

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

1. The First Fifty Discourses (1. Mūlapaṇṇāsapāḷi)

4. The Greater Chapter on Pairs (4. Mahāyamakavaggo)

[MN 4, PTS 1.17-1.24]



PaliVerse

2. The Collection of the Middle Length Discourses

1. The First Fifty Discourses

4. The Greater Chapter on Pairs

1. The Shorter Discourse at Gosiṅga

325. Thus have I heard - On one occasion the Blessed One was dwelling at Nātikā in the brick house. Now at that time the Venerable Anuruddha and the Venerable Nandiya and the Venerable Kimila were dwelling in the Gosiṅga Sal-tree Wood. Then the Blessed One, in the evening, having emerged from seclusion, went to the Gosiṅga Sal-tree Wood. The grove-keeper saw the Blessed One coming from afar. Having seen the Blessed One, he said this - "Do not, ascetic, enter this grove. There are here three sons of good family dwelling intent on their own welfare. Do not cause them discomfort."

The Venerable Anuruddha heard the grove-keeper conversing with the Blessed One. Having heard, he said this to the grove-keeper - "Do not, friend grove-keeper, obstruct the Blessed One. Our Teacher, the Blessed One, has arrived." Then the Venerable Anuruddha approached the Venerable Nandiya and the Venerable Kimila; having approached, he said this to the Venerable Nandiya and the Venerable Kimila - "Come forth, venerable sirs, come forth, venerable sirs, our Teacher, the Blessed One, has arrived." Then the Venerable Anuruddha and the Venerable Nandiya and the Venerable Kimila went forward to meet the Blessed One - one received the Blessed One's bowl and robe, one prepared a seat, one set up water for washing the feet. The Blessed One sat down on the prepared seat. Having sat down, the Blessed One washed his feet. Those venerable ones too, having paid respect to the Blessed One, sat down to one side. To the Venerable Anuruddha seated to one side, the Blessed One said this -

326. "Is it bearable for you, Anuruddha, is it endurable, are you not troubled about almsfood?" "It is bearable, Blessed One, it is endurable, Blessed One; and we, venerable sir, are not troubled about almsfood." "But do you, Anuruddha, dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection?" "Truly we, venerable sir, dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection." "But in what way do you, Anuruddha, dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection?" "Here, venerable sir, it occurs to me thus - 'It is a gain for me indeed, it is well-gained for me indeed, that I dwell together with such fellows in the holy life.' For me, venerable sir, towards these venerable ones, bodily action of friendliness is present both openly and in private; verbal action of friendliness is present both openly and in private; mental action of friendliness is present both openly and in private. It occurs to me, venerable sir, thus - 'What if I were to set aside my own mind

and act according to the mind of these venerable ones.' So I, venerable sir, having set aside my own mind, act according to the mind of these venerable ones. For our bodies are indeed different, venerable sir, but our minds, methinks, are one."

The Venerable Nandiya also etc. The Venerable Kimila also said this to the Blessed One - "For me too, venerable sir, it occurs thus - 'It is a gain for me indeed, it is well-gained for me indeed, that I dwell together with such fellows in the holy life.' For me, venerable sir, towards these venerable ones, bodily action of friendliness is present both openly and in private, verbal action of friendliness is present both openly and in private, mental action of friendliness is present both openly and in private. It occurs to me, venerable sir, thus - 'What if I were to set aside my own mind and act according to the mind of these venerable ones.' So I, venerable sir, having set aside my own mind, act according to the mind of these venerable ones. For our bodies are indeed different, venerable sir, but our minds, methinks, are one."

"Thus indeed we, venerable sir, dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection."

327. "Good, good, Anuruddha! But do you, Anuruddha, dwell diligent, ardent, and resolute?" "Truly we, venerable sir, dwell diligent, ardent, and resolute." "But in what way do you, Anuruddha, dwell diligent, ardent, and resolute?" "Here, venerable sir, among us whoever first returns from the village from almsfood, he prepares the seats, sets out drinking water and water for washing, sets out the slop basin. Whoever returns last from the village from almsfood, if there is leftover food, if he wishes he eats, if he does not wish he throws it away where there is little green vegetation, or drops it in water without living creatures. He sets in order the seats, sets in order the drinking water and water for washing, sets in order the slop basin, sweeps the refectory. Whoever sees the drinking water pot or the water pot for washing or the toilet water pot empty and hollow, he sets it up. If it is too heavy for him, having called a second by hand gesture, we set it up by joining hands, but we, venerable sir, do not on that account break into speech. And every five days we, venerable sir, sit together for the whole night in discussion on the Teaching. Thus indeed we, venerable sir, dwell diligent, ardent, and resolute."

328. "Good, good, Anuruddha! But is there, Anuruddha, for you who dwell thus diligent, ardent, and resolute, any attained super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding?" "How could there not be, venerable sir! Here we, venerable sir, whenever we wish, quite secluded from sensual pleasures, secluded from unwholesome mental states, enter and dwell in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. This, venerable sir, is for us who dwell diligent, ardent, and resolute, the attained super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding."

"Good, good, Anuruddha! But is there, Anuruddha, for the transcendence of this abiding, for the cessation of this abiding, any other attained super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding?" "How could there not be, venerable sir! Here we, venerable sir, whenever we wish, with the subsiding of applied and sustained thought, enter and

dwell 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. For the transcendence of this abiding, venerable sir, for the cessation of this abiding, this is another attained super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding."

"Good, good, Anuruddha! But is there, Anuruddha, for the transcendence of this abiding, for the cessation of this abiding, any other attained super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding?" "How could there not be, venerable sir! Here we, venerable sir, whenever we wish, with the fading away of rapture, dwell equanimous, mindful and fully aware, and experience happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - we enter and dwell in the third meditative absorption. For the transcendence of this abiding, venerable sir, for the cessation of this abiding, this is another attained super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding."

"Good, good, Anuruddha! But is there, Anuruddha, for the transcendence of this abiding, for the cessation of this abiding, any other attained super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding?" "How could there not be, venerable sir! Here we, venerable sir, whenever we wish, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, enter and dwell in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. For the transcendence of this abiding, venerable sir, for the cessation of this abiding, this is another attained super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding."

"Good, good, Anuruddha! But is there, Anuruddha, for the transcendence of this abiding, for the cessation of this abiding, any other attained super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding?" "How could there not be, venerable sir! Here we, venerable sir, whenever we wish, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' enter and dwell in the plane of infinite space. For the transcendence of this abiding, venerable sir, for the cessation of this abiding, this is another attained super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding."

"Good, good, Anuruddha! But is there, Anuruddha, for the transcendence of this abiding, for the cessation of this abiding, any other attained super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding?" "How could there not be, venerable sir! Here we, venerable sir, whenever we wish, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' enter and dwell in the plane of infinite consciousness. Etc. With the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' we enter and dwell in the plane of nothingness. Etc. With the complete transcendence of the plane of nothingness, we

enter and dwell in the plane of neither-perception-nor-non-perception. For the transcendence of this abiding, venerable sir, for the cessation of this abiding, this is another attained super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding."

329. "Good, good, Anuruddha! But is there, Anuruddha, for the transcendence of this abiding, for the cessation of this abiding, any other attained super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding?" "How could there not be, venerable sir! Here we, venerable sir, whenever we wish, with the complete transcendence of the plane of neither-perception-nor-non-perception, enter and dwell in the cessation of perception and feeling, and having seen with wisdom, our mental corruptions are utterly eliminated. For the transcendence of this abiding, venerable sir, for the cessation of this abiding, this is another attained super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding. And we, venerable sir, do not perceive any other comfortable abiding more superior or more sublime than this comfortable abiding." "Good, good, Anuruddha! There is no comfortable abiding more superior or more sublime than this comfortable abiding."

330. Then the Blessed One, having instructed, encouraged, inspired, and gladdened the Venerable Anuruddha and the Venerable Nandiya and the Venerable Kimila with a talk on the Teaching, rose from his seat and departed. Then the Venerable Anuruddha and the Venerable Nandiya and the Venerable Kimila, having accompanied the Blessed One, having turned back from there, the Venerable Nandiya and the Venerable Kimila said this to the Venerable Anuruddha - "Did we indeed report thus to the Venerable Anuruddha - 'We are obtainers of these and these abiding attainments,' that the Venerable Anuruddha declared in the presence of the Blessed One even up to the elimination of mental corruptions?" "The venerable ones did not indeed report thus to me - 'We are obtainers of these and these abiding attainments,' but the minds of the venerable ones were known to me, having encompassed them with my mind - 'These venerable ones are obtainers of these and these abiding attainments.' Deities also reported this matter to me - 'These venerable ones are obtainers of these and these abiding attainments.' That was declared by me when asked a question by the Blessed One."

331. Then the spirit Dīgha Parajana approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, the spirit Dīgha Parajana said this to the Blessed One - "It is a gain indeed, venerable sir, for the Vajjis, it is well-gained for the Vajji people, where the Truth-finder dwells, the Worthy One, the Perfectly Enlightened One, and these three sons of good family - the Venerable Anuruddha, and the Venerable Nandiya, and the Venerable Kimila." Having heard the sound of the spirit Dīgha Parajana, the terrestrial gods proclaimed: "It is a gain indeed, friend, for the Vajjis, it is well-gained for the Vajji people, where the Truth-finder dwells, the Worthy One, the Perfectly Enlightened One, and these three sons of good family - the Venerable Anuruddha, and the Venerable Nandiya, and the Venerable Kimila." Having heard the sound of the terrestrial gods, the gods ruled by the four great kings... etc. the Thirty-three gods... etc. the Yāma gods... etc. the Tusita gods... etc. the Nimmānaratī gods... etc. the Paranimmitavasavattī gods... etc. the gods of Brahmā's company proclaimed: "It is a

gain indeed, friend, for the Vajjis, it is well-gained for the Vajji people, where the Truth-finder dwells, the Worthy One, the Perfectly Enlightened One, and these three sons of good family - the Venerable Anuruddha, and the Venerable Nandiya, and the Venerable Kimila." Thus those venerable ones in that moment, in that instant, became known as far as the Brahmā world.

"So it is, Dīgha, so it is, Dīgha! Even from whatever family, Dīgha, these three sons of good family have gone forth from home into homelessness, if that family were to remember these three sons of good family with a gladdened mind, it would be for the welfare and happiness of that family for a long time. Even from whatever generation of families, Dīgha, these three sons of good family have gone forth from home into homelessness, if that generation of families were to remember these three sons of good family with a gladdened mind, it would be for the welfare and happiness of that generation of families for a long time. Even from whatever village, Dīgha, these three sons of good family have gone forth from home into homelessness, if that village were to remember these three sons of good family with a gladdened mind, it would be for the welfare and happiness of that village for a long time. Even from whatever market town, Dīgha, these three sons of good family have gone forth from home into homelessness, if that market town were to remember these three sons of good family with a gladdened mind, it would be for the welfare and happiness of that market town for a long time. Even from whatever city, Dīgha, these three sons of good family have gone forth from home into homelessness, if that city were to remember these three sons of good family with a gladdened mind, it would be for the welfare and happiness of that city for a long time. Even from whatever country, Dīgha, these three sons of good family have gone forth from home into homelessness, if that country were to remember these three sons of good family with a gladdened mind, it would be for the welfare and happiness of that country for a long time. If even all the warriors, Dīgha, were to remember these three sons of good family with gladdened minds, it would be for the welfare and happiness of all the warriors for a long time. If even all the brahmins, Dīgha... etc. if even all the merchants, Dīgha... etc. if even all the workers, Dīgha, were to remember these three sons of good family with gladdened minds, it would be for the welfare and happiness of all the workers for a long time. If even the world with its gods, Dīgha, with its Māras, with its Brahmās, the generation with its ascetics and brahmins, with its gods and humans, were to remember these three sons of good family with gladdened minds, it would be for the welfare and happiness of the world with its gods, with its Māras, with its Brahmās, of the generation with its ascetics and brahmins, with its gods and humans, for a long time. See, Dīgha, how far these three sons of good family have practised for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans."

This is what the Blessed One said. Delighted, the spirit Dīgha Parajana rejoiced in what the Blessed One had said.

The Discourse on the Shorter Gosīṅga is concluded as first.

2. The Greater Discourse at Gosīṅga

332. Thus have I heard - On one occasion the Blessed One was dwelling in the Gosiṅga Sal-tree Wood together with many well-known well-known elder disciples - with the Venerable Sāriputta and the Venerable Mahāmoggallāna and the Venerable Mahākassapa and the Venerable Anuruddha and the Venerable Revata and the Venerable Ānanda, and with other well-known well-known elder disciples. Then the Venerable Mahāmoggallāna, in the evening, having emerged from seclusion, approached the Venerable Mahākassapa; having approached, he said this to the Venerable Mahākassapa - "Come, friend Kassapa, let us approach the Venerable Sāriputta for the hearing of the Teaching." "Yes, friend," the Venerable Mahākassapa assented to the Venerable Mahāmoggallāna. Then the Venerable Mahāmoggallāna and the Venerable Mahākassapa and the Venerable Anuruddha approached the Venerable Sāriputta for the hearing of the Teaching. The Venerable Ānanda saw the Venerable Mahāmoggallāna and the Venerable Mahākassapa and the Venerable Anuruddha approaching the Venerable Sāriputta for the hearing of the Teaching. Having seen them, he approached the Venerable Revata; having approached, he said this to the Venerable Revata - "Those good persons are approaching the Venerable Sāriputta for the hearing of the Teaching, friend Revata. Come, friend Revata, let us approach the Venerable Sāriputta for the hearing of the Teaching." "Yes, friend," the Venerable Revata assented to the Venerable Ānanda. Then the Venerable Revata and the Venerable Ānanda approached the Venerable Sāriputta for the hearing of the Teaching.

333. The Venerable Sāriputta saw the Venerable Revata and the Venerable Ānanda coming from afar. Having seen them, he said this to the Venerable Ānanda - "Let the Venerable Ānanda come! Welcome to the Venerable Ānanda, the Blessed One's attendant, who keeps near the Blessed One! Delightful, friend Ānanda, is the Gosiṅga Sāla-tree Grove, the night is moonlit, the Sāla trees are in full bloom everywhere, divine, methinks, are the odours wafting around; by what kind of monk, friend Ānanda, would the Gosiṅga Sāla-tree Grove be adorned?" "Here, friend Sāriputta, a monk is very learned, remembering what has been learnt, having great accumulation of learning. Whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure, such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view. He expounds the Teaching to the four assemblies with coherent phrases and sentences for the uprooting of the underlying tendencies. By such a monk, friend Sāriputta, would the Gosiṅga Sāla-tree Grove be adorned."

