

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

1. The Collection of the Long Discourses (1. Dīgha Nikāya)

2. The Great Chapter (2. Mahāvaggapāḷi)

4. The Great Discourse on Sudassana (4. Mahāsudassanasuttaṃ)

[DN 17, PTS 2.169–2.199]



PaliVerse

1. The Collection of the Long Discourses

2. The Great Chapter

4. The Great Discourse on Sudassana

241. Thus have I heard - On one occasion the Blessed One was dwelling at Kusinārā in the Upavattana, in the Sāla grove of the Mallas, between the twin Sāla trees, at the time of his final Nibbāna. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One - "Venerable sir, let not the Blessed One attain final Nibbāna in this small town, this barren town, this branch town. There are, venerable sir, other great cities. That is: Campā, Rājagaha, Sāvattihī, Sāketa, Kosambī, Bārāṇasī; let the Blessed One attain final Nibbāna here. Here there are many wealthy warriors, wealthy brahmins, and wealthy householders who have faith in the Truth-finder; they will perform the veneration of the Truth-finder's body."

242. "Do not say so, Ānanda; do not say so, Ānanda - 'a small town, a barren town, a branch town.'

The Royal Capital Kusāvatī

"Once upon a time, Ānanda, there was a king named Mahāsudassana, a noble of the warrior caste, anointed on the head, ruler of the four quarters, victorious, who had established the security of his realm. Ānanda, for King Mahāsudassana, this Kusinārā was a royal city named Kusāvatī. Twelve yojanas in length from east to west, and seven yojanas in breadth from north to south. Kusāvatī, Ānanda, the royal city, was prosperous and flourishing, populous, crowded with people, and having plenty of food. Just as, Ānanda, the royal city of the gods named Āḷakamandā is prosperous and flourishing, populous, crowded with spirits, and having plenty of food; just so, Ānanda, Kusāvatī the royal city was prosperous and flourishing, populous, crowded with people, and having plenty of food. Kusāvatī, Ānanda, the royal city, was never free from ten sounds both by day and by night, as follows - the sound of elephants, the sound of horses, the sound of chariots, the sound of drums, the sound of tabors, the sound of lutes, the sound of singing, the sound of conches, the sound of cymbals, the sound of hand-clapping, and the tenth sound of 'eat, drink, and chew.'

"Kusāvatī, Ānanda, the royal city, was surrounded by seven walls. One wall was made of gold, one made of silver, one made of lapis lazuli, one made of crystal, one made of ruby, one made of emerald, one made of all kinds of jewels. In Kusāvatī, Ānanda, the royal city, there were gates of four colours. One gate was made of gold, one made of silver, one made of lapis lazuli, one made of crystal. At each gate seven pillars were planted, three times a man's height in circumference, three times a man's height buried in the ground, and twelve times a man's height in elevation. One pillar was made of gold, one made of silver, one made of lapis lazuli, one made of crystal, one made of ruby, one made of emerald, one made of all kinds of jewels.

Kusāvatī, Ānanda, the royal city, was surrounded by seven rows of palm trees. One row of palm trees was made of gold, one made of silver, one made of lapis lazuli, one made of crystal, one made of ruby, one made of emerald, one made of all kinds of jewels. The golden palm tree had a golden trunk, and leaves and fruits made of silver. The silver palm tree had a silver trunk, and leaves and fruits made of gold. The lapis lazuli palm tree had a lapis lazuli trunk, and leaves and fruits made of crystal. The crystal palm tree had a crystal trunk, and leaves and fruits made of lapis lazuli. The ruby palm tree had a ruby trunk, and leaves and fruits made of emerald. The emerald palm tree had an emerald trunk, and leaves and fruits made of ruby. The palm tree made of all kinds of jewels had a trunk made of all kinds of jewels, and leaves and fruits made of all kinds of jewels. Now, Ānanda, when those rows of palm trees were stirred by the wind, there arose a sound that was lovely, enticing, bearable, and intoxicating. Just as, Ānanda, the sound of a five-piece musical ensemble, well-trained, well-played, struck by skilled musicians, is lovely, enticing, bearable, and intoxicating, just so, Ānanda, when those rows of palm trees were stirred by the wind, there arose a sound that was lovely, enticing, bearable, and intoxicating. Now, Ānanda, at that time whatever gamblers, drunkards, and thirsty ones there were in Kusāvatī the royal city, they amused themselves with the sound of those rows of palm trees stirred by the wind.

The Wheel Treasure

243. "King Mahāsudassana, Ānanda, was possessed of seven treasures and four supernormal powers. Which seven? Here, Ānanda, for King Mahāsudassana, on the uposatha day, the fifteenth, when he had bathed his head, was observing the uposatha, and had gone up to the upper terrace of the excellent palace, the divine wheel treasure became manifest, with a thousand spokes, with rim, with nave, complete in every respect. Having seen it, this occurred to King Mahāsudassana - 'I have heard this - "For whatever noble king, anointed on the head, on the uposatha day, the fifteenth, when he has bathed his head, is observing the uposatha, and has gone up to the upper terrace of the excellent palace, the divine wheel treasure becomes manifest, with a thousand spokes, with rim, with nave, complete in every respect, he becomes a wheel-turning monarch."' Could I indeed be a wheel-turning monarch?'

