village-market-town named Vegaḷiṅga, prosperous and flourishing, very populous, crowded with people. The Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, Ānanda, dwelt in dependence on the village-market-town of Vegaḷiṅga. Here, Ānanda, was the park of the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One. Here, Ānanda, the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, sitting, exhorted the Community of monks." Then the Venerable Ānanda, having prepared the double robe folded in four, said this to the Blessed One: "Well then, venerable sir, let the Blessed One sit down here. This piece of ground will have been used by two Worthy Ones, Perfectly Enlightened Ones." The Blessed One sat down on the prepared seat. Having sat down, the Blessed One addressed the Venerable Ānanda -

"Once upon a time, Ānanda, in this region there was a village-market-town named Vegaḷiṅga, prosperous and flourishing, very populous, crowded with people. The Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, Ānanda, dwelt in dependence on the village-market-town of Vegaḷiṅga. Here, Ānanda, was the park of the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One. Here, Ānanda, the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, sitting, exhorts the Community of monks.

283. "In Vegaḷiṅga, Ānanda, a market town, there was a potter named Ghaṭikāra who was an attendant, a chief attendant, of the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One. The potter Ghaṭikāra, Ānanda, had a friend, a dear friend, a young man named Jotipāla. Then, Ānanda, the potter Ghaṭikāra addressed the young man Jotipāla: 'Come, my dear Jotipāla, let us approach the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, to see him. For seeing that Blessed One, the Worthy One, the Perfectly Enlightened One, is highly honoured by me.' When this was said, Ānanda, the young man Jotipāla said this to the potter Ghaṭikāra: 'Enough, my dear Ghaṭikāra. What is the use of seeing that bald-

headed little ascetic?' For the second time, Ānanda, etc. For the third time, Ānanda, the potter Ghaṭikāra said this to the young man Jotipāla: 'Come, my dear Jotipāla, let us approach the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, to see him. For seeing that Blessed One, the Worthy One, the Perfectly Enlightened One, is highly honoured by me.' For the third time, Ānanda, the young man Jotipāla said this to the potter Ghaṭikāra: 'Enough, my dear Ghaṭikāra. What is the use of seeing that bald-headed little ascetic?' 'Well then, my dear Jotipāla, let us take bathing paste and go to the river to bathe.' 'Yes, my dear,' Ānanda, the young man Jotipāla assented to the potter Ghaṭikāra. Then, Ānanda, the potter Ghaṭikāra and the young man Jotipāla, having taken bathing paste, went to the river to bathe.

284. Then, Ānanda, the potter Ghaṭikāra addressed the young man Jotipāla: 'This, my dear Jotipāla, is the park not far from the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One. Come, my dear Jotipāla, let us approach the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, to see him. For seeing that Blessed One, the Worthy One, the Perfectly Enlightened One, is highly honoured by me.' When this was said, Ānanda, the young man Jotipāla said this to the potter Ghaṭikāra: 'Enough, my dear Ghaṭikāra. What is the use of seeing that bald-headed little ascetic?' For the second time, Ānanda, etc. For the third time, Ānanda, the potter Ghaṭikāra said this to the young man Jotipāla: 'This, my dear Jotipāla, is the park not far from the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One. Come, my dear Jotipāla, let us approach the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, to see him. For seeing that Blessed One, the Worthy One, the Perfectly Enlightened One, is highly honoured by me.' For the third time, Ānanda, the young man Jotipāla said this to the potter Ghaṭikāra: 'Enough, my dear Ghaṭikāra. What is the use of seeing that bald-headed little ascetic?' Then, Ānanda, the potter Ghaṭikāra, having grasped the young man Jotipāla by the waist-band, said this: 'This, my dear Jotipāla, is the park not far from the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One. Come, my dear Jotipāla, let us approach the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, to see him. For seeing that Blessed One, the Worthy One, the Perfectly Enlightened One, is highly honoured by me.' Then, Ānanda, the young man Jotipāla, having unfastened his waist-band, said this to the potter Ghaṭikāra: 'Enough, my dear Ghaṭikāra. What is the use of seeing that bald-headed little ascetic?' Then, Ānanda, the potter Ghaṭikāra, having grasped the young man Jotipāla, who had bathed his head, by the hair, said this: 'This, my dear Jotipāla, is the park not far from the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One. Come, my dear Jotipāla, let us approach the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, to see him. For seeing that Blessed One, the Worthy One, the Perfectly Enlightened One, is highly honoured by me.' Then, Ānanda, this thought occurred to the young man Jotipāla: 'Wonderful indeed, friend, marvellous indeed, friend! That this potter Ghaṭikāra, being of inferior birth, should think to grasp us, who have bathed our head, by the hair; surely this will not be a trivial matter, I think.' He said this to the potter Ghaṭikāra: 'Even to that extent, my dear Ghaṭikāra?' 'Even to that extent, my dear Jotipāla. For seeing that Blessed One, the Worthy One, the Perfectly Enlightened One, is so highly honoured by me.' 'Well then, my dear Ghaṭikāra, release me; we shall go.'

285. "Then, Ānanda, the potter Ghaṭikāra and the young man Jotipāla approached the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One; having

approached, the potter Ghaṭikāra paid respect to the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, and sat down to one side. But the young man Jotipāla exchanged friendly greetings with the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, Ānanda, the potter Ghaṭikāra said this to the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One - "This, venerable sir, is my friend, the young man Jotipāla, a dear friend. Let the Blessed One expound the Teaching to him." Then, Ānanda, the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, instructed, encouraged, inspired, and gladdened the potter Ghaṭikāra and the young man Jotipāla with a talk on the Teaching. Then, Ānanda, the potter Ghaṭikāra and the young man Jotipāla, having been instructed, encouraged, inspired, and gladdened by the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, with a talk on the Teaching, having delighted in and given thanks for what the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, had said, rose from their seats, paid respect to the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, circumambulated him keeping him on their right, and departed.

286. "Then, Ānanda, the young man Jotipāla said this to the potter Ghaṭikāra - 'While hearing this Teaching, my dear Ghaṭikāra, and yet will you not go forth from home into homelessness?' 'Do you not know me, my dear Jotipāla, I support my blind and aged mother and father?' 'Well then, my dear Ghaṭikāra, I shall go forth from home into homelessness.' Then, Ānanda, the potter Ghaṭikāra and the young man Jotipāla approached the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One; having approached, they paid respect to the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, and sat down to one side. Seated to one side, Ānanda, the potter Ghaṭikāra said this to the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One - "This, venerable sir, is my friend, the young man Jotipāla, a dear friend. May the Blessed One give him the going forth." The young man Jotipāla, Ānanda, received the going forth under the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, and he received the full ordination.

287. "Then, Ānanda, not long after the young man Jotipāla had been fully ordained, a half-month after his full ordination, the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, having stayed at Vebhalinga as long as he chose, set out on a journey towards Bārāṇasī. Wandering on a journey gradually, he arrived at Bārāṇasī. There, Ānanda, the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, dwelt at Bārāṇasī in the Deer Park at Isipatana. Ānanda, King Kikī of Kāśi heard - 'It seems that the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, has arrived at Bārāṇasī and is dwelling at Bārāṇasī in the Deer Park at Isipatana.' Then, Ānanda, King Kikī of Kāśi, having had the finest vehicles harnessed, having ascended the finest vehicle, departed from Bārāṇasī with the finest vehicles with great royal pomp to see the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One. Having gone by vehicle as far as the ground was passable for vehicles, he descended from the vehicle and approached the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, on foot; having approached, he paid respect to the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, and sat down to one side. To King Kikī of Kāśi seated to one side, Ānanda, the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One,

instructed, encouraged, inspired, and gladdened him with a talk on the Teaching. Then, Ānanda, King Kikī of Kāsi, having been instructed, encouraged, inspired, and gladdened by the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, with a talk on the Teaching, said this to the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One - "May the Blessed One consent to accept a meal from me tomorrow together with the Community of monks, venerable sir." The Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, Ānanda, consented by silence. Then, Ānanda, King Kikī of Kāsi, having learned of the Blessed One Kassapa, the Perfectly Enlightened One's acceptance, rose from his seat, paid respect to the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, circumambulated him keeping him on his right, and departed. Then, Ānanda, King Kikī of Kāsi, after that night had passed, having had superior solid and soft food prepared at his own dwelling - rice stored in pale-coloured bundles with the dark grains removed, with various curries and various vegetables - announced the time to the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One - "It is time, venerable sir, the meal is ready."

288. "Then, Ānanda, the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of King Kikī of Kāsi; having approached, he sat down on the prepared seat together with the Community of monks. Then, Ānanda, King Kikī of Kāsi with his own hand satisfied and served the Community of monks headed by the Buddha with superior solid and soft food. Then, Ānanda, King Kikī of Kāsi, when the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, had finished eating and had removed his hand from the bowl, having taken a certain low seat, sat down to one side. Seated to one side, Ānanda, King Kikī of Kāsi said this to the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One - "May the Blessed One consent to a rains residence at Bārāṇasī for me, venerable sir; there will be such support for the Community." "Enough, great king. My rains residence has been consented to." For the second time, Ānanda, etc. For the third time, Ānanda, King Kikī of Kāsi said this to the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One - "May the Blessed One consent to a rains residence at Bārāṇasī for me, venerable sir; there will be such support for the Community." "Enough, great king. My rains residence has been consented to." Then, Ānanda, for King Kikī of Kāsi, thinking "The Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, does not consent to a rains residence at Bārāṇasī for me," there was indeed alteration, there was displeasure. Then, Ānanda, King Kikī of Kāsi said this to the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One - "Is there indeed, venerable sir, anyone else who is a better attendant than me?"

"There is, great king, a village-market-town named Vegaḷiṅga. There is a potter named Ghaṭikāra; he is my attendant, my chief attendant. But for you, great king, thinking 'The Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, does not consent to a rains residence at Bārāṇasī for me,' there is indeed alteration, there is displeasure. This does not exist for the potter Ghaṭikāra, nor will it exist. The potter Ghaṭikāra, great king, has gone for refuge to the Buddha, has gone for refuge to the Teaching, has gone for refuge to the Community. The potter Ghaṭikāra, great king, abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from spirits, liquor and

intoxicants that cause negligence. The potter Ghaṭikāra, great king, is endowed with unwavering confidence in the Buddha, is endowed with unwavering confidence in the Teaching, is endowed with unwavering confidence in the Community, is endowed with morality pleasing to the noble ones. The potter Ghaṭikāra, great king, is without uncertainty about suffering, without uncertainty about the origin of suffering, without uncertainty about the cessation of suffering, without uncertainty about the practice leading to the cessation of suffering. The potter Ghaṭikāra, great king, eats only one meal a day, leads the holy life, is moral, of good character. The potter Ghaṭikāra, great king, has laid aside gems and gold, is free from gold and silver. The potter Ghaṭikāra, great king, having laid down the pestle, does not dig the earth with his own hand. Whatever there is from a collapsed riverbank or dug up by rats, having brought that with a carrying pole and having made vessels, he says thus - 'Here whoever wishes, having deposited bags of rice or bags of mung beans or bags of peas, may take whatever he wishes.' The potter Ghaṭikāra, great king, supports his blind and aged mother and father. The potter Ghaṭikāra, great king, with the utter elimination of the five lower mental fetters, is one of spontaneous birth, attaining final nibbāna there, not subject to return from that world.

289. "'On one occasion, great king, I was dwelling in a market town named Vegaḷiṅga. Then, great king, in the earlier period of the day, having dressed, taking my bowl and robe, I approached the mother and father of the potter Ghaṭikāra; having approached, I said this to the mother and father of the potter Ghaṭikāra: "Well now, where has this Bhaggava gone?" "Your attendant has gone out, venerable sir; having taken cooked rice from the pot and curry from the vessel, eat." Then, great king, having taken cooked rice from the pot and curry from the vessel, having eaten, I rose from my seat and departed. Then, great king, the potter Ghaṭikāra approached his mother and father; having approached, he said this to his mother and father: "Who, having taken cooked rice from the pot and curry from the vessel, having eaten, rose from his seat and departed?" "Kassapa, dear, the Blessed One, the Worthy One, the Perfectly Enlightened One, having taken cooked rice from the pot and curry from the vessel, having eaten, rose from his seat and departed." Then, great king, this occurred to the potter Ghaṭikāra: "It is a gain for me indeed, it is well-gained for me indeed, that the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, is thus intimate with me." Then, great king, rapture and happiness did not leave the potter Ghaṭikāra for a fortnight, and his mother and father for a week.

290. "'On one occasion, great king, I was dwelling right there in a market town named Vegaḷiṅga. Then, great king, in the earlier period of the day, having dressed, taking my bowl and robe, I approached the mother and father of the potter Ghaṭikāra; having approached, I said this to the mother and father of the potter Ghaṭikāra: "Well now, where has this Bhaggava gone?" "Your attendant has gone out, venerable sir; having taken food made with flour from the basket and curry from the vessel, eat." Then, great king, having taken food made with flour from the basket and curry from the vessel, having eaten, I rose from my seat and departed. Then, great king, the potter Ghaṭikāra approached his mother and father; having approached, he said this to his mother and father: "Who, having taken food made with flour from the basket and curry from the vessel, having eaten, rose from his seat and departed?" "Kassapa, dear, the Blessed One, the Worthy One, the Perfectly Enlightened One, having taken food made with flour from the basket and curry from the vessel, having eaten, rose

from his seat and departed." Then, great king, this occurred to the potter Ghaṭikāra: "It is a gain for me indeed, it is well-gained for me indeed, that the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, is thus intimate with me." Then, great king, rapture and happiness did not leave the potter Ghaṭikāra for a fortnight, and his mother and father for a week.

291. "'On one occasion, great king, I was dwelling right there in a market town named Vegaḷiṅga. Now at that time the hut was being rained upon. Then, great king, I addressed the monks: "Go, monks, find out if there is grass at the dwelling of the potter Ghaṭikāra." When this was said, great king, those monks said this to me: "There is no grass, venerable sir, at the dwelling of the potter Ghaṭikāra, but there is a grass roof at his workshop." "Go, monks, remove the grass from the workshop of the potter Ghaṭikāra." Then, great king, those monks removed the grass from the workshop of the potter Ghaṭikāra. Then, great king, the mother and father of the potter Ghaṭikāra said this to those monks: "Who is removing the grass from the workshop?" "Monks, sister, the hut of the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, is being rained upon." "Take it, venerable sirs, take it, dear ones." Then, great king, the potter Ghaṭikāra approached his mother and father; having approached, he said this to his mother and father: "Who removed the grass from the workshop?" "Monks, dear, it seems the hut of the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, is being rained upon." Then, great king, this occurred to the potter Ghaṭikāra: "It is a gain for me indeed, it is well-gained for me indeed, that the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, is thus intimate with me." Then, great king, rapture and happiness did not leave the potter Ghaṭikāra for a fortnight, and his mother and father for a week. Then, great king, the entire workshop stood with the sky as its roof for three months, and the rain did not fall upon it. And such, great king, was the potter Ghaṭikāra.' "It is a gain, venerable sir, for the potter Ghaṭikāra, it is well-gained, venerable sir, for the potter Ghaṭikāra, that the Blessed One is thus intimate with him.'"

292. "Then, Ānanda, King Kikī of Kāsi sent to the potter Ghaṭikāra about five hundred cartloads of rice-grain, rice stored in pale-coloured bundles, and curry suitable for it. Then, Ānanda, those king's men approached the potter Ghaṭikāra and said this: 'These, venerable sir, about five hundred cartloads of rice-grain have been sent by King Kikī of Kāsi, rice stored in pale-coloured bundles, and curry suitable for it. Please accept them, venerable sir.' 'The king has much to do, has many duties. It is enough for me! Let it be the king's.' Now, Ānanda, you might think thus: 'Surely another was the young man Jotipāla at that time.' But this, Ānanda, should not be seen thus. I was the young man Jotipāla at that time."

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

The Discourse on Ghaṭikāra is concluded as first.

2. The Discourse on Raṭṭhapāla

293. Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Kurus together with a large Community of monks, and arrived at a market town of the Kurus named Thullakoṭṭhika. The brahmin householders of

Thullakoṭṭhika heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, wandering on a journey among the Kurus together with a large Community of monks, has arrived at Thullakoṭṭhika. 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 brahmin householders of Thullakoṭṭhika approached the Blessed One; having approached, some, having paid respect to the Blessed One, sat down to one side; some exchanged friendly greetings with the Blessed One, and having concluded the pleasant and memorable talk, sat down to one side; some, having extended joined palms in salutation towards the Blessed One, sat down to one side; some, having announced their name and clan in the presence of the Blessed One, sat down to one side; some, remaining silent, sat down to one side. The Blessed One instructed, encouraged, inspired, and gladdened the brahmin householders of Thullakoṭṭhika seated to one side with a talk on the Teaching.

294. Now at that time a son of good family named Raṭṭhapāla, a son of the leading family in that very Thullakoṭṭhika, was seated in that assembly. Then this thought occurred to the son of good family Raṭṭhapāla - "In whatever way I understand the Teaching expounded by the Blessed One, it is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?" Then the brahmin householders of Thullakoṭṭhika, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, having delighted in and given thanks for what the Blessed One had said, rose from their seats, paid respect to the Blessed One, circumambulated him keeping him on their right, and departed. Then the son of good family Raṭṭhapāla, when the brahmin householders of Thullakoṭṭhika had recently departed, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the son of good family Raṭṭhapāla said this to the Blessed One - "In whatever way I understand the Teaching expounded by the Blessed One, venerable sir, it is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. I wish, venerable sir, to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness. May I, venerable sir, receive the going forth under the Blessed One, may I receive the full ordination. May the Blessed One give me the going forth." "But have you, Raṭṭhapāla, been permitted by your mother and father for the going forth from home into homelessness?" "I have not, venerable sir, been permitted by my mother and father for the going forth from home into homelessness." "Indeed, Raṭṭhapāla, Truth-finders do not give the going forth to a son

who has not been permitted by his mother and father." "I will, venerable sir, act in such a way that my mother and father will permit me for the going forth from home into homelessness."

295. Then the son of good family Raṭṭhapāla, having risen from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and approached his mother and father; having approached, he said this to his mother and father: "Mother and father, in whatever way I understand the Teaching expounded by the Blessed One, it is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. I wish, having shaved off my hair and beard, having put on ochre robes, to go forth from home into homelessness. Allow me to go forth from home into homelessness." When this was said, the mother and father of the son of good family Raṭṭhapāla said this to the son of good family Raṭṭhapāla: "You, dear Raṭṭhapāla, are our only son, dear, agreeable, delicately nurtured, delicately brought up. You, dear Raṭṭhapāla, do not know any suffering. Even by death we will be separated from you unwillingly. Why then would we allow you while living to go forth from home into homelessness?" For the second time the son of good family Raṭṭhapāla... etc. For the third time the son of good family Raṭṭhapāla said this to his mother and father: "Mother and father, in whatever way I understand the Teaching expounded by the Blessed One, it is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. I wish, having shaved off my hair and beard, having put on ochre robes, to go forth from home into homelessness. Allow me to go forth from home into homelessness." For the third time the mother and father of the son of good family Raṭṭhapāla said this to the son of good family Raṭṭhapāla: "You, dear Raṭṭhapāla, are our only son, dear, agreeable, delicately nurtured, delicately brought up. You, dear Raṭṭhapāla, do not know any suffering. Even by death we will be separated from you unwillingly. Why then would we allow you while living to go forth from home into homelessness?"