334. When this was said, the Venerable Sāriputta said this to the Venerable Revata - "The Venerable Ānanda has answered according to his own discernment, friend Revata. Now we ask the Venerable Revata about this - 'Delightful, friend Revata, is the Gosiṅga Sāla-tree Grove, the night is moonlit, the Sāla trees are in full bloom everywhere, divine, methinks, are the odours wafting around; by what kind of monk, friend Revata, would the Gosiṅga Sāla-tree Grove be adorned?'" "Here, friend Sāriputta, a monk delights in seclusion, is devoted to seclusion, is devoted internally to serenity of mind, with meditative absorption not neglected, endowed with insight, one who develops empty dwellings. By such a monk, friend Sāriputta, would the Gosiṅga Sāla-tree Grove be adorned."

335. When this was said, the Venerable Sāriputta said this to the Venerable Anuruddha - "The Venerable Revata has answered according to his own discernment, friend Anuruddha. Now we ask the Venerable Anuruddha about this - 'Delightful, friend Anuruddha, is the Gosiṅga Sāla-tree Grove, the night is moonlit, the Sāla trees are in full bloom everywhere, divine, methinks, are the odours wafting around; by what kind of monk, friend Anuruddha, would the Gosiṅga Sāla-tree Grove be adorned?'" "Here, friend Sāriputta, a monk with the divine eye, which is pure and surpasses the human, surveys a thousand worlds. Just as, friend Sāriputta, a man with eyes, having gone up to the upper terrace of an excellent mansion, might survey a thousand wheel-rims; just so, friend Sāriputta, a monk with the divine eye, which is pure and surpasses the human, surveys a thousand worlds. By such a monk, friend Sāriputta, would the Gosiṅga Sāla-tree Grove be adorned."

336. When this was said, the Venerable Sāriputta said this to the Venerable Mahākassapa - "The Venerable Anuruddha has answered according to his own discernment, friend Kassapa. Now we ask the Venerable Mahākassapa about this - 'Delightful, friend Kassapa, is the Gosiṅga Sāla-tree Grove, the night is moonlit, the Sāla trees are in full bloom everywhere, divine, methinks, are the odours wafting around; by what kind of monk, friend Kassapa, would the Gosiṅga Sāla-tree Grove be adorned?'" "Here, friend Sāriputta, a monk is himself a forest-dweller and speaks in praise of being a forest-dweller, he himself is an almsfood eater and speaks in praise of being an almsfood eater, he himself is a wearer of rag-robles and speaks in praise of being a wearer of rag-robles, he himself is a three-robe wearer and speaks in praise of being a three-robe wearer, he himself is of few wishes and speaks in praise of fewness of wishes, he himself is content and speaks in praise of contentment, he himself is secluded and speaks in praise of solitude, he himself is aloof from society and speaks in praise of aloofness from society, he himself is putting forth strenuous energy and speaks in praise of arousal of energy, he himself is accomplished in morality and speaks in praise of accomplishment in morality, he himself is accomplished in concentration and speaks in praise of accomplishment in concentration, he himself is accomplished in wisdom and speaks in praise of accomplishment in wisdom, he himself is accomplished in liberation and speaks in praise of accomplishment in liberation, he himself is accomplished in knowledge and vision of liberation and speaks in praise of accomplishment in knowledge and vision of liberation. By such a monk, friend Sāriputta, would the Gosiṅga Sāla-tree Grove be adorned."

337. When this was said, the Venerable Sāriputta said this to the Venerable Mahāmoggallāna - "The Venerable Mahākassapa has answered according to his own discernment, friend Moggallāna. Now we ask the Venerable Mahāmoggallāna about this - 'Delightful, friend Moggallāna, is the Gosiṅga Sāla-tree Grove, the night is moonlit, the Sāla trees are in full bloom everywhere, divine, methinks, are the odours wafting around; by what kind of monk, friend Moggallāna, would the Gosiṅga Sāla-tree Grove be adorned?'" "Here, friend Sāriputta, two monks discuss the higher teaching, they ask each other questions, when asked questions they answer each other, they do not falter, and their talk on the Teaching flows on. By such a monk, friend Sāriputta, would the Gosiṅga Sāla-tree Grove be adorned."

338. Then the Venerable Mahāmoggallāna said this to the Venerable Sāriputta - "It has been answered indeed, friend Sāriputta, by all of us each according to his own discernment. Now we ask the Venerable Sāriputta about this - 'Delightful, friend Sāriputta, is the Gosiṅga Sāla-tree Grove, the night is moonlit, the Sāla trees are in full bloom everywhere, divine, methinks, are the odours wafting around; by what kind of monk, friend Sāriputta, would the Gosiṅga Sāla-tree Grove be adorned?'" "Here, friend Moggallāna, a monk wields mastery over the mind, and the monk is not subject to the mastery of the mind. Whatever dwelling attainment he wishes to dwell in during the earlier period of the day, in that dwelling attainment he dwells during the earlier period of the day; whatever dwelling attainment he wishes to dwell in during the noon period of the day, in that dwelling attainment he dwells during the noon period of the day; whatever dwelling attainment he wishes to dwell in during the afternoon period of the day, in that dwelling attainment he dwells during the afternoon period of the day. Just as, friend Moggallāna, there might be a clothes-chest full of cloths of various colours belonging to a king or a king's chief minister. Whatever suit of garments he might wish to wear in the earlier period of the day, that very suit of garments he would wear in the earlier period of the day; whatever suit of garments he might wish to wear in the noon period of the day, that very suit of garments he would wear in the noon period of the day; whatever suit of garments he might wish to wear in the afternoon period of the day, that very suit of garments he would wear in the afternoon period of the day. Just so, friend Moggallāna, a monk wields mastery over the mind, and the monk is not subject to the mastery of the mind. Whatever dwelling attainment he wishes to dwell in during the earlier period of the day, in that dwelling attainment he dwells during the earlier period of the day; whatever dwelling attainment he wishes to dwell in during the noon period of the day, in that dwelling attainment he dwells during the noon period of the day; whatever dwelling attainment he wishes to dwell in during the afternoon period of the day, in that dwelling attainment he dwells during the afternoon period of the day. By such a monk, friend Moggallāna, would the Gosiṅga Sāla-tree Grove be adorned."

339. Then the Venerable Sāriputta said this to those venerable ones - "It has been answered indeed, friends, by all of us each according to his own discernment. Come, friends, let us go to where the Blessed One is; having approached, we will report this matter to the Blessed One. As the Blessed One answers us, so we will remember it." "Yes, friend," those venerable ones assented to the Venerable Sāriputta. Then those venerable ones approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Sāriputta said this to the Blessed One - "I saw, venerable sir, the Venerable Revata and the Venerable Ānanda coming from afar. Having seen them, I said this to the Venerable Ānanda - 'Let the Venerable Ānanda come! Welcome to the Venerable Ānanda, the Blessed One's attendant, who keeps near the Blessed One! Delightful, friend Ānanda, is the Gosiṅga Sāla-tree Grove, the night is moonlit, the Sāla trees are in full bloom everywhere, divine, methinks, are the odours wafting around; by what kind of monk, friend Ānanda, would the Gosiṅga Sāla-tree Grove be adorned?' When this was said, venerable sir, the Venerable Ānanda said this to me - 'Here, friend Sāriputta, a monk is very learned, remembering what has been learnt, etc. for the uprooting of the underlying tendencies. By such a monk, friend Sāriputta, would the Gosiṅga Sāla-tree Grove be adorned.'" "Good, good, Sāriputta! As Ānanda himself

answering rightly would answer. For Ānanda, Sāriputta, is very learned, remembering what has been learnt, having great accumulation of learning. Whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure, such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view. He expounds the Teaching to the four assemblies with coherent phrases and sentences for the uprooting of the underlying tendencies."

340. "When this was said, I, venerable sir, said this to the Venerable Revata - 'The Venerable Ānanda has answered according to his own discernment, friend Revata. Now we ask the Venerable Revata about this - delightful, friend Revata, is the Gosiṅga Sāla-tree Grove, the night is moonlit, the Sāla trees are in full bloom everywhere, divine, methinks, are the odours wafting around. By what kind of monk, friend Revata, would the Gosiṅga Sāla-tree Grove be adorned?' When this was said, venerable sir, the Venerable Revata said this to me - 'Here, friend Sāriputta, a monk delights in seclusion, is devoted to seclusion, is devoted internally to serenity of mind, with meditative absorption not neglected, endowed with insight, one who develops empty dwellings. By such a monk, friend Sāriputta, would the Gosiṅga Sāla-tree Grove be adorned.'" "Good, good, Sāriputta! Just as Revata himself, answering rightly, would answer. For Revata, Sāriputta, delights in seclusion, is devoted to seclusion, is devoted internally to serenity of mind, with meditative absorption not neglected, endowed with insight, one who develops empty dwellings."

341. "When this was said, I, venerable sir, said this to the Venerable Anuruddha - 'The Venerable Revata has answered, friend Anuruddha, etc. by what kind of monk, friend Anuruddha, would the Gosiṅga Sāla-tree Grove be adorned?' When this was said, venerable sir, the Venerable Anuruddha said this to me - 'Here, friend Sāriputta, a monk with the divine eye, which is pure and surpasses the human, surveys a thousand worlds. Just as, friend Sāriputta, a man with eyes etc. By such a monk, friend Sāriputta, would the Gosiṅga Sāla-tree Grove be adorned.'" "Good, good, Sāriputta, as would be rightly answered by Anuruddha himself answering rightly. For Anuruddha, Sāriputta, with the divine eye, which is pure and surpasses the human, surveys a thousand worlds."

342. "When this was said, I, venerable sir, said this to the Venerable Mahākassapa - 'The Venerable Anuruddha has answered according to his own discernment, friend Kassapa. Now we ask the Venerable Mahākassapa about this - etc. by what kind of monk, friend Kassapa, would the Gosiṅga Sāla-tree Grove be adorned?' When this was said, venerable sir, the Venerable Mahākassapa said this to me - 'Here, friend Sāriputta, a monk is himself a forest-dweller and speaks in praise of being a forest-dweller, he himself is an almsfood eater - etc. he himself is a wearer of rag-robles - etc. he himself is a three-robe wearer - etc. he himself is of few wishes - etc. he himself is content - etc. he himself is secluded - etc. he himself is aloof from society - etc. he himself is putting forth strenuous energy - etc. he himself is accomplished in morality - etc. he himself is accomplished in concentration - etc. he himself is accomplished in wisdom - he himself is accomplished in liberation - he himself is accomplished in knowledge and vision of liberation and speaks in praise of accomplishment in knowledge and vision of liberation. By such a monk, friend

Sāriputta, would the Gosiṅga Sāla-tree Grove be adorned.'" "Good, good, Sāriputta! Just as Kassapa himself would rightly answer when answering rightly. For Kassapa, Sāriputta, is himself a forest-dweller and speaks in praise of being a forest-dweller, he himself is an almsfood eater and speaks in praise of being an almsfood eater, he himself is a wearer of rag-robcs and speaks in praise of being a wearer of rag-robcs, he himself is a three-robe wearer and speaks in praise of being a three-robe wearer, he himself is of few wishes and speaks in praise of fewness of wishes, he himself is content and speaks in praise of contentment, he himself is secluded and speaks in praise of solitude, he himself is aloof from society and speaks in praise of aloofness from society, he himself is putting forth strenuous energy and speaks in praise of arousal of energy, he himself is accomplished in morality and speaks in praise of accomplishment in morality, he himself is accomplished in concentration and speaks in praise of accomplishment in concentration, he himself is accomplished in wisdom and speaks in praise of accomplishment in wisdom, he himself is accomplished in liberation and speaks in praise of accomplishment in liberation, he himself is accomplished in knowledge and vision of liberation and speaks in praise of accomplishment in knowledge and vision of liberation."

343. "When this was said, I, venerable sir, said this to the Venerable Mahāmoggallāna - 'The Venerable Mahākassapa has answered according to his own discernment, friend Moggallāna. Now we ask the Venerable Mahāmoggallāna about this - etc. by what kind of monk, friend Moggallāna, would the Gosiṅga Sāla-tree Grove be adorned?' When this was said, venerable sir, the Venerable Mahāmoggallāna said this to me - 'Here, friend Sāriputta, two monks discuss the higher teaching. They ask each other questions, when asked questions they answer each other, they do not falter, and their talk on the Teaching flows on. By such a monk, friend Sāriputta, would the Gosiṅga Sāla-tree Grove be adorned.'" "Good, good, Sāriputta, as would be rightly answered by Moggallāna himself answering rightly. For Moggallāna, Sāriputta, is one who is speaker of the Teaching."

344. When this was said, the Venerable Mahāmoggallāna said this to the Blessed One - "Then I, venerable sir, said this to the Venerable Sāriputta - 'It has been answered indeed, friend Sāriputta, by all of us each according to his own discernment. Now we ask the Venerable Sāriputta about this - Delightful, friend Sāriputta, is the Gosiṅga Sāla-tree Grove, the night is moonlit, the Sāla trees are in full bloom everywhere, divine, methinks, are the odours wafting around. By what kind of monk, friend Sāriputta, would the Gosiṅga Sāla-tree Grove be adorned?' When this was said, venerable sir, the Venerable Sāriputta said this to me - 'Here, friend Moggallāna, a monk wields mastery over the mind, and the monk is not subject to the mastery of the mind. Whatever dwelling attainment he wishes to dwell in during the earlier period of the day, in that dwelling attainment he dwells during the earlier period of the day; whatever dwelling attainment he wishes to dwell in during the noon period of the day, in that dwelling attainment he dwells during the noon period of the day; whatever dwelling attainment he wishes to dwell in during the afternoon period of the day, in that dwelling attainment he dwells during the afternoon period of the day. Just as, friend Moggallāna, there might be a clothes-chest full of cloths of various colours belonging to a king or a king's chief minister. Whatever suit of garments he might wish to wear in the earlier period of the day, that very suit of garments he would wear in the earlier period of the day; whatever suit of garments he might wish

to wear in the noon period of the day, that very suit of garments he would wear in the noon period of the day; whatever suit of garments he might wish to wear in the afternoon period of the day, that very suit of garments he would wear in the afternoon period of the day. Just so, friend Moggallāna, a monk wields mastery over the mind, and the monk is not subject to the mastery of the mind. Whatever dwelling attainment he wishes to dwell in during the earlier period of the day, in that dwelling attainment he dwells during the earlier period of the day; whatever dwelling attainment he wishes to dwell in during the noon period of the day, in that dwelling attainment he dwells during the noon period of the day; whatever dwelling attainment he wishes to dwell in during the afternoon period of the day, in that dwelling attainment he dwells during the afternoon period of the day. By such a monk, friend Moggallāna, would the Gosiṅga Sāla-tree Grove be adorned.'" "Good, good, Moggallāna! As Sāriputta himself, rightly answering, would answer. For Sāriputta, Moggallāna, wields mastery over the mind, and Sāriputta is not subject to the mastery of the mind. Whatever dwelling attainment he wishes to dwell in during the earlier period of the day, in that dwelling attainment he dwells during the earlier period of the day; whatever dwelling attainment he wishes to dwell in during the noon period of the day, in that dwelling attainment he dwells during the noon period of the day; whatever dwelling attainment he wishes to dwell in during the afternoon period of the day, in that dwelling attainment he dwells during the afternoon period of the day."