244. "Then, Ānanda, King Mahāsudassana, having risen from his seat, having arranged his upper robe on one shoulder, having taken a golden pitcher in his left hand, sprinkled the wheel treasure with his right hand - 'May the venerable wheel treasure roll forth, may the venerable wheel treasure conquer.' Then, Ānanda, that wheel treasure rolled towards the eastern direction, and King Mahāsudassana followed right behind together with his fourfold army. And, Ānanda, in whatever region the wheel treasure came to rest, there King Mahāsudassana took up residence together with his fourfold army. Now, Ānanda, whatever hostile kings there were in the eastern direction, they approached King Mahāsudassana and said thus - 'Come, great king, welcome to you, great king, it is your own, great king, instruct us, great king.' King Mahāsudassana said thus - 'Living beings should not be killed, what is not given should not be taken, there should be no wrong conduct in sensual pleasures, falsehood should not be spoken, intoxicants should not be drunk, and eat as you have been accustomed to eat.' Now, Ānanda, whatever hostile kings there were in the

eastern direction, they became followers of King Mahāsudassana. Then, Ānanda, that wheel treasure, having plunged into the eastern ocean and having emerged, rolled towards the southern direction. Etc. Having plunged into the southern ocean and having emerged, it rolled towards the western direction. Etc. Having plunged into the western ocean and having emerged, it rolled towards the northern direction, and King Mahāsudassana followed right behind together with his fourfold army. And, Ānanda, in whatever region the wheel treasure came to rest, there King Mahāsudassana took up residence together with his fourfold army. Now, Ānanda, whatever hostile kings there were in the northern direction, they approached King Mahāsudassana and said thus - 'Come, great king, welcome to you, great king, it is your own, great king, instruct us, great king.' King Mahāsudassana said thus - 'Living beings should not be killed, what is not given should not be taken, there should be no wrong conduct in sensual pleasures, falsehood should not be spoken, intoxicants should not be drunk, and eat as you have been accustomed to eat.' Now, Ānanda, whatever hostile kings there were in the northern direction, they became followers of King Mahāsudassana.

245. "Then, Ānanda, that wheel treasure, having conquered the earth bounded by the ocean, having returned to the royal city of Kusāvatī, stood, methinks, as if fixed on its axle at the entrance to the inner palace of King Mahāsudassana, at the head of the judgement hall, adorning the inner palace of King Mahāsudassana. Ānanda, for King Mahāsudassana, such a wheel treasure became manifest.

The Elephant Treasure

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

The Horse Treasure

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

The Jewel Treasure

248. "Furthermore, Ānanda, for King Mahāsudassana, a jewel treasure became manifest. That jewel was a lapis lazuli, beautiful, of pure origin, octagonal, well polished, clear, bright, undisturbed, accomplished in every respect. Now, Ānanda, the radiance of that jewel treasure spread all around for a yojana. Once upon a time, Ānanda, King Mahāsudassana, testing that very jewel treasure, having arrayed the fourfold army, having raised the jewel to the top of the standard, set out in the dark of the night. Now, Ānanda, whatever villages there were all around, they engaged in their activities by that light, thinking it was day. Ānanda, for King Mahāsudassana, such a jewel treasure became manifest.

The Woman Treasure

249. "Furthermore, Ānanda, for King Mahāsudassana, a woman treasure became manifest - lovely, beautiful, pleasing, endowed with the highest beauty of complexion, not too tall, not too short, not too thin, not too stout, not too dark, not too fair, surpassing human beauty, not attaining divine beauty. Now, Ānanda, the bodily touch of that woman treasure was such as cotton-wool or silk-cotton. Now, Ānanda, the limbs of that woman treasure were warm in the cold and cool in the heat. Now, Ānanda, from the body of that woman treasure the fragrance of sandalwood wafted, and from her mouth the fragrance of waterlilies. Now, Ānanda, that woman treasure was one who rose before King Mahāsudassana and retired after him, was obedient to his wishes, was agreeable in her conduct, and was pleasant in her speech. Now, Ānanda, that woman treasure did not transgress against King Mahāsudassana even in thought, how much less with the body. Ānanda, for King Mahāsudassana, such a woman treasure became manifest.

The Householder Treasure

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

The Adviser Treasure

251. "Furthermore, Ānanda, for King Mahāsudassana, an adviser treasure became manifest - wise, accomplished, intelligent, competent to cause King Mahāsudassana to approach what should be approached, to withdraw from what should be withdrawn from, to establish what should be established. He approached King Mahāsudassana and said thus - 'May you, Sire, live at ease; I shall advise.' Ānanda, for King

Mahāsudassana, such an adviser treasure became manifest.

"King Mahāsudassana, Ānanda, was possessed of these seven treasures.