296. Then the son of good family Raṭṭhapāla - "My mother and father do not allow me to go forth from home into homelessness" - lay down right there on the bare ground - "Either my death will be here or my going forth." Then the son of good family Raṭṭhapāla did not eat even one meal, did not eat even two meals, did not eat even three meals, did not eat even four meals, did not eat even five meals, did not eat even six meals, did not eat even seven meals. Then the mother and father of the son of good family Raṭṭhapāla said this to the son of good family Raṭṭhapāla - "You, dear Raṭṭhapāla, are our only son, dear, agreeable, delicately nurtured, delicately brought up. You, dear Raṭṭhapāla, do not know any suffering. Even by death we will be separated from you unwillingly. Why then would we allow you while living to go forth from home into homelessness? Rise up, dear Raṭṭhapāla, eat and drink and amuse yourself; eating, drinking, amusing yourself, enjoying sensual pleasures, performing meritorious deeds, be delighted. We do not allow you to go forth from home into homelessness. Even by death we will be separated from you unwillingly. Why then would we allow you while living to go forth from home into homelessness?" When this was said, the son of good family Raṭṭhapāla remained silent. For the second time the mother and father of the son of good family Raṭṭhapāla said this to the son of good family Raṭṭhapāla... etc. For the second time the son of good family Raṭṭhapāla remained silent. For the third time the mother and father of the son of good family

Raṭṭhapāla said this to the son of good family Raṭṭhapāla: "You, dear Raṭṭhapāla, are our only son, dear, agreeable, delicately nurtured, delicately brought up. You, dear Raṭṭhapāla, do not know any suffering. Even by death we will be separated from you unwillingly. Why then would we allow you while living to go forth from home into homelessness? Rise up, dear Raṭṭhapāla, eat and drink and amuse yourself; eating, drinking, amusing yourself, enjoying sensual pleasures, performing meritorious deeds, be delighted. We do not allow you to go forth from home into homelessness. Even by death we will be separated from you unwillingly. Why then would we allow you while living to go forth from home into homelessness?" For the third time the son of good family Raṭṭhapāla remained silent.

297. Then the friends of the son of good family Raṭṭhapāla approached the son of good family Raṭṭhapāla; having approached, they said this to the son of good family Raṭṭhapāla: "You, my dear Raṭṭhapāla, are the only son of your mother and father, dear, agreeable, delicately nurtured, delicately brought up. You, my dear Raṭṭhapāla, do not know any suffering. Even by death your mother and father will be separated from you unwillingly. Why then would they allow you while living to go forth from home into homelessness? Rise up, my dear Raṭṭhapāla, eat and drink and amuse yourself; eating, drinking, amusing yourself, enjoying sensual pleasures, performing meritorious deeds, be delighted. Your mother and father will not allow you to go forth from home into homelessness. Even by death your mother and father will be separated from you unwillingly. Why then would they allow you while living to go forth from home into homelessness?" When this was said, the son of good family Raṭṭhapāla remained silent. For the second time etc. For the third time the friends of the son of good family Raṭṭhapāla said this to the son of good family Raṭṭhapāla: "You, my dear Raṭṭhapāla, are the only son of your mother and father, dear, agreeable, delicately nurtured, delicately brought up. You, my dear Raṭṭhapāla, do not know any suffering. Even by death your mother and father will be separated from you unwillingly. Why then would they allow you while living to go forth from home into homelessness? Rise up, my dear Raṭṭhapāla, eat and drink and amuse yourself; eating, drinking, amusing yourself, enjoying sensual pleasures, performing meritorious deeds, be delighted. Your mother and father will not allow you to go forth from home into homelessness. Even by death your mother and father will be separated from you unwillingly. Why then would they allow you while living to go forth from home into homelessness?" For the third time the son of good family Raṭṭhapāla remained silent.

298. Then the friends of the son of good family Raṭṭhapāla approached the mother and father of the son of good family Raṭṭhapāla; having approached, they said this to the mother and father of the son of good family Raṭṭhapāla: "Mother and father, this son of good family Raṭṭhapāla has lain down right there on the bare ground - 'Either my death will be here or my going forth.' If you do not allow the son of good family Raṭṭhapāla to go forth from home into homelessness, right there death will come to him. But if you allow the son of good family Raṭṭhapāla to go forth from home into homelessness, you will see him even when gone forth. If the son of good family Raṭṭhapāla does not find delight in the going forth from home into homelessness, what other destination will there be for him? He will return right here. Allow the son of good family Raṭṭhapāla to go forth from home into homelessness." "We allow, dear sons, the son of good family Raṭṭhapāla to go forth from home into homelessness. But

when gone forth, he should come to see his mother and father." Then the friends of the son of good family Raṭṭhapāla approached the son of good family Raṭṭhapāla; having approached, they said this to the son of good family Raṭṭhapāla: "Rise up, my dear Raṭṭhapāla, you have been permitted by your mother and father for the going forth from home into homelessness. But when gone forth, you should come to see your mother and father."

299. Then the son of good family Raṭṭhapāla, having risen, having gained strength, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the son of good family Raṭṭhapāla said this to the Blessed One - "I have been permitted, venerable sir, by my mother and father for the going forth from home into homelessness. May the Blessed One give me the going forth." The son of good family Raṭṭhapāla received the going forth under the Blessed One, he received the full ordination. Then not long after the Venerable Raṭṭhapāla had been fully ordained, a half-month after his full ordination, the Blessed One, having stayed at Thullakoṭṭhita as long as he chose, set out on a journey towards Sāvattihī. Wandering on a journey gradually, he arrived at Sāvattihī. There the Blessed One stayed at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's park. Then dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Raṭṭhapāla soon realised for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the Venerable Raṭṭhapāla became one of the Worthy Ones.

Then the Venerable Raṭṭhapāla approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Raṭṭhapāla said this to the Blessed One - "I wish, venerable sir, to show myself to my mother and father, if the Blessed One permits me." Then the Blessed One, having encompassed the mind of the Venerable Raṭṭhapāla with his own mind, attended to it. When the Blessed One knew - "The son of good family Raṭṭhapāla is incapable of rejecting the training and returning to the lower life," then the Blessed One said this to the Venerable Raṭṭhapāla - "Now do as you think fit, Raṭṭhapāla." Then the Venerable Raṭṭhapāla, rising from his seat, having paid respect to the Blessed One, circumambulated him keeping him on his right, set in order his lodging, and taking his bowl and robe, set out on a journey towards Thullakoṭṭhika. Wandering on a journey gradually, he arrived at Thullakoṭṭhika. There the Venerable Raṭṭhapāla stayed at Thullakoṭṭhika in King Korabya's deer park. Then the Venerable Raṭṭhapāla, having dressed in the earlier period of the day, taking his bowl and robe, entered Thullakoṭṭhika for almsfood. Walking for almsfood successively in Thullakoṭṭhika, he approached his own father's dwelling. Now at that time the Venerable Raṭṭhapāla's father was having his hair combed in the middle door-hall. The Venerable Raṭṭhapāla's father saw the Venerable Raṭṭhapāla coming from afar. Having seen him, he said this - "By these shaven-headed little ascetics our only son, dear and agreeable, was given the going forth." Then the Venerable Raṭṭhapāla at his own father's dwelling received neither a gift nor a refusal; on the contrary, he received only abuse. Now at that time a female slave of the Venerable Raṭṭhapāla's relatives was about to throw away some food made with flour from the previous evening. Then

the Venerable Raṭṭhapāla said this to that female slave of his relatives - "If that is to be thrown away, sister, pour it here into my bowl." Then the female slave of the Venerable Raṭṭhapāla's relatives, while pouring that food made with flour from the previous evening into the Venerable Raṭṭhapāla's bowl, recognised the sign of his hands and feet and voice.

300. Then a female slave of the Venerable Raṭṭhapāla's relatives approached the Venerable Raṭṭhapāla's mother; having approached, she said this to the Venerable Raṭṭhapāla's mother - "May you know, my lady - 'The master's son Raṭṭhapāla has arrived.'" "If, woman, you speak the truth, I make you a freed slave." Then the Venerable Raṭṭhapāla's mother approached the Venerable Raṭṭhapāla's father; having approached, she said this to the Venerable Raṭṭhapāla's father - "May you know, householder - 'The son of good family Raṭṭhapāla has arrived, they say.'" Now at that time the Venerable Raṭṭhapāla was eating that food made with flour from the previous evening, leaning against a certain wall. Then the Venerable Raṭṭhapāla's father approached the Venerable Raṭṭhapāla; having approached, he said this to the Venerable Raṭṭhapāla - "Is it really so, dear Raṭṭhapāla, that you will eat food made with flour from the previous evening? Should you not go to your own home, dear Raṭṭhapāla?" "From where, householder, would we who have gone forth from home into homelessness have a home? We are homeless, householder. We went to your home, householder, but there we received neither a gift nor a refusal; on the contrary, we received only abuse." "Come, dear Raṭṭhapāla, let us go to the house." "Enough, householder, my meal duty is done for today." "Well then, dear Raṭṭhapāla, consent to a meal for tomorrow." The Venerable Raṭṭhapāla consented by silence. Then the Venerable Raṭṭhapāla's father, having learned of the Venerable Raṭṭhapāla's acceptance, approached his own dwelling; having approached, having had a great heap of gold and money prepared and covered with mats, he addressed the Venerable Raṭṭhapāla's former wives - "Come, daughters-in-law, adorn yourselves with whatever adornment you were formerly adorned with when you were dear and agreeable to the son of good family Raṭṭhapāla."

301. Then the Venerable Raṭṭhapāla's father, after that night had passed, having had superior solid and soft food prepared at his own dwelling, announced the time to the Venerable Raṭṭhapāla - "It is time, dear Raṭṭhapāla, the meal is ready." Then the Venerable Raṭṭhapāla, having dressed in the earlier period of the day, taking his bowl and robe, approached his own father's dwelling; having approached, he sat down on the prepared seat. Then the Venerable Raṭṭhapāla's father, having had that heap of gold and money uncovered, said this to the Venerable Raṭṭhapāla - "This, dear Raṭṭhapāla, is your maternal wealth, another is paternal, another is from your grandfather. It is possible, dear Raṭṭhapāla, both to enjoy wealth and to make merit. Come, dear Raṭṭhapāla, having returned to the lower life, enjoy wealth and make merit." "If you would do as I say, householder, having loaded this heap of gold and money onto carts and having had it carried away, you would have it sunk in the middle of the river Ganges in the stream. What is the reason for this? For whatever sorrow, lamentation, pain, displeasure, and anguish will arise for you, householder, on account of that." Then the Venerable Raṭṭhapāla's former wives, each having taken hold of his feet, said this to the Venerable Raṭṭhapāla - "What are they like, master's son, those nymphs for whose sake you live the holy life?" "We do not, sister, live the holy life for the sake of nymphs." "The master's son Raṭṭhapāla addresses us with the

term 'sister'" - they fainted and fell down right there. Then the Venerable Raṭṭhapāla said this to his father - "If, householder, food is to be given, give it; do not trouble us." "Eat, dear Raṭṭhapāla, the meal is ready." Then the Venerable Raṭṭhapāla's father with his own hand satisfied and served the Venerable Raṭṭhapāla with superior solid and soft food.

302. Then the Venerable Raṭṭhapāla, having finished eating, with his hand removed from the bowl, while standing, spoke these verses -

"See this adorned image, a heap of sores, raised up;
Afflicted, the object of many thoughts, for which there is no stable duration.

"See this adorned form, with jewels and earrings;
Bones wrapped in skin, together with clothes it looks beautiful.

"Feet lacquered with lac, face smeared with powder;
Enough to delude a fool, but not one seeking the far shore.

"Hair arranged in eightfold braids, eyes smeared with eye ointment;
Enough to delude a fool, but not one seeking the far shore.

"Like a newly painted eye ointment container, the putrid body adorned;
Enough to delude a fool, but not one seeking the far shore.

"The hunter laid the snare, the deer did not touch the net;
Having eaten the fodder, we go, while the deer trappers lament."

Then the Venerable Raṭṭhapāla, having spoken these verses while standing, approached King Korabya's deer park; having approached, he sat down for the day residence at the foot of a certain tree.

303. Then King Korabya addressed Migava - "Clean, my dear Migava, the deer park pleasure ground; let us go to see the beautiful grounds." "Yes, Sire," Migava replied to King Korabya, and while cleaning the deer park, he saw the Venerable Raṭṭhapāla seated for the day's abiding at the foot of a certain tree. Having seen him, he approached King Korabya; having approached, he said this to King Korabya - "The deer park is clean for you, Sire. And there is here a son of good family named Raṭṭhapāla, a son of the leading family in this very Thullakoṭṭhika, whose praises you have been repeatedly speaking; he is seated for the day's abiding at the foot of a certain tree." "Well then, my dear Migava, enough of the pleasure ground for today. We will now attend upon that Venerable Raṭṭhapāla." Then King Korabya, having said "Distribute all the solid and soft food that has been prepared there," having had the finest vehicles harnessed, having ascended the finest vehicle, departed from Thullakoṭṭhika with the finest vehicles with great royal pomp to see the Venerable Raṭṭhapāla. Having gone by vehicle as far as the ground was passable for vehicles, he descended from the vehicle and approached the Venerable Raṭṭhapāla on foot with an eminent assembly of eminent officials; having approached, he exchanged friendly greetings with the Venerable Raṭṭhapāla. Having concluded the pleasant and memorable talk, he stood to one side. Standing to one side, King Korabya said this to the Venerable Raṭṭhapāla - "Let the Venerable Raṭṭhapāla sit here on the elephant

rug." "Enough, great king, you sit down; I am seated on my own seat." King Korabya sat down on the prepared seat. Having sat down, King Korabya said this to the Venerable Raṭṭhapāla -

304. "There are these four losses, my dear Raṭṭhapāla, possessed of which losses some here, having shaved off their hair and beard, having put on ochre robes, go forth from home into homelessness. What are the four? Loss through ageing, loss through illness, loss of wealth, loss of relatives. And what, my dear Raṭṭhapāla, is loss through ageing? Here, my dear Raṭṭhapāla, someone is old, aged, elderly, one who has traversed the span of life, advanced in years. He considers thus: 'I am now old, aged, elderly, one who has traversed the span of life, advanced in years. It is not easy for me to acquire wealth not yet acquired or to make prosper wealth already acquired. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?' He, possessed of that loss through ageing, shaves off his hair and beard, puts on ochre robes, and goes forth from home into homelessness. This is called, my dear Raṭṭhapāla, loss through ageing. But the venerable Raṭṭhapāla is now young, a youth with jet-black hair, endowed with the blessing of youth, in the first stage of life. That loss through ageing does not exist for the venerable Raṭṭhapāla. What has the venerable Raṭṭhapāla known or seen or heard that he has gone forth from home into homelessness?

"And what, my dear Raṭṭhapāla, is loss through illness? Here, my dear Raṭṭhapāla, someone is sick, afflicted, severely ill. He considers thus: 'I am now sick, afflicted, severely ill. It is not easy for me to acquire wealth not yet acquired or to make prosper wealth already acquired. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?' He, possessed of that loss through illness, shaves off his hair and beard, puts on ochre robes, and goes forth from home into homelessness. This is called, my dear Raṭṭhapāla, loss through illness. But the venerable Raṭṭhapāla is now free from illness, free from disease, endowed with digestion that is even, neither too cold nor too hot. That loss through illness does not exist for the venerable Raṭṭhapāla. What has the venerable Raṭṭhapāla known or seen or heard that he has gone forth from home into homelessness?

"And what, my dear Raṭṭhapāla, is loss of wealth? Here, my dear Raṭṭhapāla, someone is wealthy, of great riches, of great possessions. His wealth gradually goes to utter elimination. He considers thus: 'I was formerly wealthy, of great riches, of great possessions. That wealth of mine has gradually gone to utter elimination. It is not easy for me to acquire wealth not yet acquired or to make prosper wealth already acquired. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?' He, possessed of that loss of wealth, shaves off his hair and beard, puts on ochre robes, and goes forth from home into homelessness. This is called, my dear Raṭṭhapāla, loss of wealth. But the venerable Raṭṭhapāla is a son of the leading family in this very Thullakoṭṭhika. That loss of wealth does not exist for the venerable Raṭṭhapāla. What has the venerable Raṭṭhapāla known or seen or heard that he has gone forth from home into homelessness?

"And what, friend Raṭṭhapāla, is loss of relatives? Here, friend Raṭṭhapāla, someone has many friends and colleagues, relatives and blood-relations. Those relatives of his gradually go to utter elimination. He considers thus: 'Formerly I had many friends and

colleagues, relatives and blood-relations. Those of mine have gradually gone to utter elimination. It is not easy for me to acquire wealth not yet acquired or to make prosper wealth already acquired. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?' He, possessed of that loss of relatives, shaves off his hair and beard, puts on ochre robes, and goes forth from home into homelessness. This is called, friend Raṭṭhapāla, loss of relatives. But the venerable Raṭṭhapāla has many friends and colleagues, relatives and blood-relations in this very Thullakoṭṭhika. That loss of relatives does not exist for the venerable Raṭṭhapāla. What has the venerable Raṭṭhapāla known or seen or heard that he has gone forth from home into homelessness?

"These, friend Raṭṭhapāla, are the four kinds of loss, possessed of which some here shave off their hair and beard, put on ochre robes, and go forth from home into homelessness. Those do not exist for the venerable Raṭṭhapāla. What has the venerable Raṭṭhapāla known or seen or heard that he has gone forth from home into homelessness?"

305. "There are indeed, great king, four synopses of the Teaching recited by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, which I, having known and seen and heard, went forth from home into homelessness. Which four? 'The world is led on, unstable' - this indeed, great king, is the first synopsis of the Teaching recited by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, which I, having known and seen and heard, went forth from home into homelessness. 'The world is without shelter, without a lord' - this indeed, great king, is the second synopsis of the Teaching recited by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, which I, having known and seen and heard, went forth from home into homelessness. 'The world is without ownership, one must go having abandoned all' - this indeed, great king, is the third synopsis of the Teaching recited by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, which I, having known and seen and heard, went forth from home into homelessness. 'The world is deficient, unsatisfied, a slave of craving' - this indeed, great king, is the fourth synopsis of the Teaching recited by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, which I, having known and seen and heard, went forth from home into homelessness. These indeed, great king, are the four synopses of the Teaching recited by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, which I, having known and seen and heard, went forth from home into homelessness."

306. "'The world is led on, unstable' - the venerable Raṭṭhapāla said. How, my dear Raṭṭhapāla, is the meaning of this statement to be seen?" "What do you think, great king, when you were twenty years of age or twenty-five years of age, were you skilled in elephants, skilled in horses, skilled in chariots, skilled in the bow, skilled in the sword, strong in thigh and arm, capable, experienced in battle?" "I was, my dear Raṭṭhapāla, when I was twenty years of age or twenty-five years of age, skilled in elephants, skilled in horses, skilled in chariots, skilled in the bow, skilled in the sword, strong in thigh and arm, capable, experienced in battle. Sometimes, my dear Raṭṭhapāla, I thought myself as if possessing supernormal power; I did not perceive anyone equal to myself in strength." "What do you think, great king, are you just so

now strong in thigh and arm, capable, experienced in battle?" "No indeed, my dear Raṭṭhapāla. Now I am old, aged, elderly, one who has traversed the span of life, advanced in years. My age is now eighty years. Sometimes, my dear Raṭṭhapāla, thinking 'I will place my foot here,' I place my foot elsewhere." "This indeed, great king, was spoken with reference to this by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - 'The world is led on, unstable' - which I, having known and seen and heard, went forth from home into homelessness." "It is wonderful, my dear Raṭṭhapāla, it is marvellous, my dear Raṭṭhapāla! How well spoken is this by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - 'The world is led on, unstable.' Indeed, my dear Raṭṭhapāla, the world is led on, unstable.

"There are indeed, my dear Raṭṭhapāla, in this royal family elephant forces, horse forces, chariot forces, and infantry forces, which will serve for our defence in times of misfortune. 'The world is without shelter, without a lord' - the venerable Raṭṭhapāla said. But how, my dear Raṭṭhapāla, is the meaning of this statement to be seen?" "What do you think, great king, do you have any chronic illness?" "I have, my dear Raṭṭhapāla, a chronic illness. Sometimes, my dear Raṭṭhapāla, friends and colleagues, relatives and blood-relations stand around me - 'Now King Korabya will die, now King Korabya will die.'" "What do you think, great king, can you get those friends and colleagues, relatives and blood-relations - 'Let my venerable friends and colleagues, relatives and blood-relations, all being present, share this feeling, so that I might feel a lighter feeling' - or do you alone feel that feeling?" "I cannot, my dear Raṭṭhapāla, get those friends and colleagues, relatives and blood-relations - 'Let my venerable friends and colleagues, relatives and blood-relations, all being present, share this feeling, so that I might feel a lighter feeling.' Rather, I alone feel that feeling." "This indeed, great king, was spoken with reference to this by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - 'The world is without shelter, without a lord' - which I, having known and seen and heard, went forth from home into homelessness." "It is wonderful, my dear Raṭṭhapāla, it is marvellous, my dear Raṭṭhapāla! How well spoken is this by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - 'The world is without shelter, without a lord.' Indeed, my dear Raṭṭhapāla, the world is without shelter, without a lord.