345. When this was said, the Venerable Sāriputta said this to the Blessed One - "Whose statement, venerable sir, was well spoken?" "All of yours, Sāriputta, was well spoken in a way. But listen to me too as to by what kind of monk the Gosiṅga Sāla-tree Grove would be adorned. Here, Sāriputta, a monk, after the meal, having returned from his alms round, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him - 'I will not break this cross-legged posture until my mind is liberated from the mental corruptions by non-clinging.' By such a monk, Sāriputta, would the Gosiṅga Sāla-tree Grove be adorned."

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

The Discourse on the Greater Gosinga is concluded as second.

3. The Greater Discourse on the Cowherd

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

"Monks, a cowherd possessed of eleven factors is incapable of looking after a herd of cattle and making it prosper. Which eleven? Here, monks, a cowherd does not know form, is not skilled in characteristics, does not remove fly eggs, does not dress wounds, does not make smoke, does not know the ford, does not know what has been drunk, does not know the path, is not skilled in pastures, and is one who milks dry. Those bulls who are fathers of the herd, leaders of the herd, he does not honour with extra veneration. Monks, a cowherd possessed of these eleven factors is incapable of

looking after a herd of cattle and making it prosper. Just so, monks, a monk possessed of eleven qualities is incapable of attaining growth, increase, and expansion in this Teaching and discipline. Which eleven? Here, monks, a monk does not know form, is not skilled in characteristics, does not remove fly eggs, does not dress wounds, does not make smoke, does not know the ford, does not know what has been drunk, does not know the path, is not skilled in pastures, and is one who milks dry. Those monks who are elders, of long standing, long gone forth, fathers of the Community, leaders of the Community, he does not honour with extra veneration.

347. "And how, monks, is a monk one who does not know form? Here, monks, a monk does not understand as it really is that whatever form, all form, is 'the four primary elements and the materiality derived from the four primary elements'. Thus, monks, a monk does not know form.

"And how, monks, is a monk not skilled in characteristics? Here, monks, a monk does not understand as it really is that 'the fool is characterised by action, the wise one is characterised by action'. Thus, monks, a monk is not skilled in characteristics.

"And how, monks, is a monk not one who removes fly eggs? Here, monks, a monk accepts an arisen sensual thought, does not abandon it, does not dispel it, does not put an end to it, does not bring it to obliteration. An arisen thought of anger... etc. an arisen thought of violence... etc. Whatever evil unwholesome mental states have arisen, he accepts them, does not abandon them, does not dispel them, does not put an end to them, does not bring them to obliteration. Thus, monks, a monk is not one who removes fly eggs.

"And how, monks, is a monk not one who dresses wounds? Here, monks, a monk, having seen a form with the eye, is one who grasps at signs, one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he does not proceed to restrain it, he does not guard the eye-faculty, he does not commit to restraint of the eye-faculty. Having heard a sound with the ear. Etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, he is one who grasps at signs, one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he does not proceed to restrain it, he does not guard the mind faculty, he does not commit to restraint of the mind faculty. Thus, monks, a monk is not one who dresses wounds.

"And how, monks, is a monk not one who makes smoke? Here, monks, a monk is not one who expounds the Teaching in detail to others as he has heard it, as he has learned it. Thus, monks, a monk is not one who makes smoke.

"And how, monks, does a monk not know the ford? Here, monks, a monk does not approach from time to time those monks who are very learned, who have learnt the collections, who are bearers of the Teaching, bearers of the monastic discipline, bearers of the matrices, and does not question, does not inquire - 'How is this, venerable sir? What is the meaning of this?' Those venerable ones do not open up what is not opened up for him, do not make clear what is not made clear, and do not dispel doubt regarding the various phenomena that are grounds for doubt. Thus,

monks, a monk does not know the ford.

"And how, monks, does a monk not know what has been drunk? Here, monks, a monk, when the Teaching and discipline proclaimed by the Truth-finder is being taught, does not obtain inspiration regarding the meaning, does not obtain inspiration regarding the Teaching, does not obtain gladness connected with the Teaching. Thus, monks, a monk does not know what has been drunk.

"And how, monks, does a monk not know the path? Here, monks, a monk does not understand as it really is the noble eightfold path. Thus, monks, a monk does not know the path.

"And how, monks, is a monk not skilled in pastures? Here, monks, a monk does not understand as it really is the four establishments of mindfulness. Thus, monks, a monk is not skilled in pastures.

"And how, monks, is a monk one who milks dry? Here, monks, faithful householders invite a monk, bringing requisites of robes, almsfood, lodging and medicine for the sick, and there the monk does not know moderation in accepting. Thus, monks, a monk is one who milks dry.

"And how, monks, is a monk one who does not honour with extra veneration those monks who are elders, of long standing, long gone forth, fathers of the Community, leaders of the Community? Here, monks, a monk does not establish bodily action of friendliness towards those monks who are elders, of long standing, long gone forth, fathers of the Community, leaders of the Community, both openly and in private; he does not establish verbal action of friendliness both openly and in private; he does not establish mental action of friendliness both openly and in private. Thus, monks, a monk is one who does not honour with extra veneration those monks who are elders, of long standing, long gone forth, fathers of the Community, leaders of the Community.

"Monks, a monk possessed of these eleven qualities is incapable of attaining growth, increase, and expansion in this Teaching and discipline.

348. "Monks, a cowherd possessed of eleven factors is capable of looking after a herd of cattle and making it prosper. Which eleven? Here, monks, a cowherd knows form, is skilled in characteristics, removes fly eggs, dresses wounds, makes smoke, knows the ford, knows what has been drunk, knows the path, is skilled in pastures, and is one who milks with a remainder. Those bulls who are fathers of the herd, leaders of the herd, he honours with extra veneration. Monks, a cowherd possessed of these eleven factors is capable of looking after a herd of cattle and making it prosper. Just so, monks, a monk possessed of eleven qualities is capable of attaining growth, increase, and expansion in this Teaching and discipline. Which eleven? Here, monks, a monk knows form, is skilled in characteristics, removes fly eggs, dresses wounds, makes smoke, knows the ford, knows what has been drunk, knows the path, is skilled in pastures, and is one who milks with a remainder. Those monks who are elders, of long standing, long gone forth, fathers of the Community, leaders of the Community, he honours with extra veneration.

349. "And how, monks, is a monk one who knows form? Here, monks, a monk understands as it really is that whatever form, all form, is 'the four primary elements and the materiality derived from the four primary elements'. Thus, monks, a monk is one who knows form.

"And how, monks, is a monk skilled in characteristics? Here, monks, a monk understands as it really is that 'the fool is characterised by action, the wise one is characterised by action'. Thus, monks, a monk is skilled in characteristics.

"And how, monks, is a monk one who removes fly eggs? Here, monks, a monk does not accept an arisen sensual thought, he abandons it, dispels it, puts an end to it, brings it to obliteration. An arisen thought of anger... etc. an arisen thought of violence... etc. Whatever evil unwholesome mental states have arisen, he does not accept them, he abandons them, dispels them, puts an end to them, brings them to obliteration. Thus, monks, a monk is one who removes fly eggs.

"And how, monks, is a monk one who dresses wounds? Here, monks, a monk, having seen a form with the eye, is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the eye-faculty, he commits to restraint of the eye-faculty. Having heard a sound with the ear. Etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, he is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the mind faculty, he commits to restraint of the mind faculty. Thus, monks, a monk is one who dresses wounds.

"And how, monks, is a monk one who makes smoke? Here, monks, a monk is one who expounds the Teaching in detail to others as he has heard it, as he has learned it. Thus, monks, a monk is one who makes smoke.

"And how, monks, does a monk know the ford? Here, monks, a monk approaches from time to time those monks who are very learned, who have learnt the collections, who are bearers of the Teaching, bearers of the monastic discipline, bearers of the matrices, and questions, inquires - 'How is this, venerable sir? What is the meaning of this?' Those venerable ones open up what is not opened up for him, make clear what is not made clear, and dispel doubt regarding the various phenomena that are grounds for doubt. Thus, monks, a monk knows the ford.

"And how, monks, does a monk know what has been drunk? Here, monks, a monk, when the Teaching and discipline proclaimed by the Truth-finder is being taught, obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. Thus, monks, a monk knows what has been drunk.

"And how, monks, does a monk know the path? Here, monks, a monk understands as it really is the noble eightfold path. Thus, monks, a monk knows the path.

"And how, monks, is a monk skilled in pastures? Here, monks, a monk understands as it really is the four establishments of mindfulness. Thus, monks, a monk is skilled in pastures.

"And how, monks, is a monk one who milks with a remainder? Here, monks, faithful householders invite a monk, bringing requisites of robes, almsfood, lodging and medicine for the sick. There the monk knows moderation in accepting. Thus, monks, a monk is one who milks with a remainder.

"And how, monks, is a monk one who honours with extra veneration those monks who are elders, of long standing, long gone forth, fathers of the Community, leaders of the Community? Here, monks, a monk establishes bodily action of friendliness towards those monks who are elders, of long standing, long gone forth, fathers of the Community, leaders of the Community, both openly and in private; he establishes verbal action of friendliness both openly and in private; he establishes mental action of friendliness both openly and in private. Thus, monks, a monk is one who honours with extra veneration those monks who are elders, of long standing, long gone forth, fathers of the Community, leaders of the Community.

"Monks, a monk possessed of these eleven qualities is capable of attaining growth, increase, and expansion in this Teaching and discipline."

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

The Discourse on the Greater Cowherd is concluded as third.

4. The Shorter Discourse on the Cowherd

350. Thus have I heard - On one occasion the Blessed One was dwelling among the Vajjis at Ukkacelā on the bank of the river Ganges. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Once upon a time, monks, a Magadhan cowherd, lacking in wisdom, in the last month of the rains, in the autumn season, without examining the near shore of the river Ganges, without examining the far shore, made the cattle cross over at an unsuitable ford to the northern shore towards the Videhas. Then, monks, the cattle, having gone round in circles in the middle of the river Ganges in the stream, fell into calamity and disaster right there. What is the reason for this? Because that Magadhan cowherd, monks, lacking in wisdom, in the last month of the rains, in the autumn season, without examining the near shore of the river Ganges, without examining the far shore, made the cattle cross over at an unsuitable ford to the northern shore towards the Videhas. Just so, monks, whatever ascetics or brahmins who are unskilled regarding this world, unskilled regarding the other world, unskilled regarding Māra's realm, unskilled regarding what is not Māra's realm, unskilled regarding Death's realm, unskilled regarding what is not Death's realm, those who will think them worth listening to and believing, that will be for their harm and suffering for a long time.

351. "Once upon a time, monks, a Magadhan cowherd, wise by nature, in the last month of the rains, in the autumn season, having examined the near shore of the river Ganges, having examined the far shore, made the cattle cross over at a suitable

ford to the northern shore towards the Videhas. He first made cross those bulls who were fathers of the herd, leaders of the herd. They, cutting across the stream of the Ganges, went safely to the far shore. Then he made cross the strong cattle and the cattle to be tamed. They too, cutting across the stream of the Ganges, went safely to the far shore. Then he made cross the big calves, male and female. They too, cutting across the stream of the Ganges, went safely to the far shore. Then he made cross the small calves, lean and weak. They too, cutting across the stream of the Ganges, went safely to the far shore. Once upon a time, monks, a young calf, just born at that very moment, floating along drawn by respect for its mother, it too, cutting across the stream of the Ganges, went safely to the far shore. What is the reason for this? Because that Magadhan cowherd, monks, wise by nature, in the last month of the rains, in the autumn season, having examined the near shore of the river Ganges, having examined the far shore, made the cattle cross over at a suitable ford to the northern shore towards the Videhas. Just so, monks, whatever ascetics or brahmins who are skilled regarding this world, skilled regarding the other world, skilled regarding Māra's realm, skilled regarding what is not Māra's realm, skilled regarding Death's realm, skilled regarding what is not Death's realm, those who will think them worth listening to and believing, that will be for their welfare and happiness for a long time.

352. "Just as, monks, those bulls who are fathers of the herd, leaders of the herd, cutting across the stream of the Ganges, went safely to the far shore, even so, monks, those monks who are Worthy Ones, who have eliminated the mental corruptions, who have lived the holy life, who have done what had to be done, who have laid down the burden, who have attained their own welfare, who have utterly eliminated the fetters of existence, who are completely liberated through final knowledge, they, cutting across the stream of Māra, have gone safely to the far shore.

"Just as those, monks, strong cattle and cattle to be tamed, cutting across the stream of the Ganges, went safely to the far shore, even so, monks, those monks who, with the utter elimination of the five lower mental fetters, are ones of spontaneous birth, attaining final nibbāna there, not subject to return from that world, they too, cutting across the stream of Māra, will go safely to the far shore.

"Just as those, monks, big calves, male and female, cutting across the stream of the Ganges, went safely to the far shore, even so, monks, those monks who, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, are once-returners, who, having come to this world only once more, will make an end of suffering, they too, cutting across the stream of Māra, will go safely to the far shore.

"Just as those, monks, calves, lean and weak, cutting across the stream of the Ganges, went safely to the far shore, even so, monks, those monks who, with the utter elimination of the three mental fetters, are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment, they too, cutting across the stream of Māra, will go safely to the far shore.

"Just as that, monks, young calf, just born at that very moment, floating along drawn by respect for its mother, cutting across the stream of the Ganges, went safely to the far shore, even so, monks, those monks who are followers of the Teaching, who are faith-followers, they too, cutting across the stream of Māra, will go safely to the far shore.

"But I, monks, am skilled regarding this world, skilled regarding the other world, skilled regarding Māra's realm, skilled regarding what is not Māra's realm, skilled regarding Death's realm, skilled regarding what is not Death's realm. Those who will think me worth listening to and believing, monks, that will be for their welfare and happiness for a long time."

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

"This world and the other world, have been well proclaimed by one who knows;

And what is reached by Māra, and what is not reached by Death.

"Having directly known the whole world, the Self-awakened One, understanding,

Has opened the door to the Deathless, secure for the attainment of Nibbāna.

"The stream of the Evil One has been cut, demolished, rendered useless;
Be abundant in gladness, you have attained security, monks."

The Discourse on the Shorter Cowherd is concluded as fourth.