Endowed with Four Supernormal Powers

252. "King Mahāsudassana, Ānanda, was possessed of four supernormal powers. Which four supernormal powers? Here, Ānanda, King Mahāsudassana was handsome, good-looking, pleasing, endowed with the highest beauty of complexion, far surpassing other human beings. King Mahāsudassana, Ānanda, was possessed of this first supernormal power.

"Furthermore, Ānanda, King Mahāsudassana was long-lived, lasting long, far surpassing other human beings. King Mahāsudassana, Ānanda, was possessed of this second supernormal power.

"Furthermore, Ānanda, King Mahāsudassana was free from illness, free from disease, endowed with digestion that was even, neither too cold nor too hot, far surpassing other human beings. King Mahāsudassana, Ānanda, was possessed of this third supernormal power.

"Furthermore, Ānanda, King Mahāsudassana was dear and agreeable to brahmins and householders. Just as, Ānanda, a father is dear and agreeable to his sons, just so, Ānanda, King Mahāsudassana was dear and agreeable to brahmins and householders. And to King Mahāsudassana also, Ānanda, the brahmins and householders were dear and agreeable. Just as, Ānanda, sons are dear and agreeable to a father, just so, Ānanda, to King Mahāsudassana also, the brahmins and householders were dear and agreeable.

"Once upon a time, Ānanda, King Mahāsudassana departed for the pleasure ground with his fourfold army. Then, Ānanda, the brahmins and householders approached King Mahāsudassana and said thus - 'Go slowly, Sire, so that we may see you for a longer time.' King Mahāsudassana also, Ānanda, addressed his charioteer - 'Drive the chariot slowly, charioteer, so that I may see the brahmins and householders for a longer time.' King Mahāsudassana, Ānanda, was possessed of this fourth supernormal power. King Mahāsudassana, Ānanda, was possessed of these four supernormal powers.

The Teaching Palace Pond

253. "Then, Ānanda, this occurred to King Mahāsudassana - 'What if I were to have ponds constructed at every hundred bow-lengths in these palm tree intervals.'

"Ānanda, King Mahāsudassana had ponds constructed at every hundred bow-lengths in those palm tree intervals. Now, Ānanda, those ponds were lined with bricks of four colours - one brick was made of gold, one made of silver, one made of lapis lazuli, one made of crystal.

"Now, Ānanda, in those ponds there were four sets of steps of four colours: one set of steps was made of gold, one made of silver, one made of lapis lazuli, one made of crystal. The golden steps had golden pillars, and silver railings and capitals. The silver steps had silver pillars, and golden railings and capitals. The lapis lazuli steps had lapis lazuli pillars, and crystal railings and capitals. The crystal steps had crystal

pillars, and lapis lazuli railings and capitals. Now, Ānanda, those ponds were surrounded by two railings: one railing was made of gold, one made of silver. The golden railing had golden pillars, and silver railings and capitals. The silver railing had silver pillars, and golden railings and capitals. "Then, Ānanda, this occurred to King Mahāsudassana - 'What if I were to have such garlands planted in these ponds - blue lotuses, red lotuses, white water lilies, white lotuses - flowering in all seasons, open to all people.' Ānanda, King Mahāsudassana had such garlands planted in those ponds - blue lotuses, red lotuses, white water lilies, white lotuses - flowering in all seasons, open to all people.

254. "Then, Ānanda, this occurred to King Mahāsudassana - 'What if I were to station bathing attendants on the banks of these ponds, who would bathe the people as they come and go.' Ānanda, King Mahāsudassana stationed bathing attendants on the banks of those ponds, who bathed the people as they came and went.

"Then, Ānanda, this occurred to King Mahāsudassana - 'What if I were to establish such a gift on the banks of these ponds - food for those in need of food, drink for those in need of drink, cloth for those in need of cloth, vehicles for those in need of vehicles, beds for those in need of beds, women for those in need of women, unwrought gold for those in need of unwrought gold, gold for those in need of gold.' Ānanda, King Mahāsudassana established such a gift on the banks of those ponds - food for those in need of food, drink for those in need of drink, cloth for those in need of cloth, vehicles for those in need of vehicles, beds for those in need of beds, women for those in need of women, unwrought gold for those in need of unwrought gold, gold for those in need of gold.

255. "Then, Ānanda, the brahmins and householders, having taken abundant property, approached King Mahāsudassana and said thus - 'This abundant property, Sire, has been brought for Your Majesty alone; may Your Majesty accept it.' 'Enough, good sirs, I too have abundant property prepared through righteous taxation; let that be yours, and take even more from here.' They, having been rejected by the king, withdrew to one side and considered thus: 'It is not proper for us that we should take back these properties to our own homes again. What if we were to build a dwelling for King Mahāsudassana.' They approached King Mahāsudassana and said thus - 'We will build a dwelling for you, Sire.' King Mahāsudassana, Ānanda, consented by silence.