"There is indeed, dear Raṭṭhapāla, in this royal family abundant gold and silver, both stored in the ground and in the sky. 'The world is without ownership, one must go having abandoned all' - the venerable Raṭṭhapāla said. But how, my dear Raṭṭhapāla, is the meaning of this statement to be seen?" "What do you think, great king, just as you now, endowed and furnished with the five types of sensual pleasure, indulge yourself, will you obtain in the next life too - 'Just so I, endowed and furnished with these very five types of sensual pleasure, shall indulge myself,' or will others take possession of this wealth, while you will go according to your actions?" "Just as I, dear Raṭṭhapāla, now endowed and furnished with the five types of sensual pleasure, indulge myself, I will not obtain in the next life too - 'Just so, endowed and furnished with these very five types of sensual pleasure, I shall indulge myself.' Rather, others will take possession of this wealth; but I will go according to my actions." "This indeed, great king, was spoken with reference to this by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - 'The world is without ownership, one must go having abandoned all,' which I, having known and seen and

heard, went forth from home into homelessness." "It is wonderful, my dear Raṭṭhapāla, it is marvellous, my dear Raṭṭhapāla! How well spoken is this by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - 'The world is without ownership, one must go having abandoned all.' Indeed, dear Raṭṭhapāla, the world is without ownership, one must go having abandoned all.

'The world is deficient, unsatisfied, a slave of craving' -the venerable Raṭṭhapāla said. How, my dear Raṭṭhapāla, is the meaning of this statement to be seen?""What do you think, great king, do you dwell in the prosperous Kuru?" "Yes, dear Raṭṭhapāla, I dwell in the prosperous Kuru." "What do you think, great king, suppose here a man were to come from the eastern direction, trustworthy and reliable. Having approached you, he would say thus - 'May you know, great king, I am coming from the eastern direction. There I saw a great country, prosperous and flourishing, with many people, crowded with people. There are many elephant divisions, horse divisions, chariot divisions, infantry divisions; there is much wealth and grain; there is much gold and silver, both unwrought and wrought; there are many women as possessions. And it is possible to conquer it with just this much military strength. Conquer it, great king!' - what would you do about it?" "We would conquer it, dear Raṭṭhapāla, and dwell there." "What do you think, great king, suppose here a man were to come from the western direction... in the northern direction... from the southern direction... from across the ocean, trustworthy and reliable. Having approached you, he would say thus - 'May you know, great king, I am coming from across the ocean. There I saw a great country, prosperous and flourishing, with many people, crowded with people. There are many elephant divisions, horse divisions, chariot divisions, infantry divisions; there is much wealth and grain; there is much gold and silver, both unwrought and wrought; there are many women as possessions. And it is possible to conquer it with just this much military strength. Conquer it, great king!' - what would you do about it?" "We would conquer it, dear Raṭṭhapāla, and dwell there." "This indeed, great king, was spoken with reference to this by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - 'The world is deficient, unsatisfied, a slave of craving,' which I, having known and seen and heard, went forth from home into homelessness." "It is wonderful, my dear Raṭṭhapāla, it is marvellous, my dear Raṭṭhapāla! How well spoken is this by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - 'The world is deficient, unsatisfied, a slave of craving.' Indeed, dear Raṭṭhapāla, the world is deficient, unsatisfied, a slave of craving."

This the Venerable Raṭṭhapāla said. Having said this, he further said this -

307. "I see in the world wealthy people,

Having obtained riches, they do not give out of delusion;
Greedy, they make accumulation of wealth,
And desire even more sensual pleasures.

"A king, having forcibly conquered the earth,
Dwelling in greatness up to the ocean's edge;
Unsatisfied with this side of the ocean,
He would desire even the far side of the ocean.

"The king and many other people,
Not free from craving, approach death;
Being still deficient, they give up the body,
There is no satisfaction with sensual pleasures in the world.

"Relatives weep for him, having dishevelled their hair,
Saying 'Alas, would that he were immortal';
Having wrapped him in cloth and carried him out,
Having prepared the pyre, they then burn him.

"He is burnt, being pierced by stakes,
With a single cloth, having abandoned his possessions;
For one who is dying there are no shelters,
Neither relatives here, nor friends, nor companions.

"The heirs carry away his wealth,
But the being goes according to his action;
No wealth follows one who is dying,
Neither sons, nor wife, nor wealth, nor kingdom.

"One does not obtain long life by wealth, nor by riches do they ward off
ageing;
The wise have said this life is short, non-eternal, subject to change.

"The rich and the poor experience contact,
The fool and the wise are likewise touched;
But the fool, struck down by folly, lies,
But the wise one does not tremble when touched by contact.

"Therefore wisdom is indeed better than wealth,
By which one attains the conclusion here;
For through not having concluded, in existence after existence,
They do evil actions through delusion.

"One goes to the womb and to the other world,
Having entered the round of rebirths in succession;
Another of little wisdom, believing in him,
Goes to the womb and to the other world.

"Just as a thief caught at the opening of a break-in,
Of bad character, is destroyed by his own action;
Thus people, after death, in the other world,
Of bad character, are destroyed by their own action.

"Sensual pleasures, variegated, sweet, delightful,
In various forms they churn the mind;
Having seen the danger in the types of sensual pleasure,
Therefore I have gone forth, O king.

"Just like fruits from a tree, young men fall,

Both the young and the old, at the breaking up of the body;
Having seen this too, I have gone forth, O king,
The ascetic life itself is incontrovertibly the better choice."

The Discourse on Raṭṭhapāla is concluded as second.

3. The Discourse on Maghadeva

308. Thus have I heard - On one occasion the Blessed One was dwelling at Mithilā in the Maghadeva mango grove. Then the Blessed One manifested a smile at a certain spot. Then this occurred to the Venerable Ānanda: "What is the cause, what is the condition, for the Blessed One's manifestation of a smile? Truth-finders do not manifest a smile without reason." Then the Venerable Ānanda, having arranged his robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One: "What, venerable sir, is the cause, what is the condition, for the Blessed One's manifestation of a smile? Truth-finders do not manifest a smile without reason." "Once upon a time, Ānanda, in this very Mithilā there was a king named Maghadeva, a righteous king of righteousness, established in righteousness, a great king; he practised righteousness among the brahmins and householders, among the townspeople and country folk; and he observed the Observance on the fourteenth, the fifteenth, and the eighth of the fortnight. Then, Ānanda, after the elapse of many years, many hundreds of years, many thousands of years, King Maghadeva addressed his barber: 'When you, my dear barber, should see grey hairs arisen on my head, then you should inform me.' 'Yes, Sire,' Ānanda, the barber assented to King Maghadeva. Then, Ānanda, after the elapse of many years, many hundreds of years, many thousands of years, the barber saw grey hairs arisen on King Maghadeva's head. Having seen them, he said this to King Maghadeva: 'Divine messengers have appeared to Your Majesty; grey hairs arisen are seen on your head.' 'Well then, my dear barber, having carefully pulled out those grey hairs with tweezers, place them in my joined palms.' 'Yes, Sire,' Ānanda, the barber, having assented to King Maghadeva, having carefully pulled out those grey hairs with tweezers, placed them in King Maghadeva's joined palms.

309. "Then, Ānanda, King Maghadeva, having given the barber an excellent village, having had his eldest son, the prince, summoned, said this - 'Divine messengers have appeared to me, dear prince; grey hairs arisen are seen on my head; I have enjoyed human sensual pleasures; now is the time to seek divine pleasures. Come, dear prince, take charge of this kingdom. But I, having shaved off my hair and beard, having put on ochre robes, shall go forth from home into homelessness. Therefore, dear prince, when you too should see grey hairs arisen on your head, then having given the barber an excellent village, having thoroughly instructed your eldest son, the prince, in the kingdom, having shaved off your hair and beard, having put on ochre robes, you should go forth from home into homelessness. You should continue this good practice that has been established by me; do not be the last man for me. In whatever generation of men, dear prince, when such a good practice is cut off, he becomes the last man for them. Therefore I say this to you, dear prince - you should continue this good practice that has been established by me; do not be the last man for me.' Then, Ānanda, King Maghadeva, having given the barber an excellent village, having thoroughly instructed his eldest son, the prince, in the kingdom, in this very

Maghadeva mango grove, having shaved off his hair and beard, having put on ochre robes, went forth from home into homelessness. He dwelt having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth; thus above, below, across, everywhere, and in every respect, he dwelt having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. With a mind accompanied by compassion... with a mind accompanied by altruistic joy... he dwelt having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth; thus above, below, across, everywhere, and in every respect, he dwelt having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will.

"Now, Ānanda, King Maghadeva played the amusements of a boy for eighty-four thousand years, exercised viceroyalty for eighty-four thousand years, exercised kingship for eighty-four thousand years, and for eighty-four thousand years, having gone forth from home into homelessness in this very Maghadeva mango grove, he lived the holy life. He, having developed the four divine abidings, upon the body's collapse at death, was reborn in the Brahma world.

310. "Then, Ānanda, after the elapse of many years, many hundreds of years, many thousands of years, King Maghadeva's son addressed his barber - 'When you, my dear barber, should see grey hairs arisen on my head, then you should inform me.' 'Yes, Sire,' Ānanda, the barber assented to King Maghadeva's son. Then, Ānanda, after the elapse of many years, many hundreds of years, many thousands of years, the barber saw grey hairs arisen on King Maghadeva's son's head. Having seen them, he said this to King Maghadeva's son - 'Divine messengers have appeared to Your Majesty; grey hairs arisen are seen on your head.' 'Well then, my dear barber, having carefully pulled out those grey hairs with tweezers, place them in my joined palms.' 'Yes, Sire,' Ānanda, the barber, having assented to King Maghadeva's son, having carefully pulled out those grey hairs with tweezers, placed them in King Maghadeva's son's joined palms.

"Then, Ānanda, King Maghadeva's son, having given the barber an excellent village, having had his eldest son, the prince, summoned, said this - 'Divine messengers have appeared to me, dear prince; grey hairs arisen are seen on my head; I have enjoyed human sensual pleasures; now is the time to seek divine pleasures. Come, dear prince, take charge of this kingdom. But I, having shaved off my hair and beard, having put on ochre robes, shall go forth from home into homelessness. Therefore, dear prince, when you too should see grey hairs arisen on your head, then having given the barber an excellent village, having thoroughly instructed your eldest son, the prince, in the kingdom, having shaved off your hair and beard, having put on ochre robes, you should go forth from home into homelessness. You should continue this good practice that has been established by me; do not be the last man for me. In whatever generation of men, dear prince, when such a good practice is cut off, he becomes the last man for them. Therefore I say this to you, dear prince - you should continue this good practice that has been established by me; do not be the last man for me.' Then, Ānanda, King Maghadeva's son, having given the barber an excellent village, having thoroughly instructed his eldest son, the prince, in the kingdom, in this

very Maghadeva mango grove, having shaved off his hair and beard, having put on ochre robes, went forth from home into homelessness. He dwelt having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth; thus above, below, across, everywhere, and in every respect, he dwelt having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. With a mind accompanied by compassion... with a mind accompanied by altruistic joy... he dwelt having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth; thus above, below, across, everywhere, and in every respect, he dwelt having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. Now, Ānanda, King Maghadeva's son played the amusements of a boy for eighty-four thousand years, exercised viceroyalty for eighty-four thousand years, exercised kingship for eighty-four thousand years, and for eighty-four thousand years, having gone forth from home into homelessness in this very Maghadeva mango grove, he lived the holy life. He, having developed the four divine abidings, upon the body's collapse at death, was reborn in the Brahma world.

311. "Now, Ānanda, King Maghadeva's sons and grandsons, his lineage in succession, eighty-four thousand kings, in this very Maghadeva mango grove, having shaved off their hair and beards, having put on ochre robes, went forth from home into homelessness. They dwelt having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth; thus above, below, across, everywhere, and in every respect, they dwelt having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. With a mind accompanied by compassion... with a mind accompanied by altruistic joy... they dwelt having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth; thus above, below, across, everywhere, and in every respect, they dwelt having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. For eighty-four thousand years they played the amusements of a boy, for eighty-four thousand years they exercised viceroyalty, for eighty-four thousand years they exercised kingship, for eighty-four thousand years, having gone forth from home into homelessness in this very Maghadeva mango grove, they lived the holy life. They, having developed the four divine abidings, upon the body's collapse at death, were reborn in the Brahma world. Nimi was the last king among them, a righteous king of righteousness, established in righteousness, a great king; he practised righteousness among the brahmins and householders, among the townspeople and country folk; and he observed the Observance on the fourteenth, the fifteenth, and the eighth of the fortnight.

312. "Once upon a time, Ānanda, when the gods of the Thirty-three were seated together assembled in the Sudhammā assembly hall, this discussion arose - 'It is a gain indeed, friend, for the Videhas, it is well-gained indeed, friend, for the Videhas, whose King Nimi is a righteous king of righteousness, established in righteousness, a great king; he practised righteousness among the brahmins and householders, among the townspeople and country folk; and he observes the Observance on the fourteenth, the fifteenth, and the eighth of the fortnight.' Then, Ānanda, Sakka, the

lord of the gods, addressed the gods of the Thirty-three - 'Would you wish, sirs, to see King Nimi?' 'We wish, sir, to see King Nimi.' Now at that time, Ānanda, King Nimi, on the Observance day, the fifteenth, having bathed his head, observing the Observance, had gone up to the upper terrace of the excellent palace and was seated. Then, Ānanda, Sakka, the lord of the gods - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the gods of the Thirty-three, appeared before King Nimi. Then, Ānanda, Sakka, the lord of the gods, said this to King Nimi - 'It is a gain for you, great king, it is well-gained for you, great king. The gods of the Thirty-three, great king, are seated in the Sudhammā assembly hall praising you thus - "It is a gain indeed, friend, for the Videhas, it is well-gained indeed, friend, for the Videhas, whose King Nimi is a righteous king of righteousness, established in righteousness, a great king; he practised righteousness among the brahmins and householders, among the townspeople and country folk; and he observes the Observance on the fourteenth, the fifteenth, and the eighth of the fortnight." The gods of the Thirty-three, great king, wish to see you. I will send to you, great king, a chariot yoked with a thousand thoroughbreds; may you ascend, great king, the divine vehicle without fear.' King Nimi, Ānanda, consented by silence.

313. Then, Ānanda, Sakka, the lord of the gods, having learned of King Nimi's acceptance - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished before King Nimi, appeared among the gods of the Thirty-three. Then, Ānanda, Sakka, the lord of the gods, addressed Mātali the charioteer - 'Come, my dear Mātali, having yoked the chariot harnessed to a thousand thoroughbreds, approach King Nimi and say thus - this, great king, is a chariot yoked with a thousand thoroughbreds, sent by Sakka, the lord of the gods; may you ascend, great king, the divine vehicle without fear.' 'Yes, venerable sir,' Ānanda, Mātali the charioteer, having assented to Sakka, the lord of the gods, having yoked the chariot harnessed to a thousand thoroughbreds, approached King Nimi and said this - 'This, great king, is a chariot yoked with a thousand thoroughbreds, sent by Sakka, the lord of the gods; ascend, great king, the divine vehicle without fear. But, great king, by which way shall I take you - by which way those of evil deeds experience the result of evil deeds, or by which way those of good deeds experience the result of good deeds?' 'Take me by both ways, Mātali.' Then, Ānanda, Mātali the charioteer brought King Nimi into the Sudhammā assembly hall. Then, Ānanda, Sakka, the lord of the gods, saw King Nimi coming from afar. Having seen King Nimi, he said this - 'Come indeed, great king. Welcome, great king. The gods of the Thirty-three, great king, wish to see you, seated in the Sudhammā assembly hall praising you thus - "It is a gain indeed, friend, for the Videhas, it is well-gained indeed, friend, for the Videhas, whose King Nimi is a righteous king of righteousness, established in righteousness, a great king; he practised righteousness among the brahmins and householders, among the townspeople and country folk; and he observes the Observance on the fourteenth, the fifteenth, and the eighth of the fortnight." The gods of the Thirty-three, great king, wish to see you. Enjoy yourself, great king, among the gods with divine power.' 'Enough, sir, take me back to Mithilā right there. Thus I shall practise righteousness among the brahmins and householders, among the townspeople and country folk; and I observe the Observance on the fourteenth, the fifteenth, and the eighth of the fortnight.'

314. Then, Ānanda, Sakka, the lord of the gods, addressed Mātali the charioteer -

'Come, my dear Mātali, having yoked the chariot harnessed to a thousand thoroughbreds, take King Nimi back to Mithilā right there.' 'Yes, venerable sir,' Ānanda, Mātali the charioteer, having assented to Sakka, the lord of the gods, having yoked the chariot harnessed to a thousand thoroughbreds, took King Nimi back to Mithilā right there. There, Ānanda, King Nimi practised righteousness among the brahmins and householders, among the townspeople and country folk, and he observed the Observance on the fourteenth, the fifteenth, and the eighth of the fortnight. Then, Ānanda, after the elapse of many years, many hundreds of years, many thousands of years, King Nimi addressed his barber - 'When you, my dear barber, should see grey hairs arisen on my head, then you should inform me.' 'Yes, Sire,' Ānanda, the barber assented to King Nimi. Then, Ānanda, after the elapse of many years, many hundreds of years, many thousands of years, the barber saw grey hairs arisen on King Nimi's head. Having seen King Nimi, he said this - 'Divine messengers have appeared to Your Majesty; grey hairs arisen are seen on your head.' 'Well then, my dear barber, having carefully pulled out those grey hairs with tweezers, place them in my joined palms.' 'Yes, Sire,' Ānanda, the barber, having assented to King Nimi, having carefully pulled out those grey hairs with tweezers, placed them in King Nimi's joined palms. Then, Ānanda, King Nimi, having given the barber an excellent village, having had his eldest son, the prince, summoned, said this - 'Divine messengers have appeared to me, dear prince; grey hairs arisen are seen on my head; I have enjoyed human sensual pleasures; now is the time to seek divine pleasures. Come, dear prince, take charge of this kingdom. But I, having shaved off my hair and beard, having put on ochre robes, shall go forth from home into homelessness. Therefore, dear prince, when you too should see grey hairs arisen on your head, then having given the barber an excellent village, having thoroughly instructed your eldest son, the prince, in the kingdom, having shaved off your hair and beard, having put on ochre robes, you should go forth from home into homelessness. You should continue this good practice that has been established by me; do not be the last man for me. In whatever generation of men, dear prince, when such a good practice is cut off, he becomes the last man for them. Therefore I say this to you, dear prince - 'You should continue this good practice that has been established by me; do not be the last man for me.'

315. "Then, Ānanda, King Nimi, having given the barber an excellent village, having thoroughly instructed his eldest son, the prince, in the kingdom, in this very Maghadeva mango grove, having shaved off his hair and beard, having put on ochre robes, went forth from home into homelessness. He dwelt having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth; thus above, below, across, everywhere, and in every respect, he dwelt having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. With a mind accompanied by compassion... with a mind accompanied by altruistic joy... he dwelt having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth; thus above, below, across, everywhere, and in every respect, he dwelt having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. Now, Ānanda, King Nimi played the amusements of a boy for eighty-four thousand years, exercised viceroyalty for eighty-four thousand years, exercised

kingship for eighty-four thousand years, and for eighty-four thousand years, having gone forth from home into homelessness in this very Maghadeva mango grove, he lived the holy life. He, having developed the four divine abidings, upon the body's collapse at death, was reborn in the Brahma world. Now, Ānanda, King Nimi had a son named Kaḷārajanaka. He did not go forth from home into homelessness. He cut off that good practice. He was the last man for them.

316. "Now, Ānanda, you might think thus - 'Surely another was King Maghadeva at that time, by whom that good practice was established.' But this, Ānanda, should not be seen thus. I at that time was King Maghadeva. By me that good practice was established; the later populace continued it. But that good practice, Ānanda, did not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, but only to rebirth in the Brahma world. But this good practice, Ānanda, now established by me leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. And what, Ānanda, is this good practice now established by me that leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna? It is just this noble eightfold path, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, Ānanda, is the good practice now established by me that leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. This I say to you, Ānanda, thus - 'You should continue this good practice that has been established by me; do not be the last men for me.' In whatever generation of men, Ānanda, when such a good practice is cut off, he becomes the last man for them. This I say to you, Ānanda, thus - 'You should continue this good practice that has been established by me; do not be the last men for me.'"

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

The Discourse on Maghadeva is concluded as third.