5. The Shorter Discourse to Saccaka

353. Thus have I heard - On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time Saccaka, the son of a Jain, was dwelling at Vesālī, a debater, one who claimed to be wise, highly honoured by many people. He spoke thus in the assembly at Vesālī - "I do not see any ascetic or brahmin, one who has a following, who has a group, who is a teacher of a group, even one claiming to be a Worthy One, a Perfectly Enlightened One, who, having engaged in debate with me, would not tremble, would not shake, would not quake, from whose armpits sweat would not pour forth. Even if I were to engage in debate with a senseless post, that post, having been engaged in debate by me, would tremble, would shake, would quake. What then to say of a human being?"

Then the Venerable Assaji, having dressed in the earlier period of the day, taking his bowl and robe, entered Vesālī for almsfood. Saccaka, the son of a Jain, walking up and down for leg exercise at Vesālī, wandering about, saw the Venerable Assaji coming from afar. Having seen him, he approached the Venerable Assaji; having approached, he exchanged friendly greetings with the Venerable Assaji. Having concluded the pleasant and memorable talk, he stood to one side. Standing to one side, Saccaka, the son of a Jain, said this to the Venerable Assaji - "But how, friend Assaji, does the ascetic Gotama train disciples, and what kind of instruction from the ascetic Gotama is frequently given to his disciples?" "Thus indeed, Aggivessana, the Blessed One trains disciples, and this kind of instruction from the Blessed One is frequently given

to his disciples - 'Materiality, monks, is impermanent, feeling is impermanent, perception is impermanent, activities are impermanent, consciousness is impermanent. Materiality, monks, is non-self, feeling is non-self, perception is non-self, activities are non-self, consciousness is non-self. All activities are impermanent, all phenomena are non-self.' Thus indeed, Aggivessana, the Blessed One trains disciples, and this kind of instruction from the Blessed One is frequently given to his disciples." "Indeed, friend Assaji, we have heard something unfit to hear, that we have heard the ascetic Gotama speaks thus. Perhaps we might at some time or other meet together with that Master Gotama, perhaps there might be some friendly conversation, perhaps we might dissuade him from that evil wrong view."

354. Now at that time about five hundred Licchavis were assembled in the assembly hall on some business. Then Saccaka, the son of a Jain, approached those Licchavis; having approached, he said this to those Licchavis - "Let the venerable Licchavis come forth, let the venerable Licchavis come forth, today I will have a friendly conversation with the ascetic Gotama. If the ascetic Gotama takes a stand with me as a certain well-known disciple, the monk named Assaji, took a stand with me, just as a strong man might seize a long-haired ram by the hair and drag it towards him, drag it away, and drag it back and forth, just so I will drag the ascetic Gotama back and forth in debate. Just as a strong brewer's workman, having thrown a large brewer's straining basket into a deep water pool, might seize it by the corners and drag it towards him, drag it away, and drag it back and forth, just so I will drag the ascetic Gotama back and forth in debate. Just as a strong brewer's mixer, having seized a strainer by the corners, might shake it down, shake it up, and beat it out, just so I will shake down, shake up, and beat out the ascetic Gotama in debate. Just as a sixty-year-old elephant, having plunged into a deep pond, plays the game called hemp-washing, just so I, methinks, will play the game of hemp-washing with the ascetic Gotama. Let the venerable Licchavis come forth, let the venerable Licchavis come forth, today I will have a friendly conversation with the ascetic Gotama." Thereupon some Licchavis said thus - "Will the ascetic Gotama refute Saccaka, the son of a Jain, or will Saccaka, the son of a Jain, refute the ascetic Gotama?" Some Licchavis said thus - "What manner of being is this Saccaka, the son of a Jain, that he will refute the Blessed One? Rather, the Blessed One will refute Saccaka, the son of a Jain." Then Saccaka, the son of a Jain, surrounded by about five hundred Licchavis, approached the Great Wood, to the Pinnacled Hall.

355. Now at that time several monks were walking up and down in the open air. Then Saccaka, the son of a Jain, approached those monks; having approached, he said this to those monks - "Where, good sirs, is that Master Gotama dwelling now? For we wish to see that Master Gotama." "This, Aggivessana, is the Blessed One, having plunged into the Great Wood, seated for the day's abiding at the foot of a certain tree." Then Saccaka, the son of a Jain, together with a great assembly of Licchavis, having plunged into the Great Wood, 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. Those Licchavis too, 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.

356. Seated to one side, Saccaka, the son of a Jain, said this to the Blessed One - "I would ask Master Gotama a certain point, if Master Gotama gives me permission for the answering of a question." "Ask, Aggivessana, whatever you wish." "But how does Master Gotama train disciples, and what kind of instruction from Master Gotama is frequently given to his disciples?" "Thus indeed, Aggivessana, I train disciples, and this kind of instruction from me is frequently given to my disciples - 'Materiality, monks, is impermanent, feeling is impermanent, perception is impermanent, activities are impermanent, consciousness is impermanent. Materiality, monks, is non-self, feeling is non-self, perception is non-self, activities are non-self, consciousness is non-self. All activities are impermanent, all phenomena are non-self.' Thus indeed, Aggivessana, I train disciples, and this kind of instruction from me is frequently given to my disciples."

"A simile occurs to me, Master Gotama." "Let it occur to you, Aggivessana," said the Blessed One.

"Just as, Master Gotama, whatever seed-plants and growing plants attain growth, increase, and expansion, all of them do so in dependence on earth, established upon earth. Thus these seed-plants and growing plants attain growth, increase, and expansion. Or just as, Master Gotama, whatever activities requiring strength are done, all of them are done in dependence on earth, established upon earth. Thus these activities requiring strength are done. Just so indeed, Master Gotama, a person whose self is materiality, established upon materiality, generates merit or demerit; a person whose self is feeling, established upon feeling, generates merit or demerit; a person whose self is perception, established upon perception, generates merit or demerit; a person whose self is activities, established upon activities, generates merit or demerit; a person whose self is consciousness, established upon consciousness, generates merit or demerit."

"Do you not, Aggivessana, speak thus - 'Materiality is my self, feeling is my self, perception is my self, activities are my self, consciousness is my self'?" "Indeed, Master Gotama, I speak thus - 'Materiality is my self, feeling is my self, perception is my self, activities are my self, consciousness is my self,' and so does this great populace."

"What will this great populace do for you, Aggivessana? Come now, Aggivessana, unravel your own doctrine." "Indeed, Master Gotama, I speak thus - 'Materiality is my self, feeling is my self, perception is my self, activities are my self, consciousness is my self.'"

357. "Well then, Aggivessana, I will ask you a question about this very matter. As it pleases you, so you should answer it. What do you think, Aggivessana, would a noble king, anointed on the head, have authority in his own kingdom - to execute those who deserve execution, to fine those who deserve fining, to banish those who deserve banishment, just as King Pasenadi of Kosala, or just as King Ajātasattu Vedehiputta of Magadha?" "He would have authority, Master Gotama, a noble king, anointed on the head, in his own kingdom - to execute those who deserve execution, to fine those

who deserve fining, to banish those who deserve banishment, just as King Pasenadi of Kosala, or just as King Ajātasattu Vedehiputta of Magadha. For indeed, Master Gotama, even these communities and groups - as follows, the Vajjis and the Mallas - have authority in their own kingdoms - to execute those who deserve execution, to fine those who deserve fining, to banish those who deserve banishment. How much more than a noble king, anointed on the head, just as King Pasenadi of Kosala, or just as King Ajātasattu Vedehiputta of Magadha? He would have authority, Master Gotama, and he deserves to have authority."

"What do you think, Aggivessana, when you speak thus - 'Materiality is my self,' do you have authority over that materiality - 'Let my materiality be thus, let my materiality not be thus'?" When this was said, Saccaka, the son of a Jain, remained silent. For the second time the Blessed One said this to Saccaka, the son of a Jain - "What do you think, Aggivessana, when you speak thus - 'Materiality is my self,' do you have authority over that materiality - 'Let my materiality be thus, let my materiality not be thus'?" For the second time Saccaka, the son of a Jain, remained silent. Then the Blessed One said this to Saccaka, the son of a Jain - "Answer now, Aggivessana, now is not the time for your silence. Whoever, Aggivessana, when asked a reasonable question by the Truth-finder up to the third time does not answer, right here his head will split into seven pieces."

Now at that time the spirit Vajirapāṇī, having taken up an iron thunderbolt, blazing, in flames, aglow, stood in the sky above Saccaka, the son of a Jain - 'If this Saccaka, the son of a Jain, when asked a reasonable question by the Blessed One up to the third time, does not answer, right here I will split his head into seven pieces.' Now both the Blessed One and Saccaka, the son of a Jain, saw that spirit Vajirapāṇī. Then Saccaka, the son of a Jain, frightened, agitated, with hair standing on end, sought shelter in the Blessed One himself, sought a rock cell in the Blessed One himself, sought refuge in the Blessed One himself, and said this to the Blessed One - "Let Master Gotama ask me, I will answer."

358. "What do you think, Aggivessana, when you speak thus - 'Materiality is my self,' do you have authority over that materiality - 'Let my materiality be thus, let my materiality not be thus'?" "No indeed, Master Gotama."

"Pay attention, Aggivessana; having paid attention, Aggivessana, answer. Your latter statement does not connect with your former, nor your former with your latter. What do you think, Aggivessana, when you speak thus - 'Feeling is my self,' do you have authority over that feeling - 'Let my feeling be thus, let my feeling not be thus'?" "No indeed, Master Gotama."

"Pay attention, Aggivessana; having paid attention, Aggivessana, answer. Your latter statement does not connect with your former, nor your former with your latter. What do you think, Aggivessana, when you speak thus - 'Perception is my self,' do you have authority over that perception - 'Let my perception be thus, let my perception not be thus'?" "No indeed, Master Gotama."

"Pay attention, Aggivessana; having paid attention, Aggivessana, answer. Your latter statement does not connect with your former, nor your former with your latter. What do you think, Aggivessana, when you speak thus - 'Activities are my self,' do you have authority over those activities - 'Let my activities be thus, let my activities not be

thus'?" "No indeed, Master Gotama."

"Pay attention, Aggivessana; having paid attention, Aggivessana, answer. Your latter statement does not connect with your former, nor your former with your latter. What do you think, Aggivessana, when you speak thus - 'Consciousness is my self,' do you have authority over that consciousness - 'Let my consciousness be thus, let my consciousness not be thus'?" "No indeed, Master Gotama."

"Pay attention, Aggivessana; having paid attention, Aggivessana, answer. Your latter statement does not connect with your former, nor your former with your latter. What do you think, Aggivessana, is materiality permanent or impermanent?"

"Impermanent, Master Gotama." "But what is impermanent, is that suffering or happiness?" "Suffering, Master Gotama." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No indeed, Master Gotama."

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

"Impermanent, Master Gotama." "But what is impermanent, is that suffering or happiness?" "Suffering, Master Gotama." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No indeed, Master Gotama."

"What do you think, Aggivessana, would one who clings to suffering, has reached suffering, is attached to suffering, who regards suffering thus: 'This is mine, this I am, this is my self' - would he himself fully understand suffering, or would he dwell having utterly eliminated suffering?" "How could that be, Master Gotama? No indeed, Master Gotama."

"What do you think, Aggivessana, this being so, are you not one who clings to suffering, has reached suffering, is attached to suffering, who regards suffering - 'This is mine, this I am, this is my self'?" "How could it not be so, Master Gotama? So it is, Master Gotama."

359. "Just as, Aggivessana, a man desiring the substance, seeking the substance, wandering about in search of the substance, having taken a sharp axe, might enter a forest. There he might see a great plantain trunk, upright, young, without a fruit-bud core. He might cut it at the root, having cut it at the root he might cut it at the top, having cut it at the top he might unroll the leaf-sheaths. There, unrolling the leaf-sheaths, he would not find even the soft wood, whence the substance? Just so you, Aggivessana, being cross-questioned by me, being pressed for reasons, being admonished regarding your own doctrine, are empty, hollow, defeated. But this speech was spoken by you, Aggivessana, in the assembly at Vesālī - 'I do not see any ascetic or brahmin, one who has a following, who has a group, who is a teacher of a group, even one claiming to be a Worthy One, a Perfectly Enlightened One, who, having engaged in debate with me, would not tremble, would not shake, would not quake, from whose armpits sweat would not pour forth. Even if I were to engage in debate with a senseless post, that post, having been engaged in debate by me, would tremble, would shake, would quake. What then to say of a human being?' But for you, Aggivessana, some drops of sweat released from your forehead, having penetrated

through your upper robe, have settled on the ground. But for me, Aggivessana, there is no sweat on my body at present." Thus the Blessed One uncovered his golden-coloured body in that assembly. When this was said, Saccaka, the son of a Jain, sat silent, downcast, with drooping shoulders, face cast down, brooding, without response.

360. Then Dummukha, the Licchavi's son, having understood that Saccaka, the son of a Jain, had become silent, downcast, with drooping shoulders, with face cast down, pondering, bewildered, said this to the Blessed One - "A simile occurs to me, Blessed One." "Let it occur to you, Dummukha," said the Blessed One. "Just as, venerable sir, not far from a village or a town there might be a pond. In it there might be a crab. Then, venerable sir, several boys or girls, having gone out from that village or town, might approach that pond; having approached, having plunged into that pond, having pulled that crab out of the water, they might set it on dry ground. Whatever claw, venerable sir, that crab might extend, that very claw those boys or girls would cut, break, and smash with a stick or a potsherd. Thus indeed, venerable sir, that crab, with all its claws cut, broken, and smashed, would be incapable of descending again into that pond, just as before. Just so, venerable sir, whatever wriggings, contortions, and struggles of Saccaka, the son of a Jain, all those have been cut, broken, and smashed by the Blessed One; and now, venerable sir, Saccaka, the son of a Jain, is incapable of approaching the Blessed One again, that is to say, with the intention of debate." When this was said, Saccaka, the son of a Jain, said this to Dummukha, the Licchavi's son - "Wait, Dummukha, wait, Dummukha! We are not consulting with you; here we are consulting with Master Gotama.

361. "Let that stand, Master Gotama, the speech of ours and of the many other ascetics and brahmins. Methinks it was mere idle talk. But in what way does a disciple of Master Gotama become one who follows the teaching, one who accepts exhortation, one who has crossed over doubt, one who has gone beyond uncertainty, one who has attained self-confidence, one not relying on others, dwelling in the Teacher's instruction?" "Here, Aggivessana, my disciple, whatever materiality, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom; whatever feeling... etc. whatever perception... etc. whatever activities... etc. whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. To this extent indeed, Aggivessana, my disciple becomes one who follows the teaching, one who accepts exhortation, one who has crossed over doubt, one who has gone beyond uncertainty, one who has attained self-confidence, one not relying on others, dwelling in the Teacher's instruction."