256. Then, Ānanda, Sakka, the lord of the gods, having known with his mind the reflection in the mind of King Mahāsudassana, addressed the young god Vissakamma - "Come, my dear Vissakamma, build a dwelling for King Mahāsudassana, a mansion named Teaching." "Yes, venerable sir," Ānanda, the young god Vissakamma, having assented to 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 Tāvatiṃsa gods, appeared before King Mahāsudassana. Then, Ānanda, the young god Vissakamma said this to King Mahāsudassana - "I will build a dwelling for you, Sire, a mansion named Teaching." King Mahāsudassana, Ānanda, consented by silence.

Ānanda, the young god Vissakamma built a dwelling for King Mahāsudassana, a mansion named Teaching. The Teaching mansion, Ānanda, was a yojana in length from east to west. And half a yojana in breadth from north to south. The site of the

Teaching mansion, Ānanda, was raised more than three times a man's height, lined with bricks of four colours - one brick was made of gold, one made of silver, one made of lapis lazuli, one made of crystal.

The Teaching mansion, Ānanda, had eighty-four thousand pillars of four colours -one pillar was made of gold, one made of silver, one made of lapis lazuli, one made of crystal. The Teaching mansion, Ānanda, was covered with planks of four colours -one plank was made of gold, one made of silver, one made of lapis lazuli, one made of crystal.

The Teaching mansion, Ānanda, had twenty-four staircases of four colours -one staircase was made of gold, one made of silver, one made of lapis lazuli, one made of crystal. The golden staircase had golden pillars, and silver railings and capitals. The silver staircase had silver pillars, and golden railings and capitals. The lapis lazuli staircase had lapis lazuli pillars, and crystal railings and capitals. The crystal staircase had crystal pillars, and lapis lazuli railings and capitals.

In the Teaching mansion, Ānanda, there were eighty-four thousand pinnacle chambers of four colours - one pinnacle chamber was made of gold, one made of silver, one made of lapis lazuli, one made of crystal. In the golden pinnacle chamber a silver divan was prepared, in the silver pinnacle chamber a golden divan was prepared, in the lapis lazuli pinnacle chamber an ivory divan was prepared, in the crystal pinnacle chamber a sandalwood divan was prepared. At the door of the golden pinnacle chamber a silver palm tree stood, its trunk was made of silver, and its leaves and fruits were made of gold. At the door of the silver pinnacle chamber a golden palm tree stood, its trunk was made of gold, and its leaves and fruits were made of silver. At the door of the lapis lazuli pinnacle chamber a crystal palm tree stood, its trunk was made of crystal, and its leaves and fruits were made of lapis lazuli. At the door of the crystal pinnacle chamber a lapis lazuli palm tree stood, its trunk was made of lapis lazuli, and its leaves and fruits were made of crystal.

257. "Then, Ānanda, this occurred to King Mahāsudassana - 'What if I were to have constructed at the door of the Great Array pinnacle chamber a grove of palm trees entirely made of gold, where I shall sit for the day's abiding.' Ānanda, King Mahāsudassana had constructed at the door of the Great Array pinnacle chamber a grove of palm trees entirely made of gold, where he sat for the day's abiding. The Teaching mansion, Ānanda, was surrounded by two railings: one railing was made of gold, one made of silver. The golden railing had golden pillars, and silver railings and capitals. The silver railing had silver pillars, and golden railings and capitals.

258. "The Teaching mansion, Ānanda, was surrounded by two nets of tinkling bells - one net was made of gold, one made of silver. The golden net had silver bells, the silver net had golden bells. Now, Ānanda, when those nets of tinkling bells were stirred by the wind, there arose a sound that was lovely, enticing, bearable, and intoxicating. Just as, Ānanda, the sound of a five-piece musical ensemble, well-trained, well-played, struck by skilled musicians, is lovely, enticing, bearable, and intoxicating, just so, Ānanda, when those nets of tinkling bells were stirred by the wind, there arose a sound that was lovely, enticing, bearable, and intoxicating. Now, Ānanda, at that time whatever gamblers, drunkards, and thirsty ones there were in Kusāvati the royal city, they amused themselves with the sound of those nets of

tinkling bells stirred by the wind. Now, Ānanda, when the Teaching mansion was completed, it was difficult to look at, it dazzled the eyes. Just as, Ānanda, in the last month of the rains, in the autumn season, when the sky is clear and free from clouds, the sun ascending into the sky is difficult to look at, it dazzles the eyes; just so, Ānanda, the Teaching mansion was difficult to look at, it dazzled the eyes.

259. "Then, Ānanda, this occurred to King Mahāsudassana - 'What if I were to have a pond named Teaching constructed in front of the Teaching mansion.' Ānanda, King Mahāsudassana had a pond named Teaching constructed in front of the Teaching mansion. The Teaching pond, Ānanda, was a yojana in length from east to west, and half a yojana in breadth from north to south. The Teaching pond, Ānanda, was lined with bricks of four colours - one brick was made of gold, one made of silver, one made of lapis lazuli, one made of crystal.