4. The Discourse at Madhurā

317. Thus have I heard - On one occasion the Venerable Mahākaccāna was dwelling at Madhurā in the Gundā Grove. King Mādhura Avantiputta heard - "Indeed, my dear, the ascetic Kaccāna is dwelling at Madhurā in the Gundā Grove. And concerning that Venerable Kaccāna, such a good reputation has arisen - 'He is wise, accomplished, intelligent, very learned, a brilliant speaker, of good discernment, and both senior and a Worthy One.' Good indeed is the seeing of such Worthy Ones." Then King Mādhura Avantiputta, having had the finest vehicles harnessed, having ascended the finest vehicle, departed from Madhurā with the finest vehicles with great royal pomp to see the Venerable Mahākaccāna. Having gone by vehicle as far as the ground was passable for vehicles, he descended from the vehicle and approached the Venerable Mahākaccāna on foot; having approached, he exchanged friendly greetings with the Venerable Mahākaccāna. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, King Mādhura Avantiputta said this to the Venerable Mahākaccāna - "Brahmins, dear Kaccāna, say thus - 'The brahmin alone is the superior class, other classes are inferior; the brahmin alone is the fair class, other

classes are dark; only brahmins are purified, not non-brahmins; only brahmins are the sons of Brahmā, legitimate sons, born of his breast, born from his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.' What does the Venerable Kaccāna proclaim here?" "This is merely a saying in the world, great king - 'The brahmin alone is the superior class, other classes are inferior; the brahmin alone is the fair class, other classes are dark; only brahmins are purified, not non-brahmins; only brahmins are the sons of Brahmā, legitimate sons, born of his breast, born from his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.' By this method too, great king, it should be known how this is merely a saying in the world - 'The brahmin alone is the superior class, other classes are inferior, etc. heirs of Brahmā.'"

318. "What do you think, great king, if a warrior were to prosper with wealth or grain or silver or gold, would a warrior be for him one who rises before him and retires after him, doing whatever he commands, acting agreeably, speaking pleasantly... would a brahmin be for him... would a merchant be for him... would a worker be for him one who rises before him and retires after him, doing whatever he commands, acting agreeably, speaking pleasantly?" "If a warrior, dear Kaccāna, were to prosper with wealth or grain or silver or gold, a warrior would be for him one who rises before him and retires after him, doing whatever he commands, acting agreeably, speaking pleasantly... would a brahmin be for him... would a merchant be for him... a worker would be for him one who rises before him and retires after him, doing whatever he commands, acting agreeably, speaking pleasantly."

"What do you think, great king, if a brahmin were to prosper with wealth or grain or silver or gold, would a brahmin be for him one who rises before him and retires after him, doing whatever he commands, acting agreeably, speaking pleasantly... would a merchant be for him... would a worker be for him... would a warrior be for him one who rises before him and retires after him, doing whatever he commands, acting agreeably, speaking pleasantly?" "If a brahmin, dear Kaccāna, were to prosper with wealth or grain or silver or gold, a brahmin would be for him one who rises before him and retires after him, doing whatever he commands, acting agreeably, speaking pleasantly... would a merchant be for him... would a worker be for him... a warrior would be for him one who rises before him and retires after him, doing whatever he commands, acting agreeably, speaking pleasantly."

"What do you think, great king, if a merchant were to prosper with wealth or grain or silver or gold, would a merchant be for him one who rises before him and retires after him, doing whatever he commands, acting agreeably, speaking pleasantly... would a worker be for him... would a warrior be for him... would a brahmin be for him one who rises before him and retires after him, doing whatever he commands, acting agreeably, speaking pleasantly?" "If a merchant, dear Kaccāna, were to prosper with wealth or grain or silver or gold, a merchant would be for him one who rises before him and retires after him, doing whatever he commands, acting agreeably, speaking pleasantly... would a worker be for him... would a warrior be for him... a brahmin would be for him one who rises before him and retires after him, doing whatever he commands, acting agreeably, speaking pleasantly."

"What do you think, great king, if a worker were to prosper with wealth or grain or silver or gold, would a worker be for him one who rises before him and retires after him, doing whatever he commands, acting agreeably, speaking pleasantly... would a

warrior be for him... would a brahmin be for him... would a merchant be for him one who rises before him and retires after him, doing whatever he commands, acting agreeably, speaking pleasantly?" "If a worker, dear Kaccāna, were to prosper with wealth or grain or silver or gold, a worker would be for him one who rises before him and retires after him, doing whatever he commands, acting agreeably, speaking pleasantly... would a warrior be for him... would a brahmin be for him... a merchant would be for him one who rises before him and retires after him, doing whatever he commands, acting agreeably, speaking pleasantly."

"What do you think, great king, this being so, are these four castes equal or not? Or how is it here?" "Certainly, friend Kaccāna, this being so, these four castes are equal. I do not perceive any difference among them here." "By this method too, great king, it should be known how this is merely a saying in the world - 'The brahmin alone is the superior class, other classes are inferior, etc. heirs of Brahmā.'"

319. "What do you think, great king, suppose here a noble were one who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, and holds wrong view - upon the body's collapse at death, would he be reborn in a realm of misery, an unfortunate realm, a nether world, in hell, or not? Or how is it here?" "A noble too indeed, friend Kaccāna, who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, and holds wrong view - upon the body's collapse at death, would be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Thus it is for me here, and thus have I heard this from the Worthy Ones."

"Good, good, great king! Good indeed is this for you, great king, that you think thus, and good indeed is this that you have heard from the Worthy Ones. What do you think, great king, suppose here a brahmin, etc. suppose here a merchant, etc. suppose here a worker were one who kills living beings, takes what is not given, etc. holds wrong view - upon the body's collapse at death, would he be reborn in a realm of misery, an unfortunate realm, a nether world, in hell, or not? Or how is it here?" "A worker too indeed, friend Kaccāna, who kills living beings, takes what is not given, etc. holds wrong view - upon the body's collapse at death, would be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Thus it is for me here, and thus have I heard this from the Worthy Ones."

"Good, good, great king! Good indeed is this for you, great king, that you think thus, and good indeed is this that you have heard from the Worthy Ones. What do you think, great king, this being so, are these four castes equal or not? Or how is it here?" "Certainly, friend Kaccāna, this being so, these four castes are equal. I do not perceive any difference among them here." "By this method too, great king, it should be known how this is merely a saying in the world - 'The brahmin alone is the superior class, other classes are inferior, etc. heirs of Brahmā.'"

320. "What do you think, great king, suppose here a noble were one who abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter, is non-covetous, has a mind without ill-will, and

holds right view - upon the body's collapse at death, would he be reborn in a fortunate realm, in a heavenly world, or not? Or how is it here?" "A noble too indeed, friend Kaccāna, who abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter, is non-covetous, has a mind without ill-will, and holds right view - upon the body's collapse at death, would be reborn in a fortunate realm, in a heavenly world. Thus it is for me here, and thus have I heard this from the Worthy Ones."

"Good, good, great king! Good indeed is this for you, great king, that you think thus, and good indeed is this that you have heard from the Worthy Ones. What do you think, great king, suppose here a brahmin, suppose here a merchant, suppose here a worker were one who abstains from killing living beings, abstains from taking what is not given, etc. holds right view - upon the body's collapse at death, would he be reborn in a fortunate realm, in a heavenly world, or not? Or how is it here?" "A worker too indeed, friend Kaccāna, who abstains from killing living beings, abstains from taking what is not given, etc. holds right view - upon the body's collapse at death, would be reborn in a fortunate realm, in a heavenly world. Thus it is for me here, and thus have I heard this from the Worthy Ones."

"Good, good, great king! Good indeed is this for you, great king, that you think thus, and good indeed is this that you have heard from the Worthy Ones. What do you think, great king, this being so, are these four castes equal or not? Or how is it here?" "Certainly, friend Kaccāna, this being so, these four castes are equal. I do not perceive any difference among them here." "By this method too, great king, it should be known how this is merely a saying in the world - 'The brahmin alone is the superior class, other classes are inferior, etc. heirs of Brahmā.'"

321. "What do you think, great king, suppose here a noble were to break into houses, or plunder, or commit burglary, or wait in ambush, or go to another's wife, and if your men were to seize him and show him to you - 'This, Sire, is a thief, a criminal. Impose on him whatever punishment you wish.' What would you do to him?" "We would have him killed, dear Kaccāna, or we would fine him, or we would banish him, or we would do with him as we wish. What is the reason for this? Because, dear Kaccāna, his former designation 'noble' has disappeared for him; he is reckoned simply as a thief."

"What do you think, great king, suppose here a brahmin, here a merchant, here a worker were to break into houses, or plunder, or commit burglary, or wait in ambush, or go to another's wife, and if your men were to seize him and show him to you - 'This, Sire, is a thief, a criminal. Impose on him whatever punishment you wish.' What would you do to him?" "We would have him killed, dear Kaccāna, or we would fine him, or we would banish him, or we would do with him as we wish. What is the reason for this? Because, dear Kaccāna, his former designation 'worker' has disappeared for him; he is reckoned simply as a thief."

"What do you think, great king, this being so, are these four castes equal or not? Or how is it here?" "Certainly, friend Kaccāna, this being so, these four castes are equal. I do not perceive any difference among them here." "By this method too, great king,

it should be known how this is merely a saying in the world - 'The brahmin alone is the superior class, other classes are inferior, etc. heirs of Brahmā.'"

322. "What do you think, great king, suppose here a noble, having shaved off his hair and beard, having put on ochre robes, were to go forth from home into homelessness, abstaining from killing living beings, abstaining from taking what is not given, abstaining from lying, abstaining from eating at night, eating only one meal a day, leading the holy life, moral, of good character? What would you do to him?" "We would pay respect to him, dear Kaccāna, or we would rise up for him, or we would invite him with a seat, or we would invite him with the requisites of robes, almsfood, lodging and medicine for the sick, or we would arrange righteous protection and safeguarding for him. What is the reason for this? Because, dear Kaccāna, his former designation 'noble' has disappeared for him; he is reckoned simply as an ascetic."

"What do you think, great king, suppose here a brahmin, here a merchant, here a worker, having shaved off his hair and beard, having put on ochre robes, were to go forth from home into homelessness, abstaining from killing living beings, abstaining from taking what is not given, abstaining from lying, abstaining from eating at night, eating only one meal a day, leading the holy life, moral, of good character? What would you do to him?" "We would pay respect to him, dear Kaccāna, or we would rise up for him, or we would invite him with a seat, or we would invite him with the requisites of robes, almsfood, lodging and medicine for the sick, or we would arrange righteous protection and safeguarding for him. What is the reason for this? Because, dear Kaccāna, his former designation 'worker' has disappeared for him; he is reckoned simply as an ascetic."

"What do you think, great king, this being so, are these four castes equal or not? Or how is it here?" "Certainly, friend Kaccāna, this being so, these four castes are equal. I do not perceive any difference among them here." "By this method too, great king, it should be known how this is merely a saying in the world - 'The brahmin alone is the superior class, other classes are inferior; the brahmin alone is the fair class, other classes are dark; only brahmins are purified, not non-brahmins; only brahmins are the sons of Brahmā, legitimate sons, born from his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.'"

323. When this was said, King Mādhura Avantiputta said this to the Venerable Mahākaccāna - "Excellent, dear Kaccāna, excellent, dear Kaccāna! Just as, dear Kaccāna, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - 'so that those with eyes might see forms'; just so, the Teaching has been made clear by the Venerable Kaccāna in many ways. I go for refuge to the Venerable Kaccāna, to the Teaching, and to the Community of monks. May the Venerable Kaccāna remember me as a lay follower who has gone for refuge from this day forth for life." "Do not go for refuge to me, great king. Go for refuge to that very Blessed One to whom I have gone for refuge." "But where, dear Kaccāna, is that Blessed One dwelling now, the Worthy One, the Perfectly Enlightened One?" "That Blessed One, the Worthy One, the Perfectly Enlightened One, has now attained final Nibbāna, great king." "If we, dear Kaccāna, were to hear that the Blessed One was within ten yojanas, we would go ten yojanas to see that Blessed One, the Worthy One, the Perfectly Enlightened One. If we, dear Kaccāna, were to hear that the Blessed One

was within twenty yojanas, within thirty yojanas, within forty yojanas, within fifty yojanas, we would go fifty yojanas to see that Blessed One, the Worthy One, the Perfectly Enlightened One. If we, dear Kaccāna, were to hear that the Blessed One was within a hundred yojanas, we would go a hundred yojanas to see that Blessed One, the Worthy One, the Perfectly Enlightened One. But since, dear Kaccāna, that Blessed One has attained final Nibbāna, we go for refuge to the Blessed One who has attained final Nibbāna, to the Teaching, and to the Community of monks. May the Venerable Kaccāna remember me as a lay follower who has gone for refuge from this day forth for life."

The Discourse on Madhura is concluded as fourth.

5. The Discourse to Prince Bodhi

324. Thus have I heard - On one occasion the Blessed One was dwelling among the Bhaggas at Sumsumāragira in the Bhesakaḷā Grove, in the Deer Park. Now at that time Prince Bodhi had a mansion named Kokanada, recently built, not yet inhabited by any ascetic or brahmin or any human being. Then Prince Bodhi addressed the young man Saṅjikāputta: "Come, my dear Saṅjikāputta, go to where the Blessed One is; having approached, in my name pay respect with your head at the Blessed One's feet, and ask about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort - 'Prince Bodhi, venerable sir, pays respect with his head at the Blessed One's feet, and asks about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort.' And say this: 'May the Blessed One consent to accept a meal from Prince Bodhi tomorrow together with the Community of monks, venerable sir.'" "Yes, sir," the young man Saṅjikāputta replied to Prince Bodhi and 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 Saṅjikāputta said this to the Blessed One: "Prince Bodhi, Master Gotama, pays respect with his head at Master Gotama's feet, and asks about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort. And he says thus: 'May Master Gotama consent to accept a meal from Prince Bodhi tomorrow together with the Community of monks.'" The Blessed One consented by silence. Then the young man Saṅjikāputta, having learned of the Blessed One's acceptance, rose from his seat and approached Prince Bodhi; having approached, he said this to Prince Bodhi: "We spoke to that Master Gotama in your name: 'Prince Bodhi pays respect with his head at Master Gotama's feet, and asks about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort. And he says thus: May Master Gotama consent to accept a meal from Prince Bodhi tomorrow together with the Community of monks.'" And it has been consented to by the ascetic Gotama."

325. Then Prince Bodhi, after that night had passed, having had superior solid and soft food prepared at his own dwelling, and having had the Kokanada mansion spread with white cloths as far as the lowest step, addressed the young man Saṅjikāputta: "Come, my dear Saṅjikāputta, go to where the Blessed One is; having approached, announce the time to the Blessed One: 'It is time, venerable sir, the meal is ready.'" "Yes, sir," the young man Saṅjikāputta replied to Prince Bodhi and approached the

Blessed One; having approached, he 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 dwelling of Prince Bodhi. Now at that time Prince Bodhi was standing outside the door-porch, waiting for the Blessed One. Prince Bodhi saw the Blessed One coming from afar. Having seen him, having gone out to meet him, having paid respect to the Blessed One, having put him in front, he approached the Kokanada mansion. Then the Blessed One stood leaning against the lowest step. Then Prince Bodhi said this to the Blessed One: "Let the Blessed One ascend upon the cloths, venerable sir, let the Fortunate One ascend upon the cloths; that would be for my welfare and happiness for a long time." When this was said, the Blessed One remained silent. For the second time, etc. For the third time Prince Bodhi said this to the Blessed One: "Let the Blessed One ascend, venerable sir. Upon the cloths, let the Fortunate One ascend upon the cloths; that would be for my welfare and happiness for a long time."

326. Then the Blessed One looked towards the Venerable Ānanda. Then the Venerable Ānanda said this to Prince Bodhi: "Let the cloths be gathered up, prince; the Blessed One will not step upon cloth carpeting. The Truth-finder has compassion for future generations." Then Prince Bodhi, having had the cloths gathered up, had seats prepared in the upper Kokanada mansion. Then the Blessed One, having ascended the Kokanada mansion, sat down on the prepared seat together with the Community of monks. Then Prince Bodhi with his own hand satisfied and served the Community of monks headed by the Buddha with superior solid and soft food. Then Prince Bodhi, 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. Seated to one side, Prince Bodhi said this to the Blessed One: "Venerable sir, it occurs to me thus: 'Happiness is not to be attained by means of happiness; happiness is to be attained by means of suffering.'"

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

Then I, prince, approached Āḷāra Kālāma; having approached, I said this to Āḷāra Kālāma - 'In what way, friend Kālāma, do you declare this Teaching, saying "having realised by direct knowledge myself, having attained, I dwell in it"?' When this was said, prince, Āḷāra Kālāma declared the plane of nothingness. To me, prince, this occurred - 'It is not only Āḷāra Kālāma who has faith, I too have faith; it is not only Āḷāra Kālāma who has energy, etc. mindfulness, concentration, wisdom, I too have wisdom. What if I were to strive for the realisation of that Teaching which Āḷāra Kālāma declares, saying "having realised by direct knowledge myself, having attained, I dwell in it".' Then, prince, I soon and very quickly realised that Teaching for myself with direct knowledge, and, having entered upon it, I dwelt in it. Then I, prince, approached Āḷāra Kālāma; having approached, I said this to Āḷāra Kālāma - 'Is it to this extent, friend Kālāma, that you declare this Teaching, having realised by direct knowledge yourself, having attained?' 'It is to this extent indeed, friend, that I declare this Teaching, having realised by direct knowledge myself, having attained.' 'I too, friend, to this extent dwell in this Teaching, having realised by direct knowledge myself, having attained.' 'It is a gain for us, friend, it is well gained for us, that we see such a venerable fellow in the holy life. Thus the Teaching which I declare, having realised by direct knowledge myself, having attained, that Teaching you dwell in, having realised by direct knowledge yourself, having attained. The Teaching which you dwell in, having realised by direct knowledge yourself, having attained, that Teaching I declare, having realised by direct knowledge myself, having attained. Thus the Teaching which I know, that Teaching you know; the Teaching which you know, that Teaching I know. Thus as I am, so are you; as you are, so am I. Come now, friend, let us both together look after this community.' Thus indeed, prince, Āḷāra Kālāma, being my teacher, placed me, being his pupil, on an equal footing with himself, and honoured me with the highest honour. To me, prince, this occurred - 'This Teaching does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, but only to rebirth in the plane of nothingness.' So I, prince, not being satisfied with that Teaching, disenchanted with that Teaching, departed.

328. "So I, prince, seeking what is wholesome, searching for the unsurpassed state of supreme peace, approached Udaka Rāmaputta; having approached, I said this to Udaka Rāmaputta - 'I wish, friend, to live the holy life in this Teaching and discipline.' When this was said, prince, Udaka Rāmaputta said this to me - 'Let the venerable one stay here. This Teaching is such that an intelligent person can soon realise for himself, with direct knowledge, his teacher's own doctrine, and, having entered upon it, can dwell in it.' Then, prince, I mastered that Teaching soon, and very quickly indeed. So I, prince, in this way only, with mere lip-recitation, with mere repetition of what was spoken, I spoke the doctrine of knowledge and the doctrine of the elders, and I claimed 'I know, I see', both I and others. To me, prince, this occurred - 'Rāma does not declare this Teaching merely through faith alone, saying "having realised by direct knowledge myself, having attained, I dwell in it"; certainly Rāma dwelt knowing and seeing this Teaching.' Then I, prince, approached Udaka Rāmaputta; having approached, I said this to Udaka Rāmaputta - 'In what way, friend, did Rāma declare this Teaching, saying "having realised by direct knowledge myself, having attained, I dwell in it"?' When this was said, prince, Udaka Rāmaputta declared the plane of neither-perception-nor-non-perception. To me, prince, this occurred - 'It is not only

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

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

329. "So I, prince, seeking what is wholesome, searching for the unsurpassed state of supreme peace, wandering on a journey gradually among the Magadhans, arrived at Uruvelā, the market town of Senāni. There I saw a delightful piece of land, a pleasing jungle thicket, a flowing river with pure water, with good fords, delightful, and all around a village as food resort. To me, prince, this occurred - 'Delightful indeed, friend, is this piece of land, pleasing is the jungle thicket, the river flows with pure water, with good fords, delightful, and all around is a village as food resort. This is indeed suitable for a son of good family desirous of striving, for striving.' So I, prince, sat down right there - 'This is suitable for striving.' So much so, prince, that three similes came to my mind, simple, never heard before.