"But in what way, Master Gotama, is a monk a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge?" "Here, Aggivessana, a monk, whatever materiality, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - having

seen this as it really is with right wisdom, is liberated by non-clinging; whatever feeling... etc. whatever perception... etc. whatever activities... etc. whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - having seen this as it really is with right wisdom, is liberated by non-clinging. To this extent indeed, Aggivessana, a monk is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge. A monk with mind thus liberated, Aggivessana, is endowed with three unsurpassed things - unsurpassed vision, unsurpassed practice, unsurpassed liberation. A monk with mind thus liberated, Aggivessana, honours, respects, reveres, and venerates the Truth-finder alone - 'That Blessed One is enlightened, he expounds the Teaching for enlightenment; that Blessed One is tamed, he expounds the Teaching for taming; that Blessed One is peaceful, he expounds the Teaching for peace; that Blessed One has crossed over, he expounds the Teaching for crossing over; that Blessed One has attained final Nibbāna, he expounds the Teaching for final Nibbāna.'

362. When this was said, Saccaka, the son of a Jain, said this to the Blessed One - "We ourselves, Master Gotama, are destroyers of virtue, we are reckless, we who imagined that Master Gotama could be assailed in debate. For there might be, Master Gotama, safety for a man having approached a furious elephant, but there would never be safety for a man having approached Master Gotama. For there might be, Master Gotama, safety for a man having approached a blazing mass of fire, but there would never be safety for a man having approached Master Gotama. For there might be, Master Gotama, safety for a man having approached a venomous snake with terrible poison, but there would never be safety for a man having approached Master Gotama. We ourselves, Master Gotama, are destroyers of virtue, we are reckless, we who imagined that Master Gotama could be assailed in debate. May Master Gotama consent to accept a meal from me tomorrow together with the Community of monks." The Blessed One consented by silence.

363. Then Saccaka, the son of a Jain, having understood the Blessed One's consent, addressed those Licchavis - "Let the venerable Licchavis hear me, the ascetic Gotama has been invited by me for tomorrow together with the Community of monks. Therefore bring me whatever you would consider suitable." Then those Licchavis, after that night had passed, brought to Saccaka, the son of a Jain, about five hundred dishes of boiled rice as a food offering. Then the son of a Jain, having had superior solid and soft food prepared at his own park, 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 park of Saccaka, the son of a Jain; having approached, he sat down on the prepared seat together with the Community of monks. Then Saccaka, the son of a Jain, with his own hand satisfied and served the Community of monks headed by the Buddha with superior solid and soft food. Then Saccaka, the son of a Jain, 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, Saccaka, the son of a Jain, said this to the Blessed One - "Whatever merit and great merit there is in this gift, Master

Gotama, may that be for the happiness of the donors." "Whatever, Aggivessana, comes to one worthy of offerings such as yourself, who is not free from lust, not free from hate, not free from delusion, that will be for the donors. Whatever, Aggivessana, comes to one worthy of offerings such as myself, who is without lust, without hate, without delusion, that will be for you."

The Discourse on the Shorter Saccaka is concluded as fifth.

6. The Greater Discourse to Saccaka

364. Thus have I heard - On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time the Blessed One, in the earlier period of the day, was well dressed, and taking his bowl and robe, was wishing to enter Vesālī for almsfood. Then Saccaka, the son of a Jain, walking up and down for leg exercise, wandering about, approached the Great Wood, to the Pinnacled Hall. The Venerable Ānanda saw Saccaka, the son of a Jain, coming from afar. Having seen the Blessed One, he said this - "This Saccaka, the son of a Jain, venerable sir, is coming, a debater, one who claims to be wise, highly honoured by many people. He, venerable sir, desires to disparage the Buddha, desires to disparage the Teaching, desires to disparage the Community. It would be good, venerable sir, if the Blessed One would sit down for a moment, out of compassion." The Blessed One sat down on the prepared seat. Then Saccaka, the son of a Jain, approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One, and having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, Saccaka, the son of a Jain, said this to the Blessed One -

365. "There are, Master Gotama, some ascetics and brahmins who dwell devoted to the pursuit of bodily development, but not to mental development. For they, Master Gotama, experience bodily painful feeling. Once in the past, Master Gotama, when one was touched by bodily painful feeling, there would be stiffening of the thighs, the heart would burst, hot blood would gush from the mouth, and one would reach madness and derangement of the mind. For him, Master Gotama, this mind follows the body, it is subject to the body's control. What is the reason for this? Because of the undeveloped mind. But there are, Master Gotama, some ascetics and brahmins who dwell devoted to the pursuit of mental development, but not to bodily development. For they, Master Gotama, experience mental painful feeling. Once in the past, Master Gotama, when one was touched by mental painful feeling, there would be stiffening of the thighs, the heart would burst, hot blood would gush from the mouth, and one would reach madness and derangement of the mind. For him, Master Gotama, this body follows the mind, it is subject to the mind's control. What is the reason for this? Because of the undeveloped body. This occurs to me, Master Gotama: 'Certainly the disciples of Master Gotama dwell devoted to the pursuit of mental development, but not to bodily development.'"

366. "But how have you, Aggivessana, heard of bodily development?" "As follows - Nanda Vaccha, Kisa Samkicca, Makkhali Gosāla - these, Master Gotama, are naked ascetics, of loose habits, licking their hands, not ones who come when asked 'Come, venerable sir,' not ones who stop when asked 'Stop, venerable sir,' they do not accept food brought to them, nor food specifically prepared for them, nor an invitation. They do not accept food from the mouth of a pot, they do not accept food from the mouth

of a bowl, nor across a threshold where a goat stands, nor across a stick, nor across a pestle, nor from two eating together, nor from a pregnant woman, nor from a nursing woman, nor from a woman who has gone among men, nor from where food has been collected, nor where a dog is standing by, nor where flies are swarming, they do not drink fish, nor meat, nor liquor, nor fermented drink, nor rice-water. They are one-house men taking one morsel, or two-house men taking two morsels, etc. or seven-house men taking seven morsels. They sustain themselves with one small dish of food, they sustain themselves with two small dishes of food, etc. they sustain themselves with seven small dishes of food. They take food once a day, they take food once every two days, etc. they take food once every seven days. Thus they dwell devoted to the practice of eating food in rotation even up to half a month."

"But do they, Aggivessana, sustain themselves with just that much?" "No indeed, Master Gotama. Sometimes, Master Gotama, they eat excellent excellent solid foods, they eat excellent excellent meals, they taste excellent excellent delicacies, they drink excellent excellent beverages. They make this body gain strength, they make it grow, they make it fat."

"What, Aggivessana, they formerly abandoned, they later accumulate; thus there is increase and decrease of this body. But how have you, Aggivessana, heard of mental development?" Saccaka, the son of a Jain, when asked by the Blessed One about mental development, could not answer properly.

367. Then the Blessed One said this to Saccaka, the son of a Jain - "Even that former bodily development spoken of by you, Aggivessana, is not righteous bodily development in the Noble One's discipline. You, Aggivessana, do not even know bodily development, how then will you know mental development? But, Aggivessana, how one is undeveloped in body and undeveloped in mind, and how one is developed in body and developed in mind - listen to that, pay close attention, I will speak." "Yes, sir," Saccaka, the son of a Jain, assented to the Blessed One. The Blessed One said this -

368. "And how, Aggivessana, is one undeveloped in body and undeveloped in mind? Here, Aggivessana, for an uninstructed worldling a pleasant feeling arises. He, being touched by pleasant feeling, becomes passionate for pleasure and commits to passion for pleasure. That pleasant feeling of his ceases. With the cessation of pleasant feeling, an unpleasant feeling arises. He, being touched by unpleasant feeling, grieves, is wearied, laments, beats his breast and wails, falls into confusion. For him, Aggivessana, even an arisen pleasant feeling remains obsessing the mind because of undevelopment of body, and even an arisen unpleasant feeling remains obsessing the mind because of undevelopment of mind. For whoever, Aggivessana, thus on both sides, even an arisen pleasant feeling remains obsessing the mind because of undevelopment of body, and even an arisen unpleasant feeling remains obsessing the mind because of undevelopment of mind, thus indeed, Aggivessana, one is undeveloped in body and undeveloped in mind.

369. "And how, Aggivessana, is one developed in body and developed in mind? Here, Aggivessana, for an instructed noble disciple a pleasant feeling arises. He, being touched by pleasant feeling, does not become passionate for pleasure and does not commit to passion for pleasure. That pleasant feeling of his ceases. With the

cessation of pleasant feeling, an unpleasant feeling arises. He, being touched by unpleasant feeling, does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. For him, Aggivessana, even an arisen pleasant feeling does not remain obsessing the mind because of development of body, and even an arisen unpleasant feeling does not remain obsessing the mind because of development of mind. For whoever, Aggivessana, thus on both sides, even an arisen pleasant feeling does not remain obsessing the mind because of development of body, and even an arisen unpleasant feeling does not remain obsessing the mind because of development of mind. Thus indeed, Aggivessana, one is developed in body and developed in mind."

370. "Thus confident am I in Master Gotama! For Master Gotama is developed in body and developed in mind." "Certainly this speech has been spoken by you, Aggivessana, having approached and accused, but I will explain to you. Since I, Aggivessana, having shaved off my hair and beard, having put on ochre robes, went forth from home into homelessness, that indeed an arisen pleasant feeling would remain obsessing my mind, or an arisen unpleasant feeling would remain obsessing my mind - this is impossible."

"Surely there does not arise for Master Gotama such a pleasant feeling as would, having arisen, remain obsessing the mind; surely there does not arise for Master Gotama such an unpleasant feeling as would, having arisen, remain obsessing the mind."

371. "How could it not be, Aggivessana? Here, Aggivessana, before the enlightenment, while still unenlightened, being just a Bodhisatta, this occurred to me - 'The household life is confinement, a path of dust; going forth is the open air. It is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?' So I, Aggivessana, 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 Ājāra Kālāma; having approached, I said this to Ājāra Kālāma - 'I wish, friend Kālāma, to live the holy life in this Teaching and discipline.' When this was said, Aggivessana, Ājāra 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, Aggivessana, I mastered that Teaching soon, and very quickly indeed. So I, Aggivessana, in this way only, with mere lip-recitation, with mere repetition of what was spoken, I spoke the doctrine of knowledge and the doctrine of the elders, and I claimed 'I know, I see', both I and others. This occurred to me, Aggivessana - 'Ājāra Kālāma does not declare this Teaching merely through faith alone, saying "having realised by direct knowledge myself, having attained, I dwell in it"; certainly Ājāra Kālāma dwells knowing and seeing this Teaching.'

Then I, Aggivessana, approached Ājāra Kālāma; having approached, I said this to Ājāra 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, Aggivessana, Āḷāra Kālāma declared the plane of nothingness. This occurred to me, Aggivessana - 'It is not only Āḷāra Kālāma who has faith, I too have faith; it is not only Āḷāra Kālāma who has energy, I too have energy; it is not only Āḷāra Kālāma who has mindfulness, I too have mindfulness; it is not only Āḷāra Kālāma who has concentration, I too have concentration; it is not only Āḷāra Kālāma who has wisdom, I too have wisdom. What if I were to strive for the realisation of that Teaching which Āḷāra Kālāma declares, saying "having realised by direct knowledge myself, having attained, I dwell in it".' Then, Aggivessana, I soon and very quickly realised that Teaching for myself with direct knowledge, and, having entered upon it, I dwelt in it.

Then I, Aggivessana, 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, Aggivessana, Āḷāra Kālāma, being my teacher, placed me, being his pupil, on an equal footing with himself, and honoured me with the highest honour. This occurred to me, Aggivessana - '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, Aggivessana, not being satisfied with that Teaching, disenchanted with that Teaching, departed.

372. "So I, Aggivessana, 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, Aggivessana, 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, Aggivessana, I mastered that Teaching soon, and very quickly indeed. So I, Aggivessana, in this way only, with mere lip-recitation, with mere repetition of what was spoken, I spoke the doctrine of knowledge and the doctrine of the elders, and I claimed 'I know, I see', both I and others. This occurred to me, Aggivessana - '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, Aggivessana, 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, Aggivessana, Udaka Rāmaputta declared the plane of neither-perception-nor-non-perception. This occurred to me, Aggivessana - 'It is not only Rāma who had faith, I too have faith; it is not only Rāma who had energy, I too have energy; it is not only Rāma who had mindfulness, I too have mindfulness; it is not only Rāma who had concentration, I too have concentration; it is not only Rāma who had wisdom, I too have wisdom; What if I were to strive for the realisation of that Teaching which Rāma declared, saying "having realised by direct knowledge myself, having attained, I dwell in it".' Then, Aggivessana, I soon and very quickly realised that Teaching for myself with direct knowledge, and, having entered upon it, I dwelt in it.

"Then I, Aggivessana, 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, Aggivessana, Udaka Rāmaputta, being my fellow in the holy life, placed me in the position of teacher, and honoured me with the highest honour. This occurred to me, Aggivessana - '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, Aggivessana, not being satisfied with that Teaching, disenchanted with that Teaching, departed.

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

374. "So much so, Aggivessana, that three similes came to my mind, simple, never heard before. Just as, Aggivessana, 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, Aggivessana, would that man, having taken an upper fire-stick, rubbing that wet wood with sap placed in water, produce fire, manifest heat?" "No indeed, Master Gotama." "What is the reason for this?" "Because, Master Gotama,

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, Aggivessana, 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, Aggivessana, was the first simile that came to my mind, simple, never heard before.

375. "Another simile also came to my mind, Aggivessana, simple, never heard before. Just as, Aggivessana, 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, Aggivessana, 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, Master Gotama." "What is the reason for this?" "Because, Master Gotama, that wood is wet with sap, even though it is placed far from water on dry ground. And that man would only become a partaker of weariness and vexation." "Just so, Aggivessana, 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, Aggivessana, was the second simile that came to my mind, simple, never heard before."

376. "Another simile also came to my mind, Aggivessana, a third one, simple, never heard before. Just as, Aggivessana, 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, Aggivessana, 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, Master Gotama." "What is the reason for this?" "Because, Master Gotama, that wood is dry, a dead tree, and moreover it is placed far from water on dry ground." "Just so, Aggivessana, 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, Aggivessana, was the third simile that came to my mind, simple, never heard before. These three similes came to my mind, Aggivessana, simple, never heard before."

377. This occurred to me, Aggivessana - '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, Aggivessana, with teeth clenched, with tongue pressed against the palate, restrain, crush, and torment the mind by the mind. As I, Aggivessana, 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, Aggivessana, 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, Aggivessana, 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, Aggivessana, was aroused and unsluggish, mindfulness was established and unconfused, but my body was excited and not calm, being overwhelmed by that painful striving. Even such arisen unpleasant feeling, Aggivessana, did not remain obsessing my mind.