The Teaching pond, Ānanda, had twenty-four staircases of four colours - one staircase was made of gold, one made of silver, one made of lapis lazuli, one made of crystal. The golden staircase had golden pillars, and silver railings and capitals. The silver staircase had silver pillars, and golden railings and capitals. The lapis lazuli staircase had lapis lazuli pillars, and crystal railings and capitals. The crystal staircase had crystal pillars, and lapis lazuli railings and capitals.

The Teaching pond, Ānanda, was surrounded by two railings - one railing was made of gold, one made of silver. The golden railing had golden pillars, and silver railings and capitals. The silver railing had silver pillars, and golden railings and capitals.

The Teaching pond, Ānanda, was surrounded by seven rows of palm trees - one row of palm trees was made of gold, one made of silver, one made of lapis lazuli, one made of crystal, one made of ruby, one made of emerald, one made of all kinds of jewels. The golden palm tree had a golden trunk, and leaves and fruits made of silver. The silver palm tree had a silver trunk, and leaves and fruits made of gold. The lapis lazuli palm tree had a lapis lazuli trunk, and leaves and fruits made of crystal. The crystal palm tree had a crystal trunk, and leaves and fruits made of lapis lazuli. The ruby palm tree had a ruby trunk, and leaves and fruits made of emerald. The emerald palm tree had an emerald trunk, and leaves and fruits made of ruby. The palm tree made of all kinds of jewels had a trunk made of all kinds of jewels, and leaves and fruits made of all kinds of jewels. Now, Ānanda, when those rows of palm trees were stirred by the wind, there arose a sound that was lovely, enticing, bearable, and intoxicating. Just as, Ānanda, the sound of a five-piece musical ensemble, well-trained, well-played, struck by skilled musicians, is lovely, enticing, bearable, and intoxicating, just so, Ānanda, when those rows of palm trees were stirred by the wind, there arose a sound that was lovely, enticing, bearable, and intoxicating. Now, Ānanda, at that time whatever gamblers, drunkards, and thirsty ones there were in Kusāvati the royal city, they amused themselves with the sound of those rows of palm trees stirred by the wind.

Now, Ānanda, when the Teaching mansion was completed and the Teaching pond was completed, King Mahāsudassana, having satisfied with all desirable things those who at that time were considered ascetics among ascetics or considered brahmins among brahmins, ascended the Teaching mansion.

First recitation section.

Attainment of Meditative Absorption

260. "Then, Ānanda, this occurred to King Mahāsudassana - 'Of what action is this the fruit for me, of what action is this the result, that I am now of such great supernormal power, of such great majesty?' "Then, Ānanda, this occurred to King Mahāsudassana - 'Of three actions is this the fruit for me, of three actions is this the result, that I am now of such great supernormal power, of such great majesty, as follows: of giving, of self-control, of restraint.'

"Then, Ānanda, King Mahāsudassana approached the Great Array pinnacle chamber; having approached, standing at the door of the Great Array pinnacle chamber, he uttered an inspired utterance - 'Stop, sensual thought, stop, thought of anger, stop, thought of violence. This far, sensual thought, this far, thought of anger, this far, thoughts of violence.'

261. "Then, Ānanda, King Mahāsudassana, having entered the Great Array pinnacle chamber, seated on a golden divan, quite secluded from sensual pleasures, secluded from unwholesome mental states, having attained, dwelt in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, having attained, he dwelt in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. With the fading away of rapture, he dwelt in equanimity, mindful and fully aware, and experienced happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - having attained, he dwelt in the third meditative absorption. With the abandoning of pleasure and pain, and with the previous disappearance of joy and displeasure, having attained, he dwelt in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity.

262. "Then, Ānanda, King Mahāsudassana, having gone out from the Great Array pinnacle chamber, having entered the golden pinnacle chamber, seated on a silver divan, 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... etc. with a mind accompanied by altruistic joy... etc. 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.

Eighty-four Thousand Cities and So On

263. "Ānanda, King Mahāsudassana had eighty-four thousand cities, with the royal city of Kusāvatī as chief; eighty-four thousand mansions, with the Teaching mansion as chief; eighty-four thousand pinnacle chambers, with the Great Array pinnacle chamber as chief; eighty-four thousand divans, made of gold, made of silver, made of ivory, made of hardwood, spread with long-fleeced woollen covers, spread with white

woollen covers, spread with woollen coverlets embroidered with flowers, with excellent spreads of kadali deer hide, with canopies above, with red pillows at both ends; eighty-four thousand elephants, with golden ornaments, golden banners, covered with golden netting, with the elephant king Uposatha as chief; eighty-four thousand horses, with golden ornaments, golden banners, covered with golden netting, with the horse king Valāhaka as chief; eighty-four thousand chariots, draped with lion hides, draped with tiger hides, draped with panther hides, draped with pale-yellow woollen blankets, with golden ornaments, golden banners, covered with golden netting, with the Vejayanta chariot as chief; eighty-four thousand jewels, with the jewel treasure as chief; eighty-four thousand women, with Queen Subhaddā as chief; eighty-four thousand householders, with the householder treasure as chief; eighty-four thousand warriors of the warrior caste, following him, with the chief of the army treasure as chief; eighty-four thousand cows, yielding milk, with fine cloth tethers, with bronze milk pails; eighty-four thousand ten million garments, of fine linen, fine cotton, fine silk, fine wool; eighty-four thousand pots of boiled rice, from which food was brought morning and evening.