"Just as, prince, wet wood with sap placed in water. Then a man might come along having taken an upper fire-stick - 'I will produce fire, I will manifest heat.' What do you think, prince, would that man, having taken an upper fire-stick, rubbing that wet wood with sap placed in water, produce fire, manifest heat?" "No indeed, venerable sir. What is the reason for this? Because, venerable sir, that wood is wet with sap, and moreover it is placed in water, that man would only become a partaker of weariness and vexation." "Just so, prince, whatever ascetics or brahmins dwell not withdrawn from sensual pleasures in body and mind, and whatever sensual desire, sensual affection, sensual infatuation, sensual thirst, sensual fever they have towards sensual

pleasures, that is not well abandoned internally, not well tranquillised. Even if those venerable ascetics and brahmins experience painful, sharp, severe, bitter feelings caused by their own exertion, they are incapable of knowledge, of vision, of unsurpassed enlightenment. Even if those venerable ascetics and brahmins do not experience painful, sharp, severe, bitter feelings caused by their own exertion, they are incapable of knowledge, of vision, of unsurpassed enlightenment. This, prince, was the first simile that came to my mind, simple, never heard before.

330. "Another simile also came to my mind, prince, simple, never heard before. Just as, prince, wet wood with sap, placed far from water on dry ground. Then a man might come along having taken an upper fire-stick - 'I will produce fire, I will manifest heat.' What do you think, prince, would that man, having taken an upper fire-stick, rubbing that wet wood with sap placed far from water on dry ground, produce fire, manifest heat?" "No indeed, venerable sir. What is the reason for this? Because, venerable sir, that wood is wet with sap, even though it is placed far from water on dry ground, that man would only become a partaker of weariness and vexation." "Just so, prince, whatever ascetics or brahmins dwell withdrawn from sensual pleasures in body and mind, yet whatever sensual desire, sensual affection, sensual infatuation, sensual thirst, sensual fever they have towards sensual pleasures, that is not well abandoned internally, not well tranquillised. Even if those venerable ascetics and brahmins experience painful, sharp, severe, bitter feelings caused by their own exertion, they are incapable of knowledge, of vision, of unsurpassed enlightenment. Even if those venerable ascetics and brahmins do not experience painful, sharp, severe, bitter feelings caused by their own exertion, they are incapable of knowledge, of vision, of unsurpassed enlightenment. This, prince, was the second simile that came to my mind, simple, never heard before.

331. "Another simile also came to my mind, prince, a third one, simple, never heard before. Just as, prince, dry wood, a dead tree, placed far from water on dry ground. Then a man might come along having taken an upper fire-stick - 'I will produce fire, I will manifest heat.' What do you think, prince, would that man, having taken an upper fire-stick, rubbing that dry wood, a dead tree, placed far from water on dry ground, produce fire, manifest heat?" "Yes, venerable sir." What is the reason for this? "Because, venerable sir, that wood is dry, a dead tree, and moreover it is placed far from water on dry ground." "Just so, prince, whatever ascetics or brahmins dwell withdrawn from sensual pleasures in body and mind, and whatever sensual desire, sensual affection, sensual infatuation, sensual thirst, sensual fever they have towards sensual pleasures, that is well abandoned internally, well tranquillised. Even if those venerable ascetics and brahmins experience painful, sharp, severe, bitter feelings caused by their own exertion, they are capable of knowledge, of vision, of unsurpassed enlightenment. Even if those venerable ascetics and brahmins do not experience painful, sharp, severe, bitter feelings caused by their own exertion, they are capable of knowledge, of vision, of unsurpassed enlightenment. This, prince, was the third simile that came to my mind, simple, never heard before. These three similes came to my mind, prince, simple, never heard before.

332. "To me, prince, this occurred - 'What if I, with teeth clenched, with tongue pressed against the palate, were to restrain, crush, and torment the mind by the mind.' So I, prince, with teeth clenched, with tongue pressed against the palate,

restrain, crush, and torment the mind by the mind. As I, prince, with teeth clenched, with tongue pressed against the palate, was restraining, crushing, and tormenting the mind by the mind, sweat poured forth from my armpits. Just as, prince, a strong man, having seized a weaker man by the head or by the shoulders, would restrain, crush, and torment him; just so indeed for me, prince, with teeth clenched, with tongue pressed against the palate, restraining, crushing, and tormenting the mind by the mind, sweat poured forth from my armpits. My energy, however, prince, was aroused and unsluggish, mindfulness was established and unconfused, but my body was excited and not calm, being overwhelmed by that painful striving.

333. "To me, prince, this occurred - 'What if I were to meditate on the breathless meditative absorption.' So I, prince, stopped the in-breath and out-breath through the mouth and through the nose. When the in-breath and out-breath through the mouth and through the nose were stopped, prince, there was an exceeding sound of winds escaping through the ear-holes. Just as there is an exceeding sound of a blacksmith's bellows being blown, just so indeed for me, prince, when the in-breath and out-breath through the mouth and through the nose were stopped, there was an exceeding sound of winds escaping through the ear-holes. My energy, however, prince, was aroused and unsluggish, mindfulness was established and unconfused, but my body was excited and not calm, being overwhelmed by that painful striving.

"To me, prince, this occurred - 'What if I were to meditate on the breathless meditative absorption.' So I, prince, stopped the in-breath and out-breath through the mouth, through the nose, and through the ears. When the in-breath and out-breath through the mouth, through the nose, and through the ears were stopped, prince, exceeding winds struck at my head. Just as, prince, a strong man were to crush one's head with a sharp point, just so indeed for me, prince, when the in-breath and out-breath through the mouth, through the nose, and through the ears were stopped, exceeding winds struck at my head. My energy, however, prince, was aroused and unsluggish, mindfulness was established and unconfused, but my body was excited and not calm, being overwhelmed by that painful striving.

"To me, prince, this occurred - 'What if I were to meditate on the breathless meditative absorption.' So I, prince, stopped the in-breath and out-breath through the mouth, through the nose, and through the ears. When the in-breath and out-breath through the mouth, through the nose, and through the ears were stopped, prince, there were exceeding headaches in my head. Just as, prince, a strong man were to bind one's head with a tight leather strap as a head-band; just so indeed for me, prince, when the in-breath and out-breath through the mouth, through the nose, and through the ears were stopped, there were exceeding headaches in my head. My energy, however, prince, was aroused and unsluggish, mindfulness was established and unconfused, but my body was excited and not calm, being overwhelmed by that painful striving.

"To me, prince, this occurred - 'What if I were to meditate on the breathless meditative absorption.' So I, prince, stopped the in-breath and out-breath through the mouth, through the nose, and through the ears. When the in-breath and out-breath through the mouth, through the nose, and through the ears were stopped, prince, exceeding winds cut through my belly. Just as, prince, a skilled butcher or a butcher's apprentice were to cut through the belly with a sharp butcher's knife, just so indeed

for me, prince, when the in-breath and out-breath through the mouth, through the nose, and through the ears were stopped, exceeding winds cut through my belly. My energy, however, prince, was aroused and unsluggish, mindfulness was established and unconfused, but my body was excited and not calm, being overwhelmed by that painful striving.

"To me, prince, this occurred - 'What if I were to meditate on the breathless meditative absorption.' So I, prince, stopped the in-breath and out-breath through the mouth, through the nose, and through the ears. When the in-breath and out-breath through the mouth, through the nose, and through the ears were stopped, prince, there was an exceeding burning in my body. Just as, prince, two strong men, having seized a weaker man by both arms, were to scorch and thoroughly burn him over a charcoal pit, just so indeed for me, prince, when the in-breath and out-breath through the mouth, through the nose, and through the ears were stopped, there was an exceeding burning in my body. My energy, however, prince, was aroused and unsluggish, mindfulness was established and unconfused, but my body was excited and not calm, being overwhelmed by that painful striving.

So much so, prince, that deities, having seen me, said thus: 'The ascetic Gotama is dead.' Some deities said thus: 'The ascetic Gotama is not dead, but he is dying.' Some deities said thus: 'The ascetic Gotama is not dead, nor is he dying. The ascetic Gotama is a Worthy One. Such is the dwelling of a Worthy One.'

334. "To me, prince, this occurred - 'What if I were to proceed to the complete arrest of food.' Then, prince, deities approached me and said this - 'Do not, sir, proceed to the complete arrest of food. If you, sir, proceed to the complete arrest of food, we shall instil divine nutriment through your pores, and by that you will sustain yourself.' To me, prince, this occurred - 'If I were to claim complete non-eating, and these deities were to instil divine nutriment through my pores, and by that I were to sustain myself, that would be false on my part.' So I, prince, dismissed those deities. I said 'enough'.

"To me, prince, this occurred - 'What if I were to take food little by little, a handful at a time, whether mung bean soup, or horse gram soup, or pea soup, or vetch soup.' So I, prince, took food little by little, a handful at a time, whether mung bean soup, or horse gram soup, or pea soup, or vetch soup. When I, prince, was taking food little by little, a handful at a time, whether mung bean soup, or horse gram soup, or pea soup, or vetch soup, my body reached a state of extreme emaciation. Just as the joints of eighty-year-old reeds or dark-coloured reeds, just so were my limbs and minor limbs because of that very little food. Just as a camel's hoof, just so were my buttocks because of that very little food. Just as a string of beads, just so was my backbone with its vertebrae protruding and sunken because of that very little food. Just as the rafters of an old hall become broken and collapsed, just so my ribs became broken and collapsed because of that very little food. Just as in a deep well the water-stars are seen sunk deep and shimmering, just so in my eye-sockets the pupils of my eyes were seen sunk deep and shimmering because of that very little food. Just as a bitter gourd cut unripe becomes shrivelled and withered by wind and heat, just so the skin of my head became shrivelled and withered because of that very little food. So I, prince, thinking 'I will touch the skin of my belly,' would grasp just the backbone, thinking 'I will touch the backbone,' would grasp just the skin of my belly. So much,

prince, had the skin of my belly clung to my backbone because of that very little food. So I, prince, thinking 'I will defecate or urinate,' would fall down headlong right there because of that very little food. So I, prince, soothing this very body, would rub my limbs with my hand. As I, prince, rubbed my limbs with my hand, the hairs, rotten at the roots, fell from my body because of that very little food. So much so, prince, that people, having seen me, said thus - 'The ascetic Gotama is black.' Some people said thus - 'The ascetic Gotama is not black, the ascetic Gotama is brown.' Some people said thus - 'The ascetic Gotama is not black, nor is he brown, the ascetic Gotama is of golden-fish complexion.' So much, prince, had my pure and bright complexion been damaged because of that very little food.

335. "To me, prince, this occurred - 'Whatever ascetics or brahmins in the past period of time experienced painful, sharp, severe, bitter feelings caused by their own exertion, this was the utmost, not more than this. And whatever ascetics or brahmins in the future period of time will experience painful, sharp, severe, bitter feelings caused by their own exertion, this will be the utmost, not more than this. And whatever ascetics or brahmins at present experience painful, sharp, severe, bitter feelings caused by their own exertion, this is the utmost, not more than this. Yet I do not by this bitter performance of austerities attain any super-human achievement, any distinction of knowledge and vision worthy of the noble ones; could there be another path to enlightenment?' To me, prince, this occurred - 'I directly know that while my father the Sakyan was working, I was seated in the cool shade of a rose-apple tree, and quite secluded from sensual pleasures, secluded from unwholesome mental states, having attained, I dwelt in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion; could this be the path to enlightenment?' Then, prince, there arose in me consciousness following mindfulness - 'This is the very path to enlightenment.' To me, prince, this occurred - 'Why do I fear that happiness, that happiness which is apart from sensual pleasures, apart from unwholesome mental states?' To me, prince, this occurred - 'I do not fear that happiness, that happiness which is apart from sensual pleasures, apart from unwholesome mental states.'

"To me, prince, this occurred - 'It is not easy to attain that happiness with a body that has reached such extreme emaciation. What if I were to take gross food, rice and food made with flour.' So I, prince, took gross food, rice and food made with flour. Now at that time the group of five monks were attending upon me - 'Whatever teaching the ascetic Gotama will attain, he will inform us of it.' When I, prince, took gross food, rice and food made with flour, then those group of five monks, disheartened, departed - 'The ascetic Gotama is given to luxurious living, has strayed from striving, has reverted to luxurious living.'

336. "So I, prince, having taken gross food, having gained strength, quite secluded from sensual pleasures, etc. entered and dwelt in the first meditative absorption. With the subsiding of applied and sustained thought... the second meditative absorption... the third meditative absorption... entered and dwelt in the fourth meditative absorption. When the mind was thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, I directed and inclined the mind towards the knowledge of recollecting past lives. I recollect manifold past lives, that is - one birth, two births,

etc. Thus with aspects and terms I recollect manifold past lives. This, prince, was the first true knowledge attained by me in the first watch of the night; ignorance was destroyed, true knowledge arose; darkness was destroyed, light arose - as happens for one dwelling diligent, ardent, and resolute.

"When the mind was thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, I directed and inclined the mind towards the knowledge of the passing away and rebirth of beings. With the divine eye, which is pure and surpasses the human, I see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understand beings according to their actions - This, prince, was the second true knowledge attained by me in the middle watch of the night; ignorance was destroyed, true knowledge arose; darkness was destroyed, light arose - as happens for one dwelling diligent, ardent, and resolute.

"When the mind was thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, I directed and inclined the mind towards the knowledge of the elimination of mental corruptions. I directly knew as it really is: 'This is suffering.' Etc. I directly knew as it really is: 'This is the practice leading to the cessation of suffering'; I directly knew as it really is: 'These are the mental corruptions.' Etc. I directly knew as it really is: 'This is the practice leading to the cessation of mental corruptions.' For me knowing thus, seeing thus, the mind became liberated from the mental corruption of sensuality, the mind became liberated from the mental corruption of existence, the mind became liberated from the mental corruption of ignorance. When liberated, there was the knowledge: 'Liberated.' I directly knew: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' This, prince, was the third true knowledge attained by me in the last watch of the night; ignorance was destroyed, true knowledge arose; darkness was destroyed, light arose - as happens for one dwelling diligent, ardent, and resolute.

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

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

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

"Thus, prince, as I reflected, my mind inclined to living at ease, not to expounding the Teaching.

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

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

'Just as one standing on a rocky mountain peak,
Might see the populace all around;
So too, O wise one, having ascended the palace made of the Teaching,
O all-seeing one.

'Yourself free from sorrow, look upon the populace sunk in sorrow,
Overcome by birth and ageing;
Rise up, O hero, victor in battle,
Caravan leader, free from debt, wander in the world;
Let the Blessed One expound the Teaching,
There will be those who understand.'"

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

instruct, some dwelling seeing the danger in the world beyond and in fault, some not dwelling seeing the danger in the world beyond and in fault. Then I, prince, replied to Brahmā Sahampati in verse:

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

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

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

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

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

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

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

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

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

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

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

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

342. "Then I, prince, wandering on a journey gradually, approached the group of five monks at Bārāṇasī, at Isipatana in the Deer Park. The group of five monks, prince, saw me coming from afar. Having seen me, they made an agreement among themselves: 'This ascetic Gotama is coming, friends, one given to luxurious living, who has strayed from striving, who has reverted to luxurious living. He should not be paid respect to, he should not be risen for, his bowl and robe should not be received; but yet a seat should be set out -if he wishes, he will sit down.' But as I approached, prince, the group of five monks were not able to abide by their own agreement. Some, having come forward to meet me, received my bowl and robe. Some prepared a seat. Some set up water for washing the feet. But yet they addressed me by name and as 'friend'. When this was said, I, prince, said this to the group of five monks: 'Do not, monks, address the Truth-finder by name and as "friend". The Truth-finder, monks, is a Worthy One, a Perfectly Enlightened One. Lend an ear, monks. The Deathless has been attained. I instruct, I expound the Teaching. Practising in accordance with the instruction, you will soon realise for yourselves, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, you will dwell in it.' When this was said, prince, the group of five monks said this to me: 'Even by that conduct, friend Gotama, by that practice, by that performance of austerities, you did not attain any super-human achievement, any distinction of knowledge and vision worthy of the noble ones; how then will you now, given to luxurious living, having strayed from striving, having reverted to luxurious living, attain any super-human achievement, any distinction of knowledge and vision worthy of the noble ones?' When this was said, I, prince, said this to the group of five monks: 'The Truth-finder, monks, is not given to luxurious living, has not strayed from striving, has not reverted to luxurious living. The Truth-finder, monks, is a Worthy One, a Perfectly Enlightened One. Lend an ear, monks. The Deathless has been attained. I instruct, I expound the Teaching. Practising in accordance with the instruction, you will soon realise for yourselves, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of

good family rightly go forth from home into homelessness; and, having entered upon it, you will dwell in it.' For the second time, prince, the group of five monks said this to me: 'Even by that conduct, friend Gotama, by that practice, by that performance of austerities, you did not attain any super-human achievement, any distinction of knowledge and vision worthy of the noble ones; how then will you now, given to luxurious living, having strayed from striving, having reverted to luxurious living, attain any super-human achievement, any distinction of knowledge and vision worthy of the noble ones?' For the second time, I, prince, said this to the group of five monks: 'The Truth-finder, monks, is not given to luxurious living, has not strayed from striving, has not reverted to luxurious living. The Truth-finder, monks, is a Worthy One, a Perfectly Enlightened One. Lend an ear, monks. The Deathless has been attained. I instruct, I expound the Teaching. Practising in accordance with the instruction, you will soon realise for yourselves, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, you will dwell in it.' For the third time, prince, the group of five monks said this to me: 'Even by that conduct, friend Gotama, by that practice, by that performance of austerities, you did not attain any super-human achievement, any distinction of knowledge and vision worthy of the noble ones; how then will you now, given to luxurious living, having strayed from striving, having reverted to luxurious living, attain any super-human achievement, any distinction of knowledge and vision worthy of the noble ones?' When this was said, I, prince, said this to the group of five monks: 'Do you recall, monks, that I have ever before spoken in such a way as this?' 'No indeed, venerable sir.' 'The Truth-finder, monks, is a Worthy One, a Perfectly Enlightened One. Lend an ear, monks. The Deathless has been attained. I instruct, I expound the Teaching. Practising in accordance with the instruction, you will soon realise for yourselves, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, you will dwell in it.'

"I was able, prince, to convince the group of five monks. I would exhort two monks, prince. Three monks went for almsfood. Whatever the three monks brought back from going for almsfood, by that the six of us sustained ourselves. I would exhort three monks, prince, while two monks went for almsfood. Whatever the two monks brought back from going for almsfood, by that the six of us sustained ourselves.

343. "Then, prince, the group of five monks, thus exhorted and instructed by me, soon realised for themselves, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, they dwelt in it.' When this was said, Prince Bodhi said this to the Blessed One: "How long, venerable sir, does it take for a monk, having the Truth-finder as guide, to realise for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, to dwell in it?" "Well then, prince, I will ask you a question about this very matter. As it pleases you, so you should answer it. What do you think, prince, are you skilled in the craft of elephant-riding and the use of the goad?" "Yes, venerable sir, I am skilled in the craft of elephant-riding and the use of the goad." "What do you think, prince, suppose here a man were to come:

'Prince Bodhi knows the craft of elephant-riding and the use of the goad; I will learn the craft of elephant-riding and the use of the goad near him.' And he were faithless; what is to be attained by one with faith, that he would not attain. And he were full of sickness; what is to be attained by one with little sickness, that he would not attain. And he were fraudulent and deceitful; what is to be attained by one who is not fraudulent and not deceitful, that he would not attain. And he were lazy; what is to be attained by one putting forth strenuous energy, that he would not attain. And he were unwise; what is to be attained by one who is wise, that he would not attain. What do you think, prince, would that man learn the craft of elephant-riding and the use of the goad near you?" "Even with one of these factors, venerable sir, that man would not learn the craft of elephant-riding and the use of the goad near me, what then to say of five factors!"

344. "What do you think, prince, suppose here a man were to come: 'Prince Bodhi knows the craft of elephant-riding and the use of the goad; I will learn the craft of elephant-riding and the use of the goad near him.' And he were faithful; what is to be attained by one with faith, that he would attain. And he were free from illness; what is to be attained by one free from illness, that he would attain. And he were not fraudulent and not deceitful; what is to be attained by one who is not fraudulent and not deceitful, that he would attain. And he were putting forth strenuous energy; what is to be attained by one putting forth strenuous energy, that he would attain. And he were wise; what is to be attained by one who is wise, that he would attain. What do you think, prince, would that man learn the craft of elephant-riding and the use of the goad near you?" "Even with one of these factors, venerable sir, that man endowed would learn the craft of elephant-riding and the use of the goad near me, what then to say of five factors!" "Just so indeed, prince, there are these five factors for striving. Which five? Here, prince, a monk has faith; he believes in the enlightenment of the Truth-finder - '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 is free from illness, free from disease, endowed with digestion that is even, neither too cold nor too hot, middling, capable of striving. He is not fraudulent and not deceitful, one who reveals himself as he really is to the Teacher, to the wise, or to his fellows in the holy life. He dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. He is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading to the complete elimination of suffering. These, prince, are the five factors for striving.