378. This occurred to me, Aggivessana - 'What if I were to meditate on the breathless meditative absorption.' So I, Aggivessana, 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, Aggivessana, 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, Aggivessana, 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, Aggivessana, was aroused and unsluggish, mindfulness was established and unconfused. But my body was excited and not calm, being overwhelmed by that painful striving while mindful. Even such arisen unpleasant feeling, Aggivessana, did not remain obsessing my mind.

This occurred to me, Aggivessana - 'What if I were to meditate on the breathless meditative absorption.' So I, Aggivessana, 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, Aggivessana, exceeding winds struck at my head. Just as, Aggivessana, a strong man were to crush one's head with a sharp point, just so indeed for me, Aggivessana, 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, Aggivessana, was aroused and unsluggish, mindfulness was established and unconfused. But my body was excited and not calm, being overwhelmed by that painful striving while mindful. Even such arisen unpleasant feeling, Aggivessana, did not remain obsessing my mind.

This occurred to me, Aggivessana - 'What if I were to meditate on the breathless meditative absorption.' So I, Aggivessana, 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, Aggivessana, there were exceeding headaches in my head. Just as, Aggivessana, a

strong man were to bind one's head with a tight leather strap as a head-band, just so indeed for me, Aggivessana, 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, Aggivessana, was aroused and unsluggish, mindfulness was established and unconfused. But my body was excited and not calm, being overwhelmed by that painful striving while mindful. Even such arisen unpleasant feeling, Aggivessana, did not remain obsessing my mind.

This occurred to me, Aggivessana - 'What if I were to meditate on the breathless meditative absorption.' So I, Aggivessana, 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, Aggivessana, exceeding winds cut through my belly. Just as, Aggivessana, 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, Aggivessana, 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, Aggivessana, was aroused and unsluggish, mindfulness was established and unconfused. But my body was excited and not calm, being overwhelmed by that painful striving while mindful. Even such arisen unpleasant feeling, Aggivessana, did not remain obsessing my mind.

This occurred to me, Aggivessana - 'What if I were to meditate on the breathless meditative absorption.' So I, Aggivessana, 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, Aggivessana, there was an exceeding burning in my body. Just as, Aggivessana, 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, Aggivessana, 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, Aggivessana, was aroused and unsluggish, mindfulness was established and unconfused. But my body was excited and not calm, being overwhelmed by that painful striving while mindful. Even such arisen unpleasant feeling, Aggivessana, did not remain obsessing my mind. So much so, Aggivessana, 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.'

379. This occurred to me, Aggivessana - 'What if I were to proceed to the complete arrest of food.' Then, Aggivessana, 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.' This occurred to me, Aggivessana - '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, Aggivessana, dismissed those deities, saying 'enough'.

380. This occurred to me, Aggivessana - '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, Aggivessana, 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, Aggivessana, 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, Aggivessana, 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, Aggivessana, had the skin of my belly clung to my backbone because of that very little food. So I, Aggivessana, thinking 'I will defecate or urinate,' would fall down headlong right there because of that very little food. So I, Aggivessana, soothing this very body, would rub my limbs with my hand. As I, Aggivessana, 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, Aggivessana, 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, Aggivessana, had my pure and bright complexion been damaged because of that very little food.

381. This occurred to me, Aggivessana - '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?' This occurred to me, Aggivessana - '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, Aggivessana, there arose in me consciousness following mindfulness - 'This is the very path to enlightenment.' This occurred to me, Aggivessana - 'Why do I fear that happiness, that happiness which is apart from sensual pleasures, apart from unwholesome mental states?' This occurred to me, Aggivessana - 'I do not fear that

happiness, that happiness which is apart from sensual pleasures, apart from unwholesome mental states.'

382. This occurred to me, Aggivessana - 'It is not easy to attain 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, Aggivessana, took gross food, rice and food made with flour. Now at that time five monks were attending upon me - 'Whatever teaching the ascetic Gotama will attain, he will inform us of it.' When I, Aggivessana, took gross food, rice and food made with flour, then those five monks, disheartened, departed - 'The ascetic Gotama is given to luxurious living, has strayed from striving, has reverted to luxurious living.'

383. "So I, Aggivessana, having taken gross food, having gained strength, quite secluded from sensual pleasures, secluded from unwholesome mental states, entered and dwelt in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. Even such arisen pleasant feeling, Aggivessana, did not remain obsessing my mind. With the subsiding of applied and sustained thought, I entered and 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. Even such arisen pleasant feeling, Aggivessana, did not remain obsessing my mind. With the fading away of rapture, I dwelt equanimous, mindful and fully aware. And I experienced happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - I entered and dwelt in the third meditative absorption. Even such arisen pleasant feeling, Aggivessana, did not remain obsessing my mind. With the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, I entered and dwelt in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. Even such arisen pleasant feeling, Aggivessana, did not remain obsessing my mind.

384. "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... etc. Thus with aspects and terms I recollect manifold past lives. This, Aggivessana, 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. Even such arisen pleasant feeling, Aggivessana, did not remain obsessing my mind.

385. "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. Etc. This, Aggivessana, 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. Even such arisen pleasant feeling, Aggivessana, did not remain obsessing my mind.

386. "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'; I directly knew as it really is: 'This is the origin of suffering'; I directly knew as it really is: 'This is the cessation of suffering'; 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'; I directly knew as it really is: 'This is the origin of mental corruptions'; I directly knew as it really is: 'This is the cessation of mental corruptions'; 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, Aggivessana, 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. Even such arisen pleasant feeling, Aggivessana, did not remain obsessing my mind.

387. "I directly know, Aggivessana, that I have expounded the Teaching to assemblies of many hundreds. So much so that each one thinks thus - 'The ascetic Gotama expounds the Teaching referring to me alone.' But this, Aggivessana, should not be seen thus; the Truth-finder expounds the Teaching to others only for the purpose of making them understand. So I, Aggivessana, at the conclusion of that very talk, internally steady the mind, settle it, make it one-pointed, and concentrate it on that very same former sign of concentration, by which I constantly dwell."

"This is trustworthy of Master Gotama, as is natural for a Worthy One, a Perfectly Enlightened One. But does the venerable Gotama directly know sleeping by day?" "I directly know, Aggivessana, that in the last month of summer, after the meal, having returned from the alms round, having prepared the double robe folded in four, I enter sleep on my right side, mindful and fully aware." "This indeed, Master Gotama, some ascetics and brahmins call an abiding in confusion." "Not by this much, Aggivessana, is one deluded or undeluded. But, Aggivessana, listen to how one is deluded and how one is undeluded, pay close attention, I will speak." "Yes, sir," Saccaka, the son of a Jain, assented to the Blessed One. The Blessed One said this -

388. "For whoever, Aggivessana, those mental corruptions that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death, have not been abandoned, him I call 'deluded'. For indeed, Aggivessana, through non-abandoning of mental corruptions one is deluded. For whoever, Aggivessana, those mental corruptions that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death, have been abandoned, him I call 'undeluded'. For indeed, Aggivessana, through abandoning of mental corruptions one is undeluded.

"For the Truth-finder, Aggivessana, those mental corruptions that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death, have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Just as, Aggivessana, a palm tree with its crown cut off is incapable of further growth, just so, Aggivessana, for the Truth-finder those mental corruptions that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death, have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future."

389. When this was said, Saccaka, the son of a Jain, said this to the Blessed One -"It is wonderful, Master Gotama, it is marvellous, Master Gotama! That when Master Gotama is being spoken to thus repeatedly attacking, being addressed with offensive ways of speaking, his complexion becomes bright and his facial features become clear, as is natural for a Worthy One, a Perfectly Enlightened One. I do recall, Master Gotama, having engaged Pūraṇa Kassapa in debate. He too, having been engaged in debate by me, evaded the issue with another issue, diverted the discussion outside, and manifested irritation, hate, and displeasure. But when Master Gotama is being spoken to thus repeatedly attacking, being addressed with offensive ways of speaking, his complexion becomes bright and his facial features become clear, as is natural for a Worthy One, a Perfectly Enlightened One. I do recall, Master Gotama, Makkhali Gosāla... etc. Ajita Kesakambala... Pakudha Kaccāyana... Sañjaya Belaṭṭhaputta... having engaged Nigaṇṭha Nāṭaputta in debate. He too, having been engaged in debate by me, evaded the issue with another issue, diverted the discussion outside, and manifested irritation, hate, and displeasure. But when Master Gotama is being spoken to thus repeatedly attacking, being addressed with offensive ways of speaking, his complexion becomes bright and his facial features become clear, as is natural for a Worthy One, a Perfectly Enlightened One. Well then, Master Gotama, we will now go. We have much to do, we have many duties." "Now do as you think fit, Aggivessana."

Then Saccaka, the son of a Jain, having delighted in and given thanks for what the Blessed One had said, rose from his seat and departed.

The Discourse on the Greater Saccaka is concluded as sixth.

7. The Shorter Discourse on the Complete Elimination of Craving

390. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattihī in the Eastern Park, in Migāramātā's mansion. Then Sakka, the lord of the gods, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Sakka, the lord of the gods, said this to the Blessed One - "Briefly, venerable sir, in what way is a monk liberated through the complete elimination of craving, one who has reached the ultimate goal, the ultimate security from bondage, the ultimate holy life, and the ultimate consummation, and who is foremost of gods and humans?"

"Here, lord of the gods, a monk has heard: 'All phenomena are not fit for adherence.' And when, lord of the gods, a monk has heard thus: 'All phenomena are not fit for adherence.' He directly knows all phenomena; having directly known all phenomena,

he fully understands all phenomena; having fully understood all phenomena, whatever feeling he feels - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant, he dwells observing impermanence in those feelings, dwells observing dispassion, dwells observing cessation, dwells observing relinquishment. Dwelling observing impermanence in those feelings, dwelling observing dispassion, dwelling observing cessation, dwelling observing relinquishment, he does not cling to anything in the world. Not clinging, he is not agitated; not being agitated, he personally attains final nibbāna - He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' Briefly, lord of the gods, it is in this way that a monk is liberated through the complete elimination of craving, one who has reached the ultimate goal, the ultimate security from bondage, the ultimate holy life, and the ultimate consummation, and who is foremost of gods and humans."

Then Sakka, the lord of the gods, having delighted in and given thanks for what the Blessed One had said, paid respect to the Blessed One, circumambulated him keeping him on his right, and disappeared right there.

391. Now at that time the Venerable Mahāmoggallāna was seated not far from the Blessed One. Then this occurred to the Venerable Mahāmoggallāna: "Did that spirit, having thoroughly understood what the Blessed One said, give thanks, or not? What if I were to find out about that spirit - whether that spirit, having thoroughly understood what the Blessed One said, gave thanks, or not?" Then the Venerable Mahāmoggallāna - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Eastern Park, from Migāramātā's mansion, appeared among the Tāvātimsa gods. Now at that time Sakka, the lord of the gods, in the Ekaṇṇḍarīka park, endowed and furnished with five hundred divine musical instruments, was indulging himself. Sakka, the lord of the gods, saw the Venerable Mahāmoggallāna coming from afar. Having seen him, having dismissed those five hundred divine musical instruments, he approached the Venerable Mahāmoggallāna; having approached, he said this to the Venerable Mahāmoggallāna: "Come, dear Moggallāna, welcome, dear Moggallāna! It has been a long time, dear Moggallāna, since you made this occasion, that is to say, for coming here. Sit down, dear Moggallāna, this seat is laid down." The Venerable Mahāmoggallāna sat down on the prepared seat. Sakka, the lord of the gods, too, having taken a certain low seat, sat down to one side. To Sakka, the lord of the gods, seated to one side, the Venerable Mahāmoggallāna said this: "Kosiya, how did the Blessed One speak to you in brief about the liberation through the complete elimination of craving? It would be good if we too could be sharers in hearing this talk."

392. "We, dear Moggallāna, have much to do, have many duties - not only with our own duties, but also with the duties of the gods of the Thirty-three. But, dear Moggallāna, even what is well heard, rightly grasped, well attended to, well considered, quickly disappears from us. Once upon a time, dear Moggallāna, there was a battle between the gods and the titans that was fully engaged. In that battle, dear Moggallāna, the gods won, the titans were defeated. So I, dear Moggallāna, having completely conquered that battle, the victor of the battle, having turned back from there, built a mansion named Vejayanta. The Vejayanta mansion, dear Moggallāna, has one hundred turrets. In each turret there are seven hundred pinnacle

chambers. In each pinnacle chamber there are seven nymphs. Each nymph has seven attendants. Would you wish, dear Moggallāna, to see the loveliness of the Vejayanta mansion?" The Venerable Mahāmoggallāna consented by silence.

393. Then Sakka, the lord of the gods, and the great king Vessavaṇa, having put the Venerable Mahāmoggallāna in front, approached the Vejayanta mansion. The attendants of Sakka, the lord of the gods, saw the Venerable Mahāmoggallāna coming from afar; having seen him, feeling moral fear and shame, they entered their own chambers. Just as a daughter-in-law, having seen her father-in-law, feels moral fear and shame, just so the attendants of Sakka, the lord of the gods, having seen the Venerable Mahāmoggallāna, feeling moral fear and shame, entered their own chambers. Then Sakka, the lord of the gods, and the great king Vessavaṇa had the Venerable Mahāmoggallāna walk about and explore the Vejayanta mansion - "See this too, dear Moggallāna, the loveliness of the Vejayanta mansion; see this too, dear Moggallāna, the loveliness of the Vejayanta mansion." "This shines beautifully for the Venerable Kosiya, as is natural for one who has made merit in the past. Even humans, having seen something lovely, say thus - 'It shines beautifully indeed, friend, like that of the Thirty-three gods.' This shines beautifully for the Venerable Kosiya, as is natural for one who has made merit in the past." Then this occurred to the Venerable Mahāmoggallāna: "This spirit dwells too excessively heedless. What if I were to stir this spirit to a sense of urgency." Then the Venerable Mahāmoggallāna performed such a feat of supernormal power that he shook, made tremble, and made quake the Vejayanta mansion with his big toe. Then Sakka, the lord of the gods, and the great king Vessavaṇa, and the Thirty-three gods were filled with wonder and amazement - "Wonderful indeed, friend, marvellous indeed, friend, is the great supernormal power and great majesty of the ascetic, that he should shake, make tremble, and make quake the divine mansion with his big toe!" Then the Venerable Mahāmoggallāna, having understood that Sakka, the lord of the gods, was stirred with his hair standing on end, said this to Sakka, the lord of the gods - "Kosiya, how did the Blessed One speak to you in brief about the liberation through the complete elimination of craving? It would be good if we too could be sharers in hearing this talk."