264. "Now at that time, Ānanda, eighty-four thousand elephants came to attend upon King Mahāsudassana morning and evening. "Then, Ānanda, this occurred to King Mahāsudassana - 'These eighty-four thousand elephants of mine come to attend upon me morning and evening; what if, by the elapse of every hundred years, forty-two thousand elephants were to come to attend upon me once each?' Then, Ānanda, King Mahāsudassana addressed the adviser treasure - 'These eighty-four thousand elephants of mine, my dear adviser treasure, come to attend upon me morning and evening; Well then, my dear adviser treasure, by the elapse of every hundred years, let forty-two thousand elephants come to attend upon me once each.' 'Yes, Sire,' Ānanda, the adviser treasure assented to King Mahāsudassana. Then, Ānanda, at a later time, by the elapse of every hundred years, forty-two thousand elephants came to attend upon King Mahāsudassana once each.

The Approach to Queen Subhaddā

265. "Then, Ānanda, after the elapse of many years, many hundreds of years, many thousands of years, this occurred to Queen Subhaddā - 'For a long time I have not seen King Mahāsudassana. What if I were to approach King Mahāsudassana for an audience?' Then, Ānanda, Queen Subhaddā addressed the women's quarters - 'Come, wash your heads and put on yellow garments. For a long time we have not seen King Mahāsudassana, we shall approach King Mahāsudassana for an audience.' 'Yes, lady,' Ānanda, the women's quarters replied to Queen Subhaddā, and having washed their heads and put on yellow garments, they approached Queen Subhaddā. Then, Ānanda, Queen Subhaddā addressed the adviser treasure - 'Prepare, my dear adviser treasure, the fourfold army. For a long time we have not seen King Mahāsudassana, we shall approach King Mahāsudassana for an audience.' 'Yes, queen,' Ānanda, the adviser treasure replied to Queen Subhaddā, and having prepared the fourfold army, he announced to Queen Subhaddā - 'The fourfold army has been prepared, queen, now do as you think fit.' Then, Ānanda, Queen Subhaddā together with the fourfold army and the women's quarters approached the Teaching mansion; having approached, having ascended the Teaching mansion, she approached the Great Array pinnacle chamber. Having approached, she stood holding the door-post of the Great

Array pinnacle chamber. Then, Ānanda, King Mahāsudassana, having heard the sound - 'What is this sound as if of a great crowd of people?' - coming out from the Great Array pinnacle chamber, he saw Queen Subhaddā standing holding the door-post, and having seen Queen Subhaddā, he said this - 'Stay right here, queen, do not enter.' Then, Ānanda, King Mahāsudassana addressed a certain man - 'Come, my good man, having brought out the golden divan from the Great Array pinnacle chamber, prepare it in the grove of all-golden palm trees.' 'Yes, Sire,' Ānanda, that man replied to King Mahāsudassana, and having brought out the golden divan from the Great Array pinnacle chamber, he prepared it in the grove of all-golden palm trees. Then, Ānanda, King Mahāsudassana lay down in the lion's posture on his right side, overlapping foot upon foot, mindful and fully aware.

266. "Then, Ānanda, this occurred to Queen Subhaddā - 'The faculties of King Mahāsudassana are indeed very clear, his complexion is pure and bright; may King Mahāsudassana not die' - and she said this to King Mahāsudassana -

'These eighty-four thousand cities are yours, Sire, with the royal city of Kusāvātī as chief. Here, Sire, arouse desire, have longing for life. These eighty-four thousand mansions are yours, Sire, with the Teaching mansion as chief. Here, Sire, arouse desire, have longing for life. These eighty-four thousand pinnacle chambers are yours, Sire, with the Great Array pinnacle chamber as chief. Here, Sire, arouse desire, have longing for life. These eighty-four thousand divans are yours, Sire, made of gold, made of silver, made of ivory, made of hardwood, spread with long-fleeced woollen covers, spread with white woollen covers, spread with woollen coverlets embroidered with flowers, with excellent spreads of kadali deer hide, with canopies above, with red pillows at both ends. Here, Sire, arouse desire, have longing for life. These eighty-four thousand elephants are yours, Sire, with golden ornaments, golden banners, covered with golden netting, with the elephant king Uposatha as chief. Here, Sire, arouse desire, have longing for life. These eighty-four thousand horses are yours, Sire, with golden ornaments, golden banners, covered with golden netting, with the horse king Valāhaka as chief. Here, Sire, arouse desire, have longing for life. These eighty-four thousand chariots are yours, Sire, draped with lion hides, draped with tiger hides, draped with panther hides, draped with pale-yellow woollen blankets, with golden ornaments, golden banners, covered with golden netting, with the Vejayanta chariot as chief. Here, Sire, arouse desire, have longing for life. These eighty-four thousand jewels are yours, Sire, with the jewel treasure as chief. Here, Sire, arouse desire, have longing for life. These eighty-four thousand women are yours, Sire, with the woman treasure as chief. Here, Sire, arouse desire, have longing for life. These eighty-four thousand householders are yours, Sire, with the householder treasure as chief. Here, Sire, arouse desire, have longing for life. These eighty-four thousand warriors of the warrior caste are yours, Sire, following you, with the chief of the army treasure as chief. Here, Sire, arouse desire, have longing for life. These eighty-four thousand cows are yours, Sire, yielding milk, with bronze milk pails. Here, Sire, arouse desire, have longing for life. These eighty-four thousand ten million garments are yours, Sire, of fine linen, fine cotton, fine silk, fine wool. Here, Sire, arouse desire, have longing for life. These eighty-four thousand pots of boiled rice are yours, Sire, from which food is brought morning and evening. Here, Sire, arouse desire, have longing for life.'