345. "Prince, a monk who possesses these five factors for striving and has the Truth-finder as guide might within seven years realise for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, might dwell in it. Let alone seven years, prince. A monk who possesses these five factors for striving and has the Truth-finder as guide might within six years realise for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, might

dwell in it. ... five years... four years... three years... two years... one year. Let alone one year, prince. A monk who possesses these five factors for striving and has the Truth-finder as guide might within seven months realise for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, might dwell in it. Let alone seven months, prince. A monk who possesses these five factors for striving and has the Truth-finder as guide might within six months realise for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, might dwell in it. ... five months... four months... three months... two months... one month... a fortnight. Let alone a fortnight, prince. A monk who possesses these five factors for striving and has the Truth-finder as guide might within seven nights and days realise for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, might dwell in it. Let alone seven nights and days, prince. A monk who possesses these five factors for striving and has the Truth-finder as guide might within six nights and days realise for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, might dwell in it. ... five nights and days... four nights and days... three nights and days... two nights and days... one night and day... Let alone one night and day, prince. A monk who possesses these five factors for striving and has the Truth-finder as guide, if instructed in the evening will attain distinction in the morning, if instructed in the morning will attain distinction in the evening." When this was said, Prince Bodhi said this to the Blessed One: "Oh, the Buddha! Oh, the Teaching! Oh, how well proclaimed is the Teaching! For indeed one instructed in the evening will attain distinction in the morning, one instructed in the morning will attain distinction in the evening!"

346. When this was said, the young man Sañjikāputta said this to Prince Bodhi: "Just so indeed this venerable Bodhi - says 'Oh, the Buddha! Oh, the Teaching! Oh, how well proclaimed is the Teaching!' and yet he does not go for refuge to that Master Gotama, to the Teaching, and to the Community of monks." "Do not say so, my dear Sañjikāputta; do not say so, my dear Sañjikāputta. Face to face with my mistress I heard this, my dear Sañjikāputta, face to face I received it." "On one occasion, my dear Sañjikāputta, the Blessed One was dwelling at Kosambī in Ghosita's park. Then my mistress, being pregnant, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, my mistress said this to the Blessed One - 'This one in my womb, venerable sir, whether a boy or a girl, goes for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember him as a lay follower who has gone for refuge from this day forth for life.' On one occasion, my dear Sañjikāputta, the Blessed One was dwelling right here among the Bhaggas at Sumsumāragira in the Bhesakaḷā Grove, in the Deer Park. Then my nurse, having carried me on her hip, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, my nurse said this to the Blessed One - 'This Prince Bodhi, venerable sir, goes for refuge to the Blessed One, to the Teaching,

and to the Community of monks. May the Blessed One remember him as a lay follower who has gone for refuge from this day forth for life.' Thus I, my dear Saṅjikāputta, for the third time too go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life."

The Discourse on Prince Bodhi is concluded as fifth.

6. The Discourse on Aṅgulimāla

347. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time in the realm of King Pasenadi of Kosala there was a thief named Aṅgulimāla, cruel, with bloody hands, devoted to striking and killing, without compassion for living beings. By him villages were made non-villages, towns were made non-towns, countryside was made non-countryside. He, having killed and killed human beings, wears a garland of fingers. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvattḥī for almsfood. Having walked for almsfood in Sāvattḥī, after the meal, having returned from his alms round, having set in order his lodging, taking his bowl and robe, he proceeded along the highway towards the thief Aṅgulimāla. Cowherds, cattle herders, farmers, and wayfarers saw the Blessed One proceeding along the highway towards the thief Aṅgulimāla. Having seen the Blessed One, they said this - "Do not, ascetic, proceed along this road. On this road, ascetic, there is a thief named Aṅgulimāla, cruel, with bloody hands, devoted to striking and killing, without compassion for living beings. By him villages were made non-villages, towns were made non-towns, countryside was made non-countryside. He, having killed and killed human beings, wears a garland of fingers. For along this road, ascetic, even ten men, even twenty men, even thirty men, even forty men, even fifty men, having banded together and banded together, proceed. They too fall into the hands of the thief Aṅgulimāla." When this was said, the Blessed One went on in silence. For the second time the cowherds... etc. For the third time the cowherds, cattle herders, farmers, and wayfarers said this to the Blessed One - "Do not, ascetic, proceed along this road. On this road, ascetic, there is a thief named Aṅgulimāla, cruel, with bloody hands, devoted to striking and killing, without compassion for living beings. By him villages were made non-villages, towns were made non-towns, countryside was made non-countryside. He, having killed and killed human beings, wears a garland of fingers. For along this road, ascetic, even ten men, even twenty men, even thirty men, even forty men, even fifty men, having banded together and banded together, proceed. They too fall into the hands of the thief Aṅgulimāla."

348. Then the Blessed One went on in silence. The thief Aṅgulimāla saw the Blessed One coming from afar. Having seen him, this occurred to him: "Wonderful indeed, friend, marvellous indeed, friend! For along this road even ten men, even twenty men, even thirty men, even forty men, even fifty men, having banded together and banded together, proceed. They too fall into my hands. And yet this ascetic comes alone, without a companion, forcibly, methinks. What if I were to deprive this ascetic of life?" Then the thief Aṅgulimāla, having taken up sword and shield, having fastened bow and quiver, followed closely behind the Blessed One. Then the Blessed One performed such a feat of supernormal power that the thief Aṅgulimāla, going with all

his strength, was not able to catch up with the Blessed One who was walking at his normal pace. Then this occurred to the thief Aṅgulimāla: "Wonderful indeed, friend, marvellous indeed, friend! For formerly I, having pursued, would catch even a running elephant, having pursued, would catch even a running horse, having pursued, would catch even a running chariot, having pursued, would catch even a running deer. And yet I, going with all my strength, am not able to catch up with this ascetic who is walking at his normal pace!" Standing still, he said this to the Blessed One: "Stop, stop, ascetic!" "I have stopped, Aṅgulimāla, you too stop." Then this occurred to the thief Aṅgulimāla: "These ascetics, disciples of the Sakyan, are speakers of truth, acknowledgers of truth. And yet this ascetic, while walking, says: 'I have stopped, Aṅgulimāla, you too stop.' What if I were to ask this ascetic?"

349. Then the thief Aṅgulimāla addressed the Blessed One in verse -

"While going you say, ascetic, 'I have stopped',
And you tell me that I, who have stopped, have not stopped;
I ask you, ascetic, about this matter,
How have you stopped while I have not stopped?"

"I have stopped, Aṅgulimāla, always,
Having laid aside the rod towards all beings;
But you are unrestrained towards living beings,
Therefore I have stopped while you have not stopped."

"At long last indeed the great sage, honoured,
Has reached the great forest, a speaker of truth;
I shall live having abandoned evil,
Having heard your verse connected with the Teaching."

Thus having spoken, the thief threw his sword and weapons,
Into a pit, a precipice, a chasm;
The thief paid homage at the feet of the Fortunate One,
And right there he requested the going forth from him.

And the Buddha, the compassionate great sage,
Who is the Teacher of the world with its gods;
Then said "Come, monk",
That itself was his state of monkhood.

350. Then the Blessed One, with the Venerable Aṅgulimāla as his attendant monk, set out on a journey towards Sāvattthī. Wandering on a journey gradually, he arrived at Sāvattthī. There the Blessed One stayed at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time at the entrance to the inner palace of King Pasenadi of Kosala, a great multitude of people having assembled, there was loud noise, great noise - "There is a thief, Sire, in your realm named Aṅgulimāla, cruel, with bloody hands, devoted to striking and killing, without compassion for living beings. By him villages were made non-villages, towns were made non-towns, countryside was made non-countryside. He, having killed and killed human beings, wears a garland of fingers. May Your Majesty restrain him."

Then King Pasenadi of Kosala went out from Sāvattthī during the day with about five hundred horses. He entered the monastery. Having gone by vehicle as far as the ground was passable for vehicles, he descended from the vehicle and approached the Blessed One on foot; having approached, he paid respect to the Blessed One and sat down to one side. To King Pasenadi of Kosala seated to one side, the Blessed One said this - "What is it, great king, is King Seniya Bimbisāra of Magadha angry with you, or the Licchavis of Vesālī, or other hostile kings?" "No indeed, venerable sir, King Seniya Bimbisāra of Magadha is not angry with me, nor are the Licchavis of Vesālī, nor are other hostile kings. There is a thief, venerable sir, in my realm named Aṅgulimāla, cruel, with bloody hands, devoted to striking and killing, without compassion for living beings. By him villages were made non-villages, towns were made non-towns, countryside was made non-countryside. He, having killed and killed human beings, wears a garland of fingers. Him, venerable sir, I will restrain." "But if you, great king, were to see Aṅgulimāla with hair and beard shaved off, having put on ochre robes, gone forth from home into homelessness, abstaining from killing living beings, abstaining from taking what is not given, abstaining from false speech, eating one meal a day, leading the holy life, virtuous, of good character, what would you do to him?" "We would pay respect to him, venerable sir, or we would rise up for him, or we would invite him with a seat, or we would invite him with the requisites of robes, almsfood, lodging and medicine for the sick, or we would arrange righteous protection and safeguarding for him. But from where, venerable sir, would such self-control in morality come to one who is immoral, of bad character?"

Now at that time the Venerable Aṅgulimāla was seated not far from the Blessed One. Then the Blessed One, having raised his right arm, said this to King Pasenadi of Kosala - "This, great king, is Aṅgulimāla." Then there arose fear in King Pasenadi of Kosala, there arose trepidation, there arose terror. Then the Blessed One, having understood that King Pasenadi of Kosala was frightened, agitated, with hair standing on end, said this to King Pasenadi of Kosala - "Do not fear, great king, there is no danger for you from him." Then whatever fear or trepidation or terror there was in King Pasenadi of Kosala, that subsided. Then King Pasenadi of Kosala approached the Venerable Aṅgulimāla; having approached, he said this to the Venerable Aṅgulimāla - "Is the noble one indeed Aṅgulimāla, venerable sir?" "Yes, great king." "Of what clan is the noble one's father, of what clan is his mother?" "My father is a Gagga, great king, my mother is Mantāṇī." "May the noble one Gagga, son of Mantāṇī, be content, venerable sir. I will make effort for the noble one Gagga, son of Mantāṇī, regarding the requisites of robes, almsfood, lodging and medicine for the sick."

351. Now at that time the Venerable Aṅgulimāla was a forest-dweller, an almsfood eater, a wearer of rag-robes, a three-robe wearer. Then the Venerable Aṅgulimāla said this to King Pasenadi of Kosala - "Enough, great king, my robes are complete." Then King Pasenadi of Kosala approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, King Pasenadi of Kosala said this to the Blessed One - "Wonderful, Venerable Sir, marvellous, Venerable Sir! How well, venerable sir, the Blessed One is a tamer of the untamed, a pacifier of the unpeaceful, one who brings to final Nibbāna those who have not attained final Nibbāna. For he whom we, venerable sir, were not able to tame with rod or with sword, he has been tamed by the Blessed One without rod, without sword. Well then, venerable sir, we will now go; we have much to do, we have

many duties." "Now do as you think fit, great king." Then King Pasenadi of Kosala rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed.

Then the Venerable Aṅgulimāla, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvattṥī for almsfood. The Venerable Aṅgulimāla, walking for almsfood successively in Sāvattṥī, saw a certain woman with an obstructed womb, with a distressed womb. Having seen him, this occurred to him: "Alas, beings are afflicted; alas, beings are afflicted!" Then the Venerable Aṅgulimāla, having walked for almsfood in Sāvattṥī, after the meal, having returned from his alms round, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Aṅgulimāla said this to the Blessed One - "Here I, venerable sir, having dressed in the earlier period of the day, taking my bowl and robe, entered Sāvattṥī for almsfood. I saw, venerable sir, walking for almsfood successively in Sāvattṥī, a certain woman with an obstructed womb, with a distressed womb." Having seen her, this occurred to me - "Alas, beings are afflicted; alas, beings are afflicted!"

"Well then, Aṅgulimāla, go to where that woman is; having approached, say this to that woman - 'Since I was born, sister, I do not know of having intentionally deprived a living being of life, by this truth may there be well-being for you, may there be well-being for your womb.'"

"That would surely be a conscious lie for me, venerable sir. For I, venerable sir, have intentionally deprived many living beings of life." "Well then, Aṅgulimāla, go to where that woman is; having approached, say this to that woman - 'Since I was born, sister, with a noble birth, I do not know of having intentionally deprived a living being of life; by this truth may there be well-being for you, may there be well-being for your womb.'"

"Yes, venerable sir," the Venerable Aṅgulimāla replied to the Blessed One and approached that woman; having approached, he said this to that woman - "Since I was born, sister, with a noble birth, I do not know of having intentionally deprived a living being of life; by this truth may there be well-being for you, may there be well-being for your womb." Then there was well-being for that woman, there was well-being for her womb.

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

352. Then the Venerable Aṅgulimāla, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvattṥī for almsfood. Now at that time a clod of earth thrown by someone fell on the Venerable Aṅgulimāla's body, a stick thrown by someone fell on the Venerable Aṅgulimāla's body, a potsherd thrown by someone fell on the Venerable Aṅgulimāla's body. Then the Venerable Aṅgulimāla, with his head split, with blood flowing, with his bowl broken, with his double robe torn, approached

the Blessed One. The Blessed One saw the Venerable Aṅgulimāla coming from afar. Having seen the Venerable Aṅgulimāla, he said this - "Endure it, brahmin, endure it, brahmin. That action, brahmin, by the result of which you would have been tormented in hell for many years, for many hundreds of years, for many thousands of years, the result of that action, brahmin, you are experiencing in this very life." Then the Venerable Aṅgulimāla, gone to a private place, in seclusion, experienced the bliss of liberation; at that time he uttered this inspired utterance -

"Whoever having been negligent before, afterwards is not negligent;
He illuminates this world, like the moon released from a cloud.

"Whoever's evil deed done is covered over by the wholesome;
He illuminates this world, like the moon released from a cloud.

"Whoever indeed, a young monk, engages in the Buddha's teaching;
He illuminates this world, like the moon released from a cloud.

"Let my enemies hear the talk on the Teaching,
Let my enemies engage in the Buddha's teaching;
Let my enemies associate with those people,
Who, being peaceful, cause others to accept the Teaching.

"Let my enemies, of those who speak of patience, who praise non-opposition;
Hear the Teaching in due time, and act in accordance with it.

"For surely he would not harm me, nor anyone else whatsoever;
Having attained the supreme peace, he would protect the timid and the firm.

"Irrigators lead water, fletchers straighten the arrow;
Carpenters straighten wood, the wise tame themselves.

"Some tame with a stick, with goads and with whips;
Without stick, without sword, I have been tamed by such a one.

"'Harmless' is my name, who was formerly harmful;
Today I am true to my name, I do not harm anyone whatsoever.

"I was formerly a thief, renowned as Aṅgulimāla;
Floating along in the great flood, I came for refuge to the Buddha.

"I was formerly one with bloody hands, renowned as Aṅgulimāla;
See my going for refuge, the conduit to existence has been uprooted.

"Having done such action, leading to many bad destinations;
Touched by the result of action, I eat food free of debt.

"Foolish, imprudent people engage in negligence;
But the wise one guards diligence as the foremost wealth.

"Do not engage in negligence, do not be intimate with delight in sensual pleasures;

For the diligent one, meditating, attains abundant happiness.

"Welcome it was, not unwelcome, this was not ill-counselled by me;
Among the well-analysed teachings, I have approached that which is foremost.

"Welcome it was, not unwelcome, this was not ill-counselled by me;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled."

The Discourse on Aṅgulimāla is concluded as sixth.

7. The Discourse on "Born from Those Who Are Dear"

353. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a certain householder's only son, dear and agreeable, had died. Because of his death, neither work occurred to him nor did food occur to him. He went to the cremation ground and wailed - "Where are you, only son, where are you, only son!" Then that householder approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To that householder seated to one side, the Blessed One said this - "Your faculties, householder, are not those of one established in his own mind; there is an alteration of your faculties." "How could there not be an alteration of my faculties, venerable sir? For my only son, venerable sir, dear and agreeable, has died. Because of his death, neither work occurs to me nor does food occur to me. I go to the cremation ground and wail - 'Where are you, only son, where are you, only son!'" "So it is, householder, so it is, householder! For, householder, sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear." "For whom indeed, venerable sir, will it be thus - 'Sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear'? For indeed, venerable sir, joy and pleasure are born from those who are dear, they arise from those who are dear." Then that householder, not delighting in the Blessed One's words, protesting against them, rose from his seat and departed.

354. Now at that time several gamblers were playing with dice not far from the Blessed One. Then that householder approached those gamblers; having approached, he said this to the gamblers - "Here I, sirs, approached the ascetic Gotama; having approached, I paid respect to the ascetic Gotama and sat down to one side. To me seated to one side, sirs, the ascetic Gotama said this - 'Your faculties, householder, are not those of one established in his own mind; there is an alteration of your faculties.' When this was said, I, sirs, said this to the ascetic Gotama - 'How could there not be an alteration of my faculties, venerable sir? For my only son, venerable sir, dear and agreeable, has died. Because of his death, neither work occurs to me nor does food occur to me. I go to the cremation ground and wail - 'Where are you, only son, where are you, only son!' 'So it is, householder, so it is, householder! For, householder, sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear.' 'For whom indeed, venerable sir, will it be thus - sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear? For indeed, venerable sir, joy and pleasure are born from those who are dear, they arise from those who are dear.'"

Then I, sirs, not delighting in the ascetic Gotama's words, protesting against them, rose from my seat and departed." "So it is, householder, so it is, householder! For, householder, joy and pleasure are born from those who are dear, they arise from those who are dear." Then that householder departed, thinking "I agree with the gamblers." Then this topic of discussion gradually entered the royal inner palace.

355. Then King Pasenadi of Kosala addressed Queen Mallikā: "This was said to you, Mallikā, by the ascetic Gotama: 'Sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear.'" "If that was said by the Blessed One, great king, so it is." "Just so indeed this Mallikā, whatever the ascetic Gotama says, she gives thanks for that very thing." "If that was said by the Blessed One, great king, so it is. Just as, whatever a teacher says to his disciple, that very thing the disciple gives thanks for: 'So it is, teacher, so it is, teacher.'" "Just so indeed you, Mallikā, whatever the ascetic Gotama says, you give thanks for that very thing." "If that was said by the Blessed One, great king, so it is." "Go away, Mallikā, be gone!" Then Queen Mallikā addressed the brahmin Nālījaṅgha: "Come, brahmin, go to where the Blessed One is; having approached, in my name pay respect with your head at the Blessed One's feet, and ask about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort - 'Mallikā, venerable sir, the queen, pays respect with her head at the Blessed One's feet, and asks about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort.' And say this: 'Was this speech, venerable sir, spoken by the Blessed One: Sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear?' As the Blessed One answers you, having learnt that well, report it to me. For Truth-finders do not speak falsely." "Yes, dear lady," the brahmin Nālījaṅgha replied to Queen Mallikā and 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 Nālījaṅgha said this to the Blessed One: "Mallikā, Master Gotama, the queen, pays respect with her head at Master Gotama's feet; she asks about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort; and he says thus - 'Was this speech, venerable sir, spoken by the Blessed One: Sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear?'"

356. "So it is, brahmin, so it is, brahmin! For, brahmin, sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear." By this method too, brahmin, it should be known how sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear. Once upon a time, brahmin, in this very Sāvattthī, the mother of a certain woman died. She, due to her death, being mad, mentally deranged, having gone from road to road, from crossroads to crossroads, said thus - "Have you seen my mother, have you seen my mother?" By this method too, brahmin, it should be known how sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear.

"Once upon a time, brahmin, in this very Sāvattthī, the father of a certain woman died... her brother died... her sister died... her son died... her daughter died... her husband died. She, due to his death, being mad, mentally deranged, having gone from road to road, from crossroads to crossroads, said thus - "Have you seen my husband, have you seen my husband?" By this method too, brahmin, it should be known how sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear.