394. "Here I, dear Moggallāna, approached the Blessed One; having approached, I paid respect to the Blessed One and stood to one side. Standing to one side, dear Moggallāna, I said this to the Blessed One - 'Briefly, venerable sir, in what way is a monk liberated through the complete elimination of craving, one who has reached the ultimate goal, the ultimate security from bondage, the ultimate holy life, and the ultimate consummation, and who is foremost of gods and humans?'"

"When this was said, dear Moggallāna, the Blessed One said this to me - 'Here, lord of the gods, a monk has heard: "All phenomena are not fit for adherence." Thus indeed, lord of the gods, a monk has heard: "All phenomena are not fit for adherence." He directly knows all phenomena; having directly known all phenomena, he fully understands all phenomena; having fully understood all phenomena, whatever feeling he feels - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant. He dwells observing impermanence in those feelings, dwells observing dispassion, dwells observing cessation, dwells observing relinquishment. Dwelling observing impermanence in those feelings, dwelling observing dispassion, dwelling observing cessation, dwelling observing relinquishment, he does not cling to anything in the

world; not clinging, he is not agitated; not being agitated, he personally attains final nibbāna - He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' Briefly, lord of the gods, it is in this way that a monk is liberated through the complete elimination of craving, one who has reached the ultimate goal, the ultimate security from bondage, the ultimate holy life, and the ultimate consummation, and who is foremost of gods and humans.' That is how, dear Moggallāna, the Blessed One speak to me in brief about the liberation through the complete elimination of craving."

Then the Venerable Mahāmoggallāna, having delighted in and given thanks for the words of 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 in the Eastern Park, in Migāramātā's mansion. Then the attendants of Sakka, the lord of the gods, soon after the Venerable Mahāmoggallāna had departed, said this to Sakka, the lord of the gods - "Is this, sir, that Blessed One, your Teacher?" "He is not, sir, that Blessed One, my Teacher. This Venerable Mahāmoggallāna is my fellow in the holy life." "It is a gain for you, sir, whose fellow in the holy life is of such great supernormal power, of such great majesty! Ah, surely that Blessed One must be your Teacher!"

395. Then the Venerable Mahāmoggallāna 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 Mahāmoggallāna said this to the Blessed One - "Venerable sir, does the Blessed One recall speaking in brief to a certain renowned spirit of great influence about the liberation through the complete elimination of craving?" "I do recall, Moggallāna. Here Sakka, the lord of the gods, approached me; having approached, he paid respect to me and stood to one side. Standing to one side, Moggallāna, Sakka, the lord of the gods, said this to me - "Briefly, venerable sir, in what way is a monk liberated through the complete elimination of craving, one who has reached the ultimate goal, the ultimate security from bondage, the ultimate holy life, and the ultimate consummation, and who is foremost of gods and humans?"

When this was said, I, Moggallāna, said this to Sakka, the lord of the gods: 'Here, lord of the gods, a monk has heard: "All phenomena are not fit for adherence." Thus indeed, lord of the gods, a monk has heard: "All phenomena are not fit for adherence." He directly knows all phenomena; having directly known all phenomena, he fully understands all phenomena; having fully understood all phenomena, whatever feeling he feels - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant. He dwells observing impermanence in those feelings, dwells observing dispassion, dwells observing cessation, dwells observing relinquishment. Dwelling observing impermanence in those feelings, dwelling observing dispassion, dwelling observing cessation, dwelling observing relinquishment, he does not cling to anything in the world; not clinging, he is not agitated; not being agitated, he personally attains final nibbāna - He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' Briefly, lord of the gods, it is in this way that a monk is liberated through the complete elimination of craving, one who has reached the ultimate goal, the ultimate security from bondage, the ultimate holy life, and the ultimate consummation, and

who is foremost of gods and humans.' That is how, Moggallāna, I recall speaking in brief to Sakka, the lord of the gods, about the liberation through the complete elimination of craving."

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

The Shorter Discourse on the Complete Elimination of Craving is concluded as seventh.

8. The Greater Discourse on the Complete Elimination of Craving

396. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time such an evil wrong view had arisen in the monk named Sāti, a fisherman's son: "Thus I understand the Teaching taught by the Blessed One, that it is this same consciousness that transmigrates and wanders on, not another." Several monks heard - "It seems that such an evil wrong view has arisen in the monk named Sāti, a fisherman's son: 'Thus I understand the Teaching taught by the Blessed One, that it is this same consciousness that transmigrates and wanders on, not another.'" Then those monks approached the monk Sāti, the fisherman's son; having approached, they said this to the monk Sāti, the fisherman's son - "Is it true, friend Sāti, that such an evil wrong view has arisen in you: 'Thus I understand the Teaching taught by the Blessed One, that it is this same consciousness that transmigrates and wanders on, not another'?" "Indeed thus, friends, I understand the Teaching taught by the Blessed One, that it is this same consciousness that transmigrates and wanders on, not another." Then those monks, wishing to dissuade the monk Sāti, the fisherman's son, from that evil wrong view, cross-questioned him, pressed him for reasons, and admonished him - "Do not say so, friend Sāti, do not misrepresent the Blessed One, for it is not good to slander the Blessed One, for the Blessed One would not say thus. In many ways, friend Sāti, consciousness has been declared by the Blessed One to be dependently arisen; apart from a condition there is no origination of consciousness." Yet even when being cross-questioned, pressed for reasons, and admonished by those monks, the monk Sāti, the fisherman's son, still declared that same evil wrong view, holding onto it with tenacity and adherence - "Indeed thus, friends, I understand the Teaching taught by the Blessed One, that it is this same consciousness that transmigrates and wanders on, not another."

397. When those monks were not able to dissuade the monk Sāti, the fisherman's son, from that evil wrong view, then those monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "Venerable sir, such an evil wrong view has arisen in the monk named Sāti, the fisherman's son: 'Thus I understand the Teaching taught by the Blessed One, that it is this same consciousness that transmigrates and wanders on, not another.' We heard, venerable sir, that such an evil wrong view has arisen in the monk named Sāti, the fisherman's son: 'Thus I understand the Teaching taught by the Blessed One, that it is this same consciousness that transmigrates and wanders on, not another.' Then we, venerable sir, approached the monk Sāti, the fisherman's son; having approached, we said this to the monk Sāti, the fisherman's son - 'Is it true, friend Sāti, that such an evil wrong view has arisen in you: "Thus I understand the Teaching taught by the Blessed One,

that it is this same consciousness that transmigrates and wanders on, not another"?' When this was said, venerable sir, the monk Sāti, the fisherman's son, said this to us - 'Indeed thus, friends, I understand the Teaching taught by the Blessed One, that it is this same consciousness that transmigrates and wanders on, not another.' Then we, venerable sir, wishing to dissuade the monk Sāti, the fisherman's son, from that evil wrong view, cross-questioned him, pressed him for reasons, and admonished him - 'Do not say so, friend Sāti, do not misrepresent the Blessed One, for it is not good to slander the Blessed One, for the Blessed One would not say thus. In many ways, friend Sāti, consciousness has been declared by the Blessed One to be dependently arisen; apart from a condition there is no origination of consciousness.' Yet even so, venerable sir, when being cross-questioned, pressed for reasons, and admonished by us, the monk Sāti, the fisherman's son, still declared that same evil wrong view, holding onto it with tenacity and adherence - 'Indeed thus, friends, I understand the Teaching taught by the Blessed One, that it is this same consciousness that transmigrates and wanders on, not another.' When we, venerable sir, were not able to dissuade the monk Sāti, the fisherman's son, from that evil wrong view, then we report this matter to the Blessed One."

398. Then the Blessed One addressed a certain monk - "Come, monk, in my name address the monk Sāti, the fisherman's son - 'The Teacher calls you, friend Sāti.'" "Yes, venerable sir," that monk replied to the Blessed One and approached the monk Sāti, the fisherman's son; having approached, he said this to the monk Sāti, the fisherman's son - "The Teacher calls you, friend Sāti." "Yes, friend," the monk Sāti, the fisherman's son, replied to that monk and approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the monk Sāti, the fisherman's son, seated to one side, the Blessed One said this - "Is it true, Sāti, that such an evil wrong view has arisen in you: 'Thus I understand the Teaching taught by the Blessed One, that it is this same consciousness that transmigrates and wanders on, not another'?" "Indeed thus, venerable sir, I understand the Teaching taught by the Blessed One, that it is this same consciousness that transmigrates and wanders on, not another." "What is that consciousness, Sāti?" "That, venerable sir, which speaks and experiences, which experiences here and there the result of good and bad actions." "To whom indeed, foolish man, do you understand the Teaching taught thus by me? Have I not, foolish man, in many ways declared consciousness to be dependently arisen; apart from a condition there is no origination of consciousness? And yet you, foolish man, through your own misapprehension, misrepresent us, and you dig up yourself, and you generate much demerit. For that, foolish man, will be for your harm and suffering for a long time."

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

addressed the monks: "Do you too, monks, understand the Teaching expounded by me thus, that this monk Sāti, the fisherman's son, through his own misapprehension, misrepresents us, and digs up himself, and generates much demerit?" "No, Venerable Sir! For in many ways, venerable sir, consciousness has been declared by the Blessed One to be dependently arisen; apart from a condition there is no origination of consciousness." "Good, good, monks! Good indeed that you, monks, understand the Teaching expounded by me thus. For in many ways, monks, consciousness has been declared by me to be dependently arisen; apart from a condition there is no origination of consciousness. And yet this monk Sāti, the fisherman's son, through his own misapprehension, misrepresents us, and digs up himself, and generates much demerit. For that will be for that foolish man's harm and suffering for a long time.

400. "Monks, whatever condition dependent on which consciousness arises, by that very condition it is reckoned as consciousness. Dependent on the eye and forms, consciousness arises; it is reckoned just as eye-consciousness; dependent on the ear and sounds, consciousness arises; it is reckoned just as ear-consciousness; dependent on the nose and odours, consciousness arises; it is reckoned just as nose-consciousness; dependent on the tongue and flavours, consciousness arises; it is reckoned just as tongue-consciousness; dependent on the body and tangible objects, consciousness arises; it is reckoned just as body-consciousness; dependent on the mind and mental phenomena, consciousness arises; it is reckoned just as mind-consciousness.

"Just as, monks, whatever condition dependent on which fire burns, by that very condition it is reckoned. Dependent on wood, fire burns; it is reckoned just as wood-fire; dependent on splinters, fire burns; it is reckoned just as splinter-fire; dependent on grass, fire burns; it is reckoned just as grass-fire; dependent on cow-dung, fire burns; it is reckoned just as cow-dung-fire; dependent on chaff, fire burns; it is reckoned just as chaff-fire; dependent on refuse, fire burns; it is reckoned just as refuse-fire. Just so, monks, whatever condition dependent on which consciousness arises, by that very condition it is reckoned. Dependent on the eye and forms, consciousness arises; it is reckoned just as eye-consciousness; dependent on the ear and sounds, consciousness arises; it is reckoned just as ear-consciousness; dependent on the nose and odours, consciousness arises; it is reckoned just as nose-consciousness; dependent on the tongue and flavours, consciousness arises; it is reckoned just as tongue-consciousness. Dependent on the body and tangible objects, consciousness arises; it is reckoned just as body-consciousness. Dependent on the mind and mental phenomena, consciousness arises; it is reckoned just as mind-consciousness.

401. "Do you see, monks, 'This has come to be'?"

"Yes, venerable sir."

"Do you see, monks, 'It has originated from that nutriment'?"

"Yes, venerable sir."

"Do you see, monks, 'From the cessation of that nutriment, what has come to be has the nature of cessation'?"

"Yes, venerable sir."

"Monks, for one who is uncertain, thinking 'Has this come to be or not?' - does sceptical doubt arise?"

"Yes, venerable sir."

"Monks, for one who is uncertain, thinking 'Has it originated from that nutriment or not?' - does sceptical doubt arise?"

"Yes, venerable sir."

"Monks, for one who is uncertain, thinking 'From the cessation of that nutriment, does what has come to be have the nature of cessation or not?' - does sceptical doubt arise?"

"Yes, venerable sir."

"Monks, for one seeing as it really is with right wisdom, 'This has come to be' - is that sceptical doubt abandoned?"

"Yes, venerable sir."

"Monks, for one seeing as it really is with right wisdom, 'It has originated from that nutriment' - is that sceptical doubt abandoned?"

"Yes, venerable sir."

"Monks, for one seeing as it really is with right wisdom, 'From the cessation of that nutriment, what has come to be has the nature of cessation' - is that sceptical doubt abandoned?"

"Yes, venerable sir."

"Monks, thus you are free from doubt here regarding 'This has come to be'?"

"Yes, venerable sir."

"Monks, thus you are free from doubt here regarding 'It has originated from that nutriment'?"

"Yes, venerable sir."

"Monks, thus you are free from doubt here regarding 'From the cessation of that nutriment, what has come to be has the nature of cessation'?"

"Yes, venerable sir."

"Monks, is 'This has come to be' well seen as it really is with right wisdom?"

"Yes, venerable sir."

"Monks, is 'It has originated from that nutriment' well seen as it really is with right wisdom?"

"Yes, venerable sir."

"Monks, is 'From the cessation of that nutriment, what has come to be has the nature of cessation' well seen as it really is with right wisdom?"

"Yes, venerable sir."

"If you, monks, were to cling to this view, so pure and so bright, were to cherish it, were to treasure it, were to treat it as 'mine', would you then understand the Teaching taught by me as like a raft, for the purpose of crossing over, not for the purpose of grasping?"

"No, Venerable Sir."

"If you, monks, were not to cling to this view, so pure and so bright, were not to cherish it, were not to treasure it, were not to treat it as 'mine', would you then understand the Teaching taught by me as like a raft, for the purpose of crossing over, not for the purpose of grasping?"

"Yes, venerable sir."

402. "Monks, there are these four nutriments for the presence of beings or for the support of those seeking birth. Which four? Edible food, gross or subtle, contact is the second, mental volition is the third, consciousness is the fourth.

"And these four nutriments, monks, what is their source, what is their origin, what gives birth to them, what is their production?

"These four nutriments have craving as their source, craving as their origin, craving gives birth to them, craving is their production.

"And this craving, monks, what is its source, what is its origin, what gives birth to it, what is its production?

"Craving has feeling as its source, feeling as its origin, feeling gives birth to it, feeling is its production.

"And this feeling, monks, what is its source, what is its origin, what gives birth to it, what is its production?

"Feeling has contact as its source, contact as its origin, contact gives birth to it, contact is its production.

"And this contact, monks, what is its source, what is its origin, what gives birth to it, what is its production?

"Contact has the six sense bases as its source, the six sense bases as its origin, the six sense bases give birth to it, the six sense bases are its production.