267. "When this was said, Ānanda, King Mahāsudassana said this to Queen Subhaddā:

'For a long time, queen, you have behaved towards me with what is desirable, pleasant, dear and agreeable; and yet now at this final time you behave towards me with what is undesirable, unpleasant, not dear and disagreeable.' 'How then, Sire, should I behave towards you?' 'Thus, queen, you should behave towards me: "There is separation, parting, and becoming otherwise from all that is dear and agreeable, Sire. Do not, Sire, die with longing; painful is the death of one with longing, and blameworthy is the death of one with longing. These eighty-four thousand cities are yours, Sire, with the royal city of Kusāvatī as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand mansions are yours, Sire, with the Teaching mansion as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand pinnacle chambers are yours, Sire, with the Great Array pinnacle chamber as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand divans are yours, Sire, made of gold, made of silver, made of ivory, made of hardwood, spread with long-fleeced woollen covers, spread with white woollen covers, spread with woollen coverlets embroidered with flowers, with excellent spreads of kadali deer hide, with canopies above, with red pillows at both ends. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand elephants are yours, Sire, with golden ornaments, golden banners, covered with golden netting, with the elephant king Uposatha as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand horses are yours, Sire, with golden ornaments, golden banners, covered with golden netting, with the horse king Valāhaka as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand chariots are yours, Sire, draped with lion hides, draped with tiger hides, draped with panther hides, draped with pale-yellow woollen blankets, with golden ornaments, golden banners, covered with golden netting, with the Vejayanta chariot as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand jewels are yours, Sire, with the jewel treasure as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand women are yours, Sire, with Queen Subhaddā as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand householders are yours, Sire, with the householder treasure as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand warriors of the warrior caste are yours, Sire, following you, with the chief of the army treasure as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand cows are yours, Sire, yielding milk, with bronze milk pails. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand ten million garments are yours, Sire, of fine linen, fine cotton, fine silk, fine wool. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand pots of boiled rice are yours, Sire, from which food is brought morning and evening. Here, Sire, abandon desire, do not have longing for life.'"

268. "When this was said, Ānanda, Queen Subhaddā wailed and shed tears. Then, Ānanda, Queen Subhaddā, having wiped away her tears, said this to King Mahāsudassana:

'There is separation, parting, and becoming otherwise from all that is dear and agreeable, Sire. Do not, Sire, die with longing; painful is the death of one with longing, and blameworthy is the death of one with longing. These eighty-four thousand cities are yours, Sire, with the royal city of Kusāvatī as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand mansions are yours, Sire, with the Teaching mansion as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand pinnacle chambers are yours, Sire, with the Great Array pinnacle chamber as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand divans are yours, Sire, made of gold, made of silver, made of ivory, made of hardwood, spread with long-fleeced woollen covers, spread with white woollen covers, spread with woollen coverlets embroidered with flowers, with excellent spreads of kadali deer hide, with canopies above, with red pillows at both ends. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand elephants are yours, Sire, with golden ornaments, golden banners, covered with golden netting, with the elephant king Uposatha as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand horses are yours, Sire, with golden ornaments, golden banners, covered with golden netting, with the horse king Valāhaka as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand chariots are yours, Sire, draped with lion hides, draped with tiger hides, draped with panther hides, draped with pale-yellow woollen blankets, with golden ornaments, golden banners, covered with golden netting, with the Vejayanta chariot as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand jewels are yours, Sire, with the jewel treasure as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand women are yours, Sire, with the woman treasure as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand householders are yours, Sire, with the householder treasure as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand warriors of the warrior caste are yours, Sire, following you, with the chief of the army treasure as chief. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand cows are yours, Sire, yielding milk, with bronze milk pails. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand ten million garments are yours, Sire, of fine linen, fine cotton, fine silk, fine wool. Here, Sire, abandon desire, do not have longing for life. These eighty-four thousand pots of boiled rice are yours, Sire, from which food is brought morning and evening. Here, Sire, abandon desire, do not have longing for life.'