"Once upon a time, brahmin, in this very Sāvattthī, the mother of a certain man died. He, due to her death, being mad, mentally deranged, having gone from road to road, from crossroads to crossroads, said thus - "Have you seen my mother, have you seen my mother?" By this method too, brahmin, it should be known how sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear.

"Once upon a time, brahmin, in this very Sāvattthī, the father of a certain man died... her brother died... her sister died... her son died... her daughter died... his wife died. He, due to her death, being mad, mentally deranged, having gone from road to road, from crossroads to crossroads, said thus - "Have you seen my wife, have you seen my wife?" By this method too, brahmin, it should be known how sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear.

"Once upon a time, brahmin, in this very Sāvattthī a certain woman went to her relatives' family. Her relatives, having taken her husband by force, wished to give her to another. But she did not wish for that. Then that woman said this to her husband - 'These relatives, master's son, having taken you by force from me, wish to give me to another. But I do not wish for that.' Then that man, having cut that woman in two, split himself open - 'After death we shall both be together.' By this method too, brahmin, it should be known how sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear."

357. Then the brahmin Nāḷijaṅgha, having delighted in and given thanks for what the Blessed One had said, rose from his seat and approached Queen Mallikā; having approached, he reported to Queen Mallikā all the friendly conversation he had with the Blessed One. Then Queen Mallikā approached King Pasenadi of Kosala; having approached, she said this to King Pasenadi of Kosala - "What do you think, great king, is the princess Vajirī dear to you?" "Yes, Mallikā, the princess Vajirī is dear to me." "What do you think, great king, would sorrow, lamentation, pain, displeasure, and anguish arise in you from the alteration and change of the princess Vajirī?" "Mallikā, from the alteration and change of the princess Vajirī, there would even be an alteration in my life, how then would sorrow, lamentation, pain, displeasure, and anguish not arise in me?" "This indeed, great king, was spoken with reference to this by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - 'Sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear.'

"What do you think, great king, is the noble lady Vāsabhā dear to you?" "Yes, Mallikā, the noble lady Vāsabhā is dear to me." "What do you think, great king, would sorrow, lamentation, pain, displeasure, and anguish arise in you from the alteration and

change of the noble lady Vāsabhā?" "Mallikā, from the alteration and change of the noble lady Vāsabhā, there would even be an alteration in my life, how then would sorrow, lamentation, pain, displeasure, and anguish not arise in me?" "This indeed, great king, was spoken with reference to this by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - 'Sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear.'

"What do you think, great king, is the general Viṭaṭūbha dear to you?" "Yes, Mallikā, the general Viṭaṭūbha is dear to me." "What do you think, great king, would sorrow, lamentation, pain, displeasure, and anguish arise in you from the alteration and change of the general Viṭaṭūbha?" "Mallikā, from the alteration and change of the general Viṭaṭūbha, there would even be an alteration in my life, how then would sorrow, lamentation, pain, displeasure, and anguish not arise in me?" "This indeed, great king, was spoken with reference to this by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - 'Sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear.'

"What do you think, great king, am I dear to you?" "Yes, Mallikā, you are dear to me." "What do you think, great king, would sorrow, lamentation, pain, displeasure, and anguish arise in you from my alteration and change?" "Mallikā, from your alteration and change, there would even be an alteration in my life, how then would sorrow, lamentation, pain, displeasure, and anguish not arise in me?" "This indeed, great king, was spoken with reference to this by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - 'Sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear.'

"What do you think, great king, are Kāsi and Kosala dear to you?" "Yes, Mallikā, Kāsi and Kosala are dear to me. Mallikā, by the power of Kāsi and Kosala, we enjoy Kāsi sandalwood, we wear garlands, scents, and cosmetics." "What do you think, great king, would sorrow, lamentation, pain, displeasure, and anguish arise in you from the alteration and change of Kāsi and Kosala?" "Mallikā, from the alteration and change of Kāsi and Kosala, there would even be an alteration in my life, how then would sorrow, lamentation, pain, displeasure, and anguish not arise in me?" "This indeed, great king, was spoken with reference to this by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - 'Sorrow, lamentation, pain, displeasure, and anguish are born from those who are dear, they arise from those who are dear.'"

"It is wonderful, Mallikā, it is marvellous, Mallikā! How far that Blessed One sees, having penetrated, I think, with wisdom. Come, Mallikā, bring water for rinsing." Then King Pasenadi of Kosala, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, uttered an inspired utterance three times - "Homage to that Blessed One, the Worthy One, the Perfectly Enlightened One, homage to that Blessed One, the Worthy One, the Perfectly Enlightened One, homage to that Blessed One, the Worthy One, the Perfectly Enlightened One."

The Discourse on Born of Those Who Are Dear is concluded as seventh.

8. The Discourse on the Foreign Cloth

358. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvattthī for almsfood. Having walked for almsfood in Sāvattthī, after the meal, having returned from his alms round, he approached the Eastern Park, the mansion of Migāra's mother, for the day residence. Now at that time King Pasenadi of Kosala, having mounted the elephant named Ekaṇḍarika, was driving out of Sāvattthī in the middle of the day. King Pasenadi of Kosala saw the Venerable Ānanda coming from afar. Having seen him, he addressed the chief minister Sirivaḍḍha - "Is that the Venerable Ānanda, my dear Sirivaḍḍha?" "Yes, great king, that is the Venerable Ānanda." Then King Pasenadi of Kosala addressed a certain man - "Come, my good man, go to where the Venerable Ānanda is; having approached, in my name pay respect with your head at the Venerable Ānanda's feet - 'King Pasenadi of Kosala, venerable sir, pays respect with his head at the Venerable Ānanda's feet.' And say this: 'If indeed, venerable sir, the Venerable Ānanda has nothing urgent to be done, may the Venerable Ānanda please wait a moment, out of compassion.'" "Yes, Sire," that man replied to King Pasenadi of Kosala, and approached the Venerable Ānanda; having approached, he paid respect to the Venerable Ānanda and stood to one side. Standing to one side, that man said this to the Venerable Ānanda - "King Pasenadi of Kosala, venerable sir, pays respect with his head at the Venerable Ānanda's feet; and he says thus - 'If indeed, venerable sir, the Venerable Ānanda has nothing urgent to be done, may the Venerable Ānanda please wait a moment, out of compassion.'" The Venerable Ānanda consented by silence. Then King Pasenadi of Kosala, having gone by elephant as far as the ground was passable for elephants, descended from the elephant and approached the Venerable Ānanda on foot; having approached, he paid respect to the Venerable Ānanda and stood to one side. Standing to one side, King Pasenadi of Kosala said this to the Venerable Ānanda - "If, venerable sir, the Venerable Ānanda has nothing urgent to be done, it would be good, venerable sir, if the Venerable Ānanda would approach the bank of the river Aciravatī, out of compassion." The Venerable Ānanda consented by silence.

359. Then the Venerable Ānanda approached the bank of the river Aciravatī; having approached, he sat down on the prepared seat at the foot of a certain tree. Then King Pasenadi of Kosala, having gone by elephant as far as the ground was passable for elephants, descended from the elephant and approached the Venerable Ānanda on foot; having approached, he paid respect to the Venerable Ānanda and stood to one side. Standing to one side, King Pasenadi of Kosala said this to the Venerable Ānanda - "Here, venerable sir, let the Venerable Ānanda sit on the elephant rug." "Enough, great king. You sit down; I am seated on my own seat." King Pasenadi of Kosala sat down on the prepared seat. Having sat down, King Pasenadi of Kosala said this to the Venerable Ānanda - "Would indeed, venerable Ānanda, that Blessed One practise such bodily conduct as would be censurable by ascetics and brahmins?" "Indeed not, great king, that Blessed One would not practise such bodily conduct as would be censurable by ascetics, brahmins, and the wise."

"But then, venerable Ānanda, would that Blessed One practise such verbal conduct, etc. mental conduct as would be censurable by ascetics and brahmins?" "Indeed not, great king, that Blessed One would not practise such mental conduct as would be censurable by ascetics, brahmins, and the wise."

"Wonderful, venerable sir, marvellous, venerable sir! For that which we, venerable sir, were not able to complete with a question, that, venerable sir, has been completed by the Venerable Ānanda with the explanation of the question. Those, venerable sir, who are foolish and inexperienced, who without investigating and without scrutinising speak praise or dispraise of others, we do not accept that as having substance; but those, venerable sir, who are wise, learned, and intelligent, who having investigated and scrutinised speak praise or dispraise of others, we accept that as having substance."

360. "But, venerable Ānanda, what bodily conduct is censurable by ascetics, brahmins, and the wise?" "Whatever bodily conduct, great king, is unwholesome."

"But, venerable sir, what bodily conduct is unwholesome?" "Whatever bodily conduct, great king, is blameable."

"But, venerable sir, what bodily conduct is blameable?" "Whatever bodily conduct, great king, is afflicting."

"But, venerable sir, what bodily conduct is afflicting?" "Whatever bodily conduct, great king, is with painful results."

"But, venerable sir, what bodily conduct is with painful results?" "Whatever bodily conduct, great king, leads to affliction of oneself, leads to affliction of others, leads to affliction of both; for him unwholesome mental states increase, wholesome mental states decline; such bodily conduct, great king, is censurable by ascetics, brahmins, and the wise."

"But, venerable Ānanda, what verbal conduct, etc. what mental conduct is censurable by ascetics, brahmins, and the wise?" "Whatever mental conduct, great king, is unwholesome."

"But, venerable sir, what mental conduct is unwholesome?" "Whatever mental conduct, great king, is blameable."

"But, venerable sir, what mental conduct is blameable?" "Whatever mental conduct, great king, is afflicting."

"But, venerable sir, what mental conduct is afflicting?" "Whatever mental conduct, great king, is with painful results."

"But, venerable sir, what mental conduct is with painful results?" "Whatever mental conduct, great king, leads to affliction of oneself, leads to affliction of others, leads to affliction of both; for him unwholesome mental states increase, wholesome mental states decline; such mental conduct, great king, is censurable by ascetics, brahmins, and the wise."

"Does indeed, venerable Ānanda, that Blessed One praise the abandoning of all unwholesome mental states?" "The Truth-finder, great king, has abandoned all unwholesome mental states and is endowed with wholesome mental states."

361. "But, venerable Ānanda, what bodily conduct is not censurable by ascetics, brahmins, and the wise?" "Whatever bodily conduct, great king, is wholesome."

"But, venerable sir, what bodily conduct is wholesome?" "Whatever bodily conduct, great king, is faultless."

"But, venerable sir, what bodily conduct is faultless?" "Whatever bodily conduct, great king, is non-afflicting."

"But, venerable sir, what bodily conduct is non-afflicting?" "Whatever bodily conduct, great king, results in happiness."

"But, venerable sir, what bodily conduct results in happiness?"

"Whatever bodily conduct, great king, does not lead to affliction of oneself, does not lead to affliction of others, does not lead to affliction of both; for him unwholesome mental states decline and wholesome mental states increase; such bodily conduct, great king, is not censurable by ascetics, brahmins, and the wise."

"But, venerable Ānanda, what verbal conduct, etc. mental conduct is not censurable by ascetics, brahmins, and the wise?" "Whatever mental conduct, great king, is wholesome."

"But, venerable sir, what mental conduct is wholesome?" "Whatever mental conduct, great king, is faultless."

"But, venerable sir, what mental conduct is faultless?" "Whatever mental conduct, great king, is non-afflicting."

"But, venerable sir, what mental conduct is non-afflicting?" "Whatever mental conduct, great king, results in happiness."

"But, venerable sir, what mental conduct results in happiness?" "Whatever mental conduct, great king, does not lead to affliction of oneself, does not lead to affliction of others, does not lead to affliction of both. For him unwholesome mental states decline and wholesome mental states increase. Such mental conduct, great king, is not censurable by ascetics, brahmins, and the wise."

"But then, venerable Ānanda, does that Blessed One praise the undertaking of all wholesome mental states?" "The Truth-finder, great king, has abandoned all unwholesome mental states and is endowed with wholesome mental states."

362. "Wonderful, venerable sir, marvellous, venerable sir! How well spoken is this, venerable sir, by the Venerable Ānanda. And we, venerable sir, are delighted and satisfied by this well-spoken word of the Venerable Ānanda. Thus delighted and satisfied are we, venerable sir, by the well-spoken word of the Venerable Ānanda. If, venerable sir, an elephant treasure were allowable for the Venerable Ānanda, we would give an elephant treasure to the Venerable Ānanda. If, venerable sir, a horse treasure were allowable for the Venerable Ānanda, we would give a horse treasure to the Venerable Ānanda. If, venerable sir, an excellent village were allowable for the

Venerable Ānanda, we would give an excellent village to the Venerable Ānanda. But, venerable sir, we know this - 'This is not allowable for the Venerable Ānanda.' This, venerable sir, is my bāhitikā cloth, sent by King Ajātasattu Vedehiputta of Magadha, having been placed in a cloth container, sixteen spans in length, eight spans in breadth. May the Venerable Ānanda, venerable sir, accept it out of compassion." "Enough, great king, my three robes are complete."

"This, venerable sir, river Aciravatī has been seen by both the Venerable Ānanda and by us. When a great rain cloud has poured down on the upper mountains, then this river Aciravatī flows overflowing both banks; just so, venerable sir, the Venerable Ānanda will make his own three robes from this bāhitikā cloth. And whatever is the Venerable Ānanda's old three robes, that he will share with his fellows in the holy life. Thus this offering of ours will, I think, go overflowing. May the Venerable Ānanda, venerable sir, accept the bāhitikā cloth." The Venerable Ānanda accepted the bāhitikā cloth.

Then King Pasenadi of Kosala said this to the Venerable Ānanda - "Well then, venerable Ānanda, we will now go; we have much to do, we have many duties." "Now do as you think fit, great king." Then King Pasenadi of Kosala, having delighted in and given thanks for what the Venerable Ānanda had said, rose from his seat, paid respect to the Venerable Ānanda, circumambulated him keeping him on his right, and departed.

363. Then the Venerable Ānanda, not long after King Pasenadi of Kosala had departed, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda reported to the Blessed One all the friendly conversation he had with King Pasenadi of Kosala. And he gave that bāhitikā cloth to the Blessed One. Then the Blessed One addressed the monks: "It is a gain, monks, for King Pasenadi of Kosala, it is well-gained, monks, for King Pasenadi of Kosala; that King Pasenadi of Kosala gets to see Ānanda, gets to attend upon him."

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

The Discourse on Bāhitika is concluded as eighth.

9. The Discourse on the Monuments of the Teaching

364. Thus have I heard - On one occasion the Blessed One was dwelling among the Sakyans at Medāḷupa, a market town of the Sakyans. Now at that time King Pasenadi of Kosala had arrived at Nagaraka on some business. Then King Pasenadi of Kosala addressed Dīgha Kārāyana - "Harness, my dear Kārāyana, the finest vehicles; let us go to the pleasure ground to see the beautiful grounds." "Yes, Sire," Dīgha Kārāyana replied to King Pasenadi of Kosala, and having had the finest vehicles harnessed, he announced to King Pasenadi of Kosala - "The finest vehicles have been harnessed for you, Sire. Now do as you think fit." Then King Pasenadi of Kosala, having ascended the finest vehicle, departed from Nagaraka with the finest vehicles with great royal pomp. He set out towards the monastery. Having gone by vehicle as far as the ground was passable for vehicles, he descended from the vehicle and entered the monastery on foot. King Pasenadi of Kosala, walking up and down for leg exercise in

the monastery, wandering about, saw tree-roots that were pleasing, inspiring, with little sound, with little noise, having an atmosphere of solitude, suitable for human seclusion, suitable for retreat. Having seen them, mindfulness arose in him concerning the Blessed One - "These are those tree-roots that are pleasing, inspiring, with little sound, with little noise, having an atmosphere of solitude, suitable for human seclusion, suitable for retreat, where we used to attend upon that Blessed One, the Worthy One, the Perfectly Enlightened One."

365. Then King Pasenadi of Kosala addressed Dīgha Kārāyana - "These, my dear Kārāyana, are those tree-roots that are pleasing, inspiring, with little sound, with little noise, having an atmosphere of solitude, suitable for human seclusion, suitable for retreat, where we used to attend upon that Blessed One, the Worthy One, the Perfectly Enlightened One. Where now, my dear Kārāyana, is that Blessed One dwelling, the Worthy One, the Perfectly Enlightened One?" "There is, great king, a market town of the Sakyans named Medāḷupa. There that Blessed One is dwelling now, the Worthy One, the Perfectly Enlightened One." "But how far, my dear Kārāyana, is the market town of the Sakyans named Medāḷupa from Nagaraka?" "Not far, great king; three yojanas; it is possible to go there with the remainder of the day." "Well then, my dear Kārāyana, harness the finest vehicles; we shall go to see that Blessed One, the Worthy One, the Perfectly Enlightened One." "Yes, Sire," Dīgha Kārāyana replied to King Pasenadi of Kosala, and having had the finest vehicles harnessed, he announced to King Pasenadi of Kosala - "The finest vehicles have been harnessed for you, Sire. Now do as you think fit." Then King Pasenadi of Kosala, having ascended the finest vehicle, set out from Nagaraka with the finest vehicles towards the market town of the Sakyans named Medāḷupa. With that very remainder of the day he arrived at the market town of the Sakyans named Medāḷupa. He set out towards the monastery. Having gone by vehicle as far as the ground was passable for vehicles, he descended from the vehicle and entered the monastery on foot.

366. Now at that time several monks were walking up and down in the open air. Then King Pasenadi of Kosala approached those monks; having approached, he said this to those monks - "Where, venerable sir, is that Blessed One dwelling now, the Worthy One, the Perfectly Enlightened One? For we wish to see that Blessed One, the Worthy One, the Perfectly Enlightened One." "This, great king, is the dwelling with its door closed. Approach it quietly, without hurrying enter the veranda, clear your throat and knock on the door-bolt. The Blessed One will open the door for you." Then King Pasenadi of Kosala right there gave his sword and turban to Dīgha Kārāyana. Then this occurred to Dīgha Kārāyana - "The king is now seeking privacy; I must stay right here." Then King Pasenadi of Kosala approached quietly that dwelling with its door closed, and without hurrying entered the veranda, cleared his throat and knocked on the door-bolt. The Blessed One opened the door. Then King Pasenadi of Kosala, having entered the dwelling, having fallen at the Blessed One's feet with his head, kissed the Blessed One's feet with his mouth and massaged them with his hands, and announced his name - "I am King Pasenadi of Kosala, venerable sir; I am King Pasenadi of Kosala, venerable sir."

367. "But what reason do you, great king, see that you perform such supreme respect towards this body, that you have shown a gift of friendship?" "There is indeed for me, venerable sir, an inference from the teaching regarding the Blessed One - 'The

Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practicing well.' Here, venerable sir, I see some ascetics and brahmins living the holy life with a set limit for ten years, for twenty years, for thirty years, for forty years. They, at a later time, well-bathed, well-anointed, with trimmed hair and beard, endowed and furnished with the five types of sensual pleasure, indulge themselves. But here, venerable sir, I see monks living the holy life that is complete and pure for as long as life lasts, limited with the end of life. But I do not perceive outside of this another holy life so complete and pure. This too is for me, venerable sir, an inference from the teaching regarding the Blessed One - 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practicing well.'

368. "Furthermore, venerable sir, kings quarrel with kings, those of the warrior caste quarrel with those of the warrior caste, brahmins quarrel with brahmins, householders quarrel with householders, a mother quarrels with her son, a son quarrels with his mother, a father quarrels with his son, a son quarrels with his father, a brother quarrels with his sister, a sister quarrels with her brother, a friend quarrels with his friend. But here, venerable sir, I see monks dwelling in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection. But I, venerable sir, do not perceive outside of this another assembly so united. This too is for me, venerable sir, an inference from the teaching regarding the Blessed One - 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practicing well.'