"And these six sense bases, monks, what is their source, what is their origin, what gives birth to them, what is their production?

"The six sense bases have mentality-materiality as their source, mentality-materiality as their origin, mentality-materiality gives birth to them, mentality-materiality is their production.

"And this mentality-materiality, monks, what is its source, what is its origin, what gives birth to it, what is its production?

"Mentality-materiality has consciousness as its source, consciousness as its origin, consciousness gives birth to it, consciousness is its production.

"And this consciousness, monks, what is its source, what is its origin, what gives birth to it, what is its production?

"Consciousness has activities as its source, activities as its origin, activities give birth to it, activities are its production.

"And these activities, monks, what is their source, what is their origin, what gives birth to them, what is their production?

"Activities have ignorance as their source, ignorance as their origin, ignorance gives birth to them, ignorance is their production.

"Thus indeed, monks, with ignorance as condition, activities; with activities as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering."

403. "'Birth is the condition for ageing and death' - thus indeed this was said; is birth the condition for ageing and death, monks, or not, or how is it here?" "Birth is the condition for ageing and death, venerable sir; thus it is for us here - birth is the condition for ageing and death." "'Existence is the condition for birth' - thus indeed this was said; is existence the condition for birth, monks, or not, or how is it here?" "Existence is the condition for birth, venerable sir; thus it is for us here - existence is the condition for birth." "'Clinging is the condition for existence' - thus indeed this was said; is clinging the condition for existence, monks, or not, or how is it here?" "Clinging is the condition for existence, venerable sir; thus it is for us here - clinging is the condition for existence." "'Craving is the condition for clinging' - thus indeed this was said; is craving the condition for clinging, monks, or not, or how is it here?" "Craving is the condition for clinging, venerable sir; thus it is for us here - craving is the condition for clinging." "'Feeling is the condition for craving' - thus indeed this was said; is feeling the condition for craving, monks, or not, or how is it here?" "Feeling is the condition for craving, venerable sir; thus it is for us here - feeling is the condition for craving." "'Contact is the condition for feeling' - thus indeed this was said; is contact the condition for feeling, monks, or not, or how is it here?" "Contact is the condition for feeling, venerable sir; thus it is for us here - contact is the condition for feeling." "'The six sense bases are the condition for contact' - thus indeed this was said; are the six sense bases the condition for contact, monks, or not, or how is it here?" "The six sense bases are the condition for contact, venerable sir; thus it is for us here - the six sense bases are the condition for contact." "'Mentality-materiality is the condition for the six sense bases' - thus indeed this was said; is mentality-materiality the condition for the six sense bases, monks, or not, or how is it here?" "Mentality-materiality is the condition for the six sense bases, venerable sir; thus it is for us here - mentality-materiality is the condition for the six sense bases." "'Consciousness is the condition for mentality-materiality' - thus indeed this was said; is consciousness the condition for mentality-materiality, monks, or not, or how is it here?" "Consciousness is the condition for mentality-materiality, venerable sir; thus it

is for us here - consciousness is the condition for mentality-materiality." "Activities are the condition for consciousness' - thus indeed this was said; are activities the condition for consciousness, monks, or not, or how is it here?" "Activities are the condition for consciousness, venerable sir; thus it is for us here - activities are the condition for consciousness." "Ignorance is the condition for activities' - thus indeed this was said; is ignorance the condition for activities, monks, or not, or how is it here?" "Ignorance is the condition for activities, venerable sir; thus it is for us here - ignorance is the condition for activities."

404. "Good, monks. Thus indeed, monks, you too speak thus, I too speak thus -when this exists, that comes to be; from the arising of this, that arises, that is to say - with ignorance as condition, activities; with activities as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering.

"But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; from the cessation of consciousness comes the cessation of mentality-materiality; from the cessation of mentality-materiality comes the cessation of the six sense bases; from the cessation of the six sense bases comes the cessation of contact; from the cessation of contact comes the cessation of feeling; from the cessation of feeling comes the cessation of craving; from the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering.

405. "'From the cessation of birth comes the cessation of ageing and death' - thus indeed this was said; from the cessation of birth, monks, is there the cessation of ageing and death, or not, or how is it here?" "From the cessation of birth, venerable sir, is the cessation of ageing and death; thus it is for us here - from the cessation of birth is the cessation of ageing and death." "'From the cessation of existence comes the cessation of birth' - thus indeed this was said; from the cessation of existence, monks, is there the cessation of birth, or not, or how is it here?" "From the cessation of existence, venerable sir, is the cessation of birth; thus it is for us here - from the cessation of existence is the cessation of birth." "'From the cessation of clinging comes the cessation of existence' - thus indeed this was said; from the cessation of clinging, monks, is there the cessation of existence, or not, or how is it here?" "From the cessation of clinging, venerable sir, is the cessation of existence; thus it is for us here - from the cessation of clinging is the cessation of existence." "'From the cessation of craving comes the cessation of clinging' - thus indeed this was said; from the cessation of craving, monks, is there the cessation of clinging, or not, or how is it here?" "From the cessation of craving, venerable sir, is the cessation of clinging; thus it is for us here - from the cessation of craving is the cessation of clinging." "From the

cessation of feeling comes the cessation of craving' - thus indeed this was said; from the cessation of feeling, monks, is there the cessation of craving, or not, or how is it here?" "From the cessation of feeling, venerable sir, is the cessation of craving; thus it is for us here - from the cessation of feeling is the cessation of craving." "From the cessation of contact comes the cessation of feeling' - thus indeed this was said; from the cessation of contact, monks, is there the cessation of feeling, or not, or how is it here?" "From the cessation of contact, venerable sir, is the cessation of feeling; thus it is for us here - from the cessation of contact is the cessation of feeling." "From the cessation of the six sense bases comes the cessation of contact' - thus indeed this was said; from the cessation of the six sense bases, monks, is there the cessation of contact, or not, or how is it here?" "From the cessation of the six sense bases, venerable sir, is the cessation of contact; thus it is for us here - from the cessation of the six sense bases is the cessation of contact." "From the cessation of mentality-materiality comes the cessation of the six sense bases' - thus indeed this was said; from the cessation of mentality-materiality, monks, is there the cessation of the six sense bases, or not, or how is it here?" "From the cessation of mentality-materiality, venerable sir, is the cessation of the six sense bases; thus it is for us here - from the cessation of mentality-materiality is the cessation of the six sense bases." "From the cessation of consciousness comes the cessation of mentality-materiality' - thus indeed this was said; from the cessation of consciousness, monks, is there the cessation of mentality-materiality, or not, or how is it here?" "From the cessation of consciousness, venerable sir, is the cessation of mentality-materiality; thus it is for us here - from the cessation of consciousness is the cessation of mentality-materiality." "From the cessation of activities comes the cessation of consciousness' - thus indeed this was said; from the cessation of activities, monks, is there the cessation of consciousness, or not, or how is it here?" "From the cessation of activities, venerable sir, is the cessation of consciousness; thus it is for us here - from the cessation of activities is the cessation of consciousness." "From the cessation of ignorance comes the cessation of activities' - thus indeed this was said; from the cessation of ignorance, monks, is there the cessation of activities, or not, or how is it here?" "From the cessation of ignorance, venerable sir, is the cessation of activities; thus it is for us here - from the cessation of ignorance is the cessation of activities."

406. "Good, monks. Thus indeed, monks, you too speak thus, I too speak thus -when this is absent, this does not exist; from the cessation of this, this ceases, that is to say - from the cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; from the cessation of consciousness comes the cessation of mentality-materiality; from the cessation of mentality-materiality comes the cessation of the six sense bases; from the cessation of the six sense bases comes the cessation of contact; from the cessation of contact comes the cessation of feeling; from the cessation of feeling comes the cessation of craving; from the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering.

407. "Would you, monks, knowing thus, seeing thus, run back to the past -'Did we exist in the past period of time, or did we not exist in the past period of time, what

were we in the past period of time, how were we in the past period of time, having been what, what did we become in the past period of time?"

"No, Venerable Sir."

"Would you, monks, knowing thus, seeing thus, run back to the future - 'Shall we exist in the future period of time, or shall we not exist in the future period of time, what shall we be in the future period of time, how shall we be in the future period of time, having been what, what shall we become in the future period of time?'"

"No, Venerable Sir."

"Would you, monks, knowing thus, seeing thus, regarding the present period of time at this moment, be internally doubtful - 'Am I, or am I not, what am I, how am I, where has this being come from, where will he be going?'"

"No, Venerable Sir."

"Would you, monks, knowing thus, seeing thus, speak thus - 'The Teacher is our respected one, and out of respect for the Teacher we speak thus?'"

"No, Venerable Sir."

"Would you, monks, knowing thus, seeing thus, speak thus - 'The ascetic says thus, and as ascetics we speak thus?'"

"No, Venerable Sir."

"Would you, monks, knowing thus, seeing thus, point to another teacher?"

"No, Venerable Sir."

"Would you, monks, knowing thus, seeing thus, return to those rites, curious practices, and auspicious signs of the many ascetics and brahmins as having substance?"

"No, Venerable Sir."

"Is it not, monks, that whatever you yourselves have known, yourselves have seen, yourselves have understood, that alone you speak?"

"Yes, venerable sir."

"Good, monks, you have been guided by me, monks, through this Teaching that is visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise. This Teaching, monks, is visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise - thus what was said, this was said dependent on that."

408. "Now, monks, through the union of three things, there is conception in a womb. Here, there is the union of the mother and father, but the mother is not in her fertile season, and a gandhabba (being-to-be-reborn) is not present - then there is indeed not yet conception in a womb. Here, there is the union of the mother and father, and the mother is in her fertile season, but a gandhabba is not present - then there is indeed not yet conception in a womb. But when, monks, there is the union of the

mother and father, and the mother is in her fertile season, and a gandhabba is present - it is thus, through the union of these three things, that there is conception in a womb. Then, monks, the mother carries that embryo in her womb for nine or ten months, a heavy burden with great anxiety. Then, monks, the mother gives birth after the elapse of nine or ten months, a heavy burden with great anxiety. She nourishes that one, once born, with her own blood. For this, monks, is blood in the Noble One's discipline, that is to say, mother's milk. That boy, monks, following growth, following the maturing of the faculties, plays with those toys that are for boys, as follows - toy ploughs, stick games, somersaults, toy windmills, toy measures, toy chariots, toy bows. That boy, monks, following growth, following the maturing of the faculties, endowed and furnished with the five types of sensual pleasure, indulges himself - with forms cognisable by the eye that are desirable, pleasant, agreeable, enticing, connected with sensuality, alluring; with sounds cognisable by the ear... with odours cognisable by the nose... with flavours cognisable by the tongue... with tangible objects cognisable by the body that are desirable, pleasant, agreeable, enticing, connected with sensuality, alluring.

409. He, having seen a form with the eye, is attached to a pleasant form, is repelled by an unpleasant form, and dwells with bodily mindfulness not established, with a limited mind. And he does not understand as it really is that liberation of mind and liberation by wisdom - where those evil unwholesome mental states cease without remainder. He, thus having attained compliance and opposition, whatever feeling he feels - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - he delights in that feeling, asserts it, and remains grasping it. For him delighting in that feeling, asserting it, remaining grasping it, delight arises. Whatever delight in feelings, that is clinging; with that clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering. Having heard a sound with the ear. Etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, he is attached to a pleasant mental object, is repelled by an unpleasant mental object, and dwells with bodily mindfulness not established, with a limited mind. And he does not understand as it really is that liberation of mind and liberation by wisdom - where those evil unwholesome mental states cease without remainder. He, thus having attained compliance and opposition, whatever feeling he feels - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - he delights in that feeling, asserts it, and remains grasping it. For him delighting in that feeling, asserting it, remaining grasping it, delight arises. Whatever delight in feelings, that is clinging; with that clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering.

410. "Here, monks, a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One. He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans.

He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. A householder, or a householder's son, or one reborn in some other family, hears that Teaching. Having heard that Teaching, he gains faith in the Truth-finder. Endowed with that acquisition of faith, he considers thus: 'The household life is confinement, a path of dust; going forth is the open air. It is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?' At a later time, having abandoned a small or a large mass of wealth, having abandoned a small or a large circle of relatives, he shaves off his hair and beard, puts on ochre robes, and goes forth from home into homelessness.

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

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

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

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

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

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

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

"He abstains from damaging seed and plant life, he eats only one meal a day, abstaining from eating at night, abstaining from food at improper times. He abstains from watching dancing, singing, music and shows, he abstains from wearing garlands, using perfumes, cosmetics, ornaments and decorations, he abstains from using high and luxurious beds, he abstains from accepting gold and silver, he abstains from accepting raw grain, he abstains from accepting raw meat, he abstains from accepting women and girls, he abstains from accepting male and female slaves, he abstains from accepting goats and sheep, he abstains from accepting fowl and swine,

he abstains from accepting elephants, cattle, horses and mares, he abstains from accepting fields and land, he abstains from running messages and errands, he abstains from buying and selling, he abstains from using false weights, false metals, and false measures, he abstains from cheating, deceiving, fraud and crooked dealings, he abstains from cutting, killing, imprisoning, highway robbery, plunder and violence.

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

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

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

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

of sceptical doubt.

413. "He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. Furthermore, monks, with the subsiding of applied and sustained thought, a monk enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration... etc. the third meditative absorption... etc. he enters and dwells in the fourth meditative absorption.

414. "He, having seen a form with the eye, is not attached to a pleasant form, is not repelled by an unpleasant form, and dwells with bodily mindfulness established, with a limitless mind. And he understands as it really is that liberation of mind and liberation by wisdom - where those evil unwholesome mental states cease without remainder. He, thus having abandoned compliance and opposition, whatever feeling he feels - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - he does not delight in that feeling, does not assert it, and does not remain grasping it. For him not delighting in that feeling, not asserting it, not remaining grasping it, whatever delight in feelings, that ceases. From the cessation of his delight comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering. Having heard a sound with the ear. Etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, he is not attached to a pleasant mental object, is not repelled by an unpleasant mental object, and dwells with bodily mindfulness established, with a limitless mind, and he understands as it really is that liberation of mind and liberation by wisdom - where those evil unwholesome mental states cease without remainder. He, thus having abandoned compliance and opposition, whatever feeling he feels - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - he does not delight in that feeling, does not assert it, and does not remain grasping it. For him not delighting in that feeling, not asserting it, not remaining grasping it, whatever delight in feelings, that ceases. From the cessation of his delight comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering. Monks, remember this [discourse] of mine briefly as 'the liberation through the complete elimination of craving', but [remember] the monk Sāti, the fisherman's son, as caught up in the vast net of craving, in the trammel of craving."

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

The Greater Discourse on the Complete