Going to the Brahma World

269. "Then, Ānanda, soon after this King Mahasudassana died. Just as, Ānanda, for a householder or a householder's son who has eaten a delightful meal there is drowsiness after the meal, just so, Ānanda, for King Mahāsudassana there was feeling bordering on death. And having died, Ānanda, King Mahāsudassana was reborn in a fortunate realm, in the Brahma world. King Mahāsudassana, Ānanda, played the amusements of a boy for eighty-four thousand years. For eighty-four thousand years he exercised viceroyalty. For eighty-four thousand years he exercised kingship. For eighty-four thousand years, as a householder, he lived the holy life in the Teaching mansion. He, having developed the four divine abidings, upon the body's collapse at death, was reborn in the Brahma world.

270. "Now, Ānanda, it might be thus: 'Surely another was King Mahāsudassana at that time,' but this, Ānanda, should not be seen thus. I at that time was King Mahāsudassana. Mine were those eighty-four thousand cities, with the royal city of Kusāvatī as chief; mine were those eighty-four thousand mansions, with the Teaching mansion as chief; mine were those eighty-four thousand pinnacle chambers, with the Great Array pinnacle chamber as chief; mine were those eighty-four thousand divans, made of gold, made of silver, made of ivory, made of hardwood, spread with long-fleeced woollen covers, spread with white woollen covers, spread with woollen coverlets embroidered with flowers, with excellent spreads of kadali deer hide, with canopies above, with red pillows at both ends; mine were those eighty-four thousand elephants, with golden ornaments, golden banners, covered with golden netting, with the elephant king Uposatha as chief; mine were those eighty-four thousand horses, with golden ornaments, golden banners, covered with golden netting, with the horse king Valāhaka as chief; mine were those eighty-four thousand chariots, draped with lion hides, draped with tiger hides, draped with panther hides, draped with pale-yellow woollen blankets, with golden ornaments, golden banners, covered with golden netting, with the Vejayanta chariot as chief; mine were those eighty-four thousand jewels, with the jewel treasure as chief; mine were those eighty-four thousand women, with Queen Subhaddā as chief; mine were those eighty-four thousand householders, with the householder treasure as chief; mine were those eighty-four thousand warriors of the warrior caste, following me, with the chief of the army treasure as chief; mine were those eighty-four thousand cows, yielding milk, with bronze milk pails; mine were those eighty-four thousand ten million garments, of fine linen, fine cotton, fine silk, fine wool; mine were those eighty-four thousand pots of boiled rice, from which food was brought morning and evening.

271. "Now, Ānanda, of those eighty-four thousand cities, there is only one city in which I dwell at that time, namely Kusāvatī the royal city. Now, Ānanda, of those eighty-four thousand mansions, there is only one mansion in which I dwell at that time, namely the Teaching mansion. Now, Ānanda, of those eighty-four thousand pinnacle chambers, there is only one pinnacle chamber in which I dwell at that time, namely the Great Array pinnacle chamber. Now, Ānanda, of those eighty-four thousand divans, there is only one divan which I use at that time, namely one made of gold or made of silver or made of ivory or made of sandalwood. Now, Ānanda, of those eighty-four thousand elephants, there is only one elephant which I mount at that time, namely the king of elephants Uposatha. Now, Ānanda, of those eighty-four thousand horses, there is only one horse which I mount at that time, namely the king of horses Valāhaka. Now, Ānanda, of those eighty-four thousand chariots, there is only one chariot which I mount at that time, namely the Vejayanta chariot. Now, Ānanda, of those eighty-four thousand women, there is only one woman who attends upon me at that time, either a woman of the warrior caste or a woman of the merchant caste. Now, Ānanda, or. Now, Ānanda, of those eighty-four thousand times ten million garments, there is only one suit of garments which I wear at that time, whether fine linen or fine cotton or fine silk or fine wool. Now, Ānanda, of those eighty-four thousand pots of boiled rice, there is only one pot of boiled rice from which I eat at most a measure of rice and the curry suitable for it.

272. "See, Ānanda, all these activities are past, ceased, changed. Thus impermanent indeed, Ānanda, are activities; thus unstable indeed, Ānanda, are activities; thus

without comfort indeed, Ānanda, are activities! This is enough, Ānanda, to become disenchanted with all activities, enough to become dispassionate, enough to become liberated.

"Six times indeed, Ānanda, I directly know that in this region a body was laid down, and that being a king, a wheel-turning monarch, a righteous king of righteousness, ruler of the four quarters, victorious, who had established the security of his realm, possessed of the seven treasures - this is the seventh laying down of a body. But I do not see, Ānanda, that region in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, where the Truth-finder would lay down an eighth body." This the Blessed One said, and having said this, the Fortunate One, the Teacher, further said this:

"Impermanent indeed are activities, having the nature of arising and falling; Having arisen, they cease; their appeasement is happiness."

The Discourse on the Great Sudassana is concluded as fourth.



ABOUT THIS TRANSLATION

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