369. "Furthermore, venerable sir, I walk about and wander from park to park, from pleasure grove to pleasure grove. There I see some ascetics and brahmins who are lean, miserable, ugly, pale and sallow, with veins showing all over their bodies, not, methinks, capturing the eye of people for seeing. Then, venerable sir, this occurred to me: 'Surely these venerable ones either live the holy life without delight, or they have some evil deed done that is concealed; since these venerable ones are lean, miserable, ugly, pale and sallow, with veins showing all over their bodies, not, methinks, capturing the eye of people for seeing.' Having approached them, I speak thus - 'Why indeed are you venerable ones lean, miserable, ugly, pale and sallow, with veins showing all over your bodies, not, methinks, capturing the eye of people for seeing?' They said thus: 'It is a family disease, great king.' But here, venerable sir, I see monks who are joyful and elated, exultant and exuberant, delighting in their state, with faculties satisfied, living at ease, subdued, living on what is given by others, dwelling with a mind become like a deer. Then, venerable sir, this occurred to me: 'Surely these venerable ones know successively loftier stages of distinction in the Blessed One's Dispensation; since these venerable ones are joyful and elated, exultant and exuberant, delighting in their state, with faculties satisfied, living at ease, subdued, living on what is given by others, dwelling with a mind become like a deer.' This too is for me, venerable sir, an inference from the teaching regarding the Blessed One - 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practicing well.'

370. "Furthermore, venerable sir, I am head-anointed king of the ruling cast; I am able to execute those who deserve execution, to fine those who deserve fining, to banish those who deserve banishment. Yet, venerable sir, when I am seated in judgment, they interrupt my discussion now and then. I am not able to say: 'Do not, sirs, interrupt my discussion now and then while I am seated in judgment; let the sirs wait for the end of my discussion.' Yet, venerable sir, they interrupt my discussion now and then. But here, venerable sir, I see monks; at the time when the Blessed One expounds the Teaching to an assembly of many hundreds, at that time there is indeed not among the Blessed One's disciples any sound of sneezing or sound of coughing. Once in the past, venerable sir, the Blessed One was expounding the Teaching to an assembly of many hundreds. Therein a certain disciple of the Blessed One coughed. A certain fellow in the holy life nudged him with his knee - 'Let the venerable one be quiet, let not the venerable one make a sound; our Teacher, the Blessed One, is expounding the Teaching.' Then, venerable sir, this occurred to me: 'Wonderful indeed, friend, marvellous indeed, friend! Without rod indeed, friend, without sword, thus well-disciplined will this assembly be!' But I, venerable sir, do not perceive outside of this another assembly so well-disciplined. This too is for me, venerable sir, an inference from the teaching regarding the Blessed One - 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practicing well.'

371. "Furthermore, venerable sir, I see here certain wise nobles, subtle, experienced in controversy, like hair-splitters. They wander about, methinks, demolishing wrong views with their wisdom. They hear - 'Indeed, friend, the ascetic Gotama will come to such and such a village or market town.' They construct a question - 'Having approached the ascetic Gotama, we will ask this question. If thus asked he answers thus, we will refute him thus; and if thus asked he answers thus, we will refute him thus.' They hear - 'Indeed, friend, the ascetic Gotama has come to such and such a village or market town.' They approach the Blessed One. The Blessed One instructs, encourages, inspires, and gladdens them with a talk on the Teaching. Having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, they do not even ask the Blessed One a question, how then will they refute him? Surely they become disciples of the Blessed One. This too is for me, venerable sir, an inference from the teaching regarding the Blessed One - 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practicing well.'

372. "Furthermore, venerable sir, I see here certain wise brahmins... etc. wise householders... etc. wise ascetics, subtle, experienced in controversy, like hair-splitters. They wander about, methinks, demolishing wrong views with their wisdom. They hear - 'Indeed, friend, the ascetic Gotama will come to such and such a village or market town.' They construct a question - 'Having approached the ascetic Gotama, we will ask this question. If thus asked he answers thus, we will refute him thus; and if thus asked he answers thus, we will refute him thus.' They hear - 'Indeed, friend, the ascetic Gotama has come to such and such a village or market town.' They approach the Blessed One. The Blessed One instructs, encourages, inspires, and gladdens them with a talk on the Teaching. Having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, they do not even ask the Blessed One a question, how then will they refute him? Surely they request

permission from the Blessed One himself for the going forth from home into homelessness. The Blessed One gives them the going forth. Having thus gone forth, dwelling alone, withdrawn, diligent, ardent, and resolute, soon realised for themselves, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, they dwelt in it. They said thus: 'Indeed, friend, we were nearly lost; indeed, friend, we were nearly destroyed.' For formerly, not being ascetics, we claimed to be ascetics, not being brahmins, we claimed to be brahmins, not being Worthy Ones, we claimed to be Worthy Ones. 'Now indeed we are ascetics, now indeed we are brahmins, now indeed we are Worthy Ones.' This too is for me, venerable sir, an inference from the teaching regarding the Blessed One - 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practicing well.'

373. "Furthermore, venerable sir, these carpenters Isidatta and Purāṇa eat my food and use my vehicles, I am the giver of their livelihood, the bringer of their fame; and yet they do not show such humbleness to me as they do to the Blessed One. Once in the past, venerable sir, while I was marching out with the army, testing these carpenters Isidatta and Purāṇa, I took up residence in a certain confined public rest-house. Then, venerable sir, these carpenters Isidatta and Purāṇa, having spent much of the night in talk on the Teaching, lay down with their heads towards where the Blessed One was, making me at their feet. Then, venerable sir, this occurred to me: 'Wonderful indeed, friend, marvellous indeed, friend! These carpenters Isidatta and Purāṇa eat my food and use my vehicles, I am the giver of their livelihood, the bringer of their fame; and yet they do not show such humbleness to me as they do to the Blessed One. Surely these venerable ones know successively loftier stages of distinction in the Blessed One's Dispensation.' This too is for me, venerable sir, an inference from the teaching regarding the Blessed One - 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practicing well.'

374. "Furthermore, venerable sir, the Blessed One too is of the warrior caste, I too am of the warrior caste; the Blessed One too is a Kosalan, I too am a Kosalan; the Blessed One too is eighty years old, I too am eighty years old. Since, venerable sir, the Blessed One too is of the warrior caste and I too am of the warrior caste, the Blessed One too is a Kosalan and I too am a Kosalan, the Blessed One too is eighty years old and I too am eighty years old; for this very reason I am worthy, venerable sir, to perform supreme respect towards the Blessed One, to show a gift of friendship. Well then, venerable sir, we will now go; we have much to do, we have many duties." "Now do as you think fit, great king." Then King Pasenadi of Kosala rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the Blessed One, not long after King Pasenadi of Kosala had departed, addressed the monks: "This King Pasenadi of Kosala, monks, having spoken these monuments of the Teaching, rose from his seat and departed. Learn, monks, the monuments of the Teaching; master thoroughly, monks, the monuments of the Teaching; remember, monks, the monuments of the Teaching. The monuments of the Teaching, monks, are connected with benefit, they are fundamentals of the holy life."

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

The Discourse on the Monuments of the Teaching is concluded as ninth.

10. The Discourse at Kaṇṇakatthala

375. Thus have I heard - On one occasion the Blessed One was dwelling at Uruññā in the deer park at Kaṇṇakatthala. Now at that time King Pasenadi of Kosala had arrived at Uruññā on some business. Then King Pasenadi of Kosala addressed a certain man - "Come, my good man, go to where the Blessed One is; having approached, in my name pay respect with your head at the Blessed One's feet, and ask about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort - 'King Pasenadi of Kosala, venerable sir, pays respect with his head at the Blessed One's feet, and asks about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort.' And say this: 'Today, it seems, venerable sir, King Pasenadi of Kosala, after the meal, having eaten his morning meal, will approach the Blessed One for an audience.'" "Yes, Sire," that man replied to King Pasenadi of Kosala, and approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that man said this to the Blessed One - "King Pasenadi of Kosala, venerable sir, pays respect with his head at the Blessed One's feet, and asks about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort; and he says thus - 'Today, it seems, venerable sir, King Pasenadi of Kosala, after the meal, having eaten his morning meal, will approach the Blessed One for an audience.'" Now the sisters Somā and Sakulā heard - "Today, it seems, King Pasenadi of Kosala, after the meal, having eaten his morning meal, will approach the Blessed One for an audience." Then the sisters Somā and Sakulā approached King Pasenadi of Kosala at the place where food was being served and said this - "Well then, great king, in our name too pay respect with your head at the Blessed One's feet, and ask about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort - 'The sisters Somā and Sakulā, venerable sir, pay respect with their heads at the Blessed One's feet, and ask about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort.'" "

376. Then King Pasenadi of Kosala, after the meal, having eaten his morning meal, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, King Pasenadi of Kosala said this to the Blessed One - "The sisters Somā and Sakulā, venerable sir, pay respect with their heads at the Blessed One's feet, and ask about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort." "But, great king, could the sisters Somā and Sakulā not find another messenger?" "The sisters Somā and Sakulā heard, venerable sir - 'Today, it seems, King Pasenadi of Kosala, after the meal, having eaten his morning meal, will approach the Blessed One for an audience.' Then, venerable sir, the sisters Somā and Sakulā approached me at the place where food was being served and said this - 'Well then, great king, in our name too pay respect with your head at the Blessed One's feet, and ask about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling

in comfort - The sisters Somā and Sakulā pay respect with their heads at the Blessed One's feet, and ask about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort.'" "May they be happy, great king, the sisters Somā and Sakulā."

377. Then King Pasenadi of Kosala said this to the Blessed One: "I have heard this, venerable sir, the ascetic Gotama says thus - 'There is not that ascetic or brahmin who is omniscient, all-seeing, who will acknowledge complete knowledge and vision without remainder - this is impossible.' Those who, venerable sir, say thus - 'The ascetic Gotama says thus - there is not that ascetic or brahmin who is omniscient, all-seeing, who will acknowledge complete knowledge and vision without remainder - this is impossible'; are they, venerable sir, speaking what has been said by the Blessed One, and do they not misrepresent the Blessed One with what is untrue, and do they explain what is in conformity with the Teaching, and does no reasonable counter-argument come to a blameworthy position?" "Those who, great king, say thus - 'The ascetic Gotama says thus - there is not that ascetic or brahmin who is omniscient, all-seeing, who will acknowledge complete knowledge and vision without remainder - this is impossible'; they are not speaking what has been said by me, and they misrepresent me with what is untrue and not factual."

378. Then King Pasenadi of Kosala addressed the general Viṭaṭṭubha - "Who indeed, general, raised this topic of discussion in the royal inner palace?" "Saṅjaya, great king, the brahmin of the Ākāsa clan." Then King Pasenadi of Kosala addressed a certain man - "Come, my good man, in my name address the brahmin Saṅjaya of the Ākāsa clan - 'King Pasenadi of Kosala, venerable sir, summons you.'" "Yes, Sire," that man replied to King Pasenadi of Kosala, and approached the brahmin Saṅjaya of the Ākāsa clan; having approached, he said this to the brahmin Saṅjaya of the Ākāsa clan - "King Pasenadi of Kosala, venerable sir, summons you." Then King Pasenadi of Kosala said this to the Blessed One: "Could it be, venerable sir, that something else was spoken by the Blessed One with reference to something, and people might understand it otherwise? But in what way, venerable sir, does the Blessed One directly know the speech spoken?" "Thus indeed, great king, I directly know the speech spoken - 'There is not that ascetic or brahmin who at once will know everything, will see everything - this is impossible.'" "What has the nature of a cause, venerable sir, the Blessed One has said; what has a cause, venerable sir, the Blessed One has said - 'There is not that ascetic or brahmin who at once will know everything, will see everything - this is impossible.'" "There are these four castes, venerable sir - nobles, brahmins, merchants, and workers. Of these four castes, venerable sir, could there be a distinction, could there be a difference?" "There are these four castes, great king - nobles, brahmins, merchants, and workers. Of these four castes, great king, two castes are declared to be the highest - nobles and brahmins - that is, in paying respect, rising up in respect, salutation with joined palms, and doing the proper duties." "I am not, venerable sir, asking the Blessed One about matters pertaining to the present life; I am asking the Blessed One, venerable sir, about matters pertaining to the future life. There are these four castes, venerable sir - nobles, brahmins, merchants, and workers. Of these four castes, venerable sir, could there be a distinction, could there be a difference?"

379. "There are these five factors for striving, great king. Which five? Here, great king, a monk has faith, he believes in the enlightenment of the Truth-finder - '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 is free from illness, free from disease, endowed with digestion that is even, neither too cold nor too hot, middling, capable of striving. He is not fraudulent and not deceitful, one who reveals himself as he really is to the Teacher, to the wise, or to his fellows in the holy life. He dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. He is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading to the complete elimination of suffering. These, great king, are the five factors for striving. There are these four castes, great king - nobles, brahmins, merchants, and workers. If they were possessed of these five factors for striving, that would be for their welfare and happiness for a long time." "There are these four castes, venerable sir - nobles, brahmins, merchants, and workers. If they were possessed of these five factors for striving, could there be a distinction among them here, venerable sir, could there be a difference?" "Here, great king, I say there is a difference in striving among them. Just as, great king, there might be two elephants to be tamed, or horses to be tamed, or oxen to be tamed, well tamed and well disciplined, and two elephants to be tamed, or horses to be tamed, or oxen to be tamed, untamed and undisciplined. What do you think, great king, would those two elephants to be tamed, or horses to be tamed, or oxen to be tamed, well tamed and well disciplined, being tamed, go to the task of the tamed, being tamed, reach the ground of the tamed?" "Yes, venerable sir." "But would those two elephants to be tamed, or horses to be tamed, or oxen to be tamed, untamed and undisciplined, being untamed, go to the task of the tamed, being untamed, reach the ground of the tamed, just as those two elephants to be tamed, or horses to be tamed, or oxen to be tamed, well tamed and well disciplined?" "No, Venerable Sir." "Just so, great king, that which is to be attained by one with faith, with little sickness, not fraudulent, not deceitful, putting forth strenuous energy, wise - that indeed one who is faithless, full of sickness, fraudulent, deceitful, lazy, unwise will attain - this is impossible."

380. "What has the nature of a cause, venerable sir, the Blessed One has said; what has a cause, venerable sir, the Blessed One has said. There are these four castes, venerable sir - nobles, brahmins, merchants, and workers. If they were possessed of these five factors for striving, and if they were engaged in right striving; could there be a distinction among them here, venerable sir, could there be a difference?" "Here, great king, I say there is no difference among them - that is to say, liberation compared to liberation. Just as, great king, a man, having taken dry teak wood, might produce fire, might manifest heat; then another man, having taken dry sal wood, might produce fire, might manifest heat; then another man, having taken dry mango wood, might produce fire, might manifest heat; then another man, having taken dry fig wood, might produce fire, might manifest heat. What do you think, great king, would there be any difference among those fires produced from different kinds of wood - flame compared to flame, colour compared to colour, radiance compared to

radiance?" "No, Venerable Sir." "Just so, great king, that heat kindled by energy, produced by striving - I say there is no difference therein - that is to say, liberation compared to liberation." "What has the nature of a cause, venerable sir, the Blessed One has said; what has a cause, venerable sir, the Blessed One has said. But, venerable sir, are there gods?" "But why do you, great king, speak thus - 'But, venerable sir, are there gods?'" "Whether those gods, venerable sir, are ones who come to this state of being or whether they are ones who do not come to this state of being?" "Those gods, great king, who are subject to affliction, those gods are ones who come to this state of being; those gods who are free from affliction, those gods are ones who do not come to this state of being."

381. When this was said, the general Viṭṭūbha said this to the Blessed One: "Those gods, venerable sir, who are subject to affliction, who are ones who come to this state of being, those gods - those gods who are free from affliction, who are ones who do not come to this state of being - will they cause those gods to fall from that state or banish them?"

Then this occurred to the Venerable Ānanda: "This general Viṭṭūbha is the son of King Pasenadi of Kosala; I am the son of the Blessed One. This is the time when a son should consult with a son." Then the Venerable Ānanda addressed the general Viṭṭūbha: "Well then, general, I will ask you a question about this very matter; as it pleases you, so you should answer it. What do you think, general, as far as the realm of King Pasenadi of Kosala extends, where King Pasenadi of Kosala exercises sovereign lordship over the kingdom, is King Pasenadi of Kosala able there to cause an ascetic or a brahmin, whether meritorious or demeritorious, whether a practitioner of the holy life or not a practitioner of the holy life, to fall from that state or to banish them?" "As far as, sir, the realm of King Pasenadi of Kosala extends, where King Pasenadi of Kosala exercises sovereign lordship over the kingdom, King Pasenadi of Kosala is able there to cause an ascetic or a brahmin, whether meritorious or demeritorious, whether a practitioner of the holy life or not a practitioner of the holy life, to fall from that state or to banish them."

"What do you think, general, as far as the realm of King Pasenadi of Kosala does not extend, where King Pasenadi of Kosala does not exercise sovereign lordship over the kingdom, is King Pasenadi of Kosala able there to cause an ascetic or a brahmin, whether meritorious or demeritorious, whether a practitioner of the holy life or not a practitioner of the holy life, to fall from that state or to banish them?" "As far as, sir, the realm of King Pasenadi of Kosala does not extend, where King Pasenadi of Kosala does not exercise sovereign lordship over the kingdom, King Pasenadi of Kosala is not able there to cause an ascetic or a brahmin, whether meritorious or demeritorious, whether a practitioner of the holy life or not a practitioner of the holy life, to fall from that state or to banish them."

"What do you think, general, have you heard of the gods of the Thirty-three?" "Yes, sir. I have heard of the gods of the Thirty-three. Here too the venerable King Pasenadi of Kosala has heard of the gods of the Thirty-three." "What do you think, general, is King Pasenadi of Kosala able to cause the gods of the Thirty-three to fall from that state or to banish them?" "King Pasenadi of Kosala, sir, is not even able to see the gods of the Thirty-three, so from where will he cause them to fall from that state or banish them?" "Just so, general, those gods who are subject to affliction, who are ones

who come to this state of being, those gods - those gods who are free from affliction, who are ones who do not come to this state of being - they are not even able to see those gods; so from where will they cause them to fall from that state or banish them?"

382. Then King Pasenadi of Kosala said this to the Blessed One: "What is the name of this monk, venerable sir?" "His name is Ānanda, great king." "Ānanda indeed, friend, of the nature of joy indeed, friend! What has the nature of a cause, venerable sir, the Venerable Ānanda has said; what has a cause, venerable sir, the Venerable Ānanda has said. But, venerable sir, is there Brahmā?" "But why do you, great king, speak thus - 'But, venerable sir, is there Brahmā'?" "Whether that Brahmā, venerable sir, is one who comes to this state of being, or whether he is one who does not come to this state of being?" "That Brahmā, great king, who is subject to affliction, that Brahmā is one who comes to this state of being; that Brahmā who is free from affliction, that Brahmā is one who does not come to this state of being." Then a certain man said this to King Pasenadi of Kosala: "Saṅjaya, great king, the brahmin of the Ākāsa clan, has arrived." Then King Pasenadi of Kosala said this to the brahmin Saṅjaya of the Ākāsa clan: "Who indeed, brahmin, raised this topic of discussion in the royal inner palace?" "Viṭaṭūbha, great king, the general." The general Viṭaṭūbha said thus: "Saṅjaya, great king, the brahmin of the Ākāsa clan." Then a certain man said this to King Pasenadi of Kosala: "It is time for the vehicle, great king."

Then King Pasenadi of Kosala said this to the Blessed One: "We asked the Blessed One about omniscience, venerable sir, and the Blessed One explained omniscience; and that pleases us and is agreeable to us, and by that we are delighted. We asked the Blessed One about the purification of the four castes, venerable sir, and the Blessed One explained the purification of the four castes; and that pleases us and is agreeable to us, and by that we are delighted. We asked the Blessed One about the gods, venerable sir, and the Blessed One explained about the gods; and that pleases us and is agreeable to us, and by that we are delighted. We asked the Blessed One about Brahmā, venerable sir, and the Blessed One explained about Brahmā; and that pleases us and is agreeable to us, and by that we are delighted. Whatever we asked the Blessed One, that very thing the Blessed One explained; and that pleases us and is agreeable to us, and by that we are delighted. Well then, venerable sir, we will now go; we have much to do, we have many duties." "Now do as you think fit, great king." Then King Pasenadi of Kosala, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed.

The Discourse at Kaṇṇakatthala is concluded as tenth.

The Chapter on Kings is concluded as fourth.

Its summary:

Ghaṭikāra, Raṭṭhapāla, Maghadeva, Madhurā;
Bodhi, Aṅgulimāla, Piyaṇṇika, Bāhitika;
And the Discourse on the Monuments of the Teaching, the tenth is at
Kaṇṇakatthala.



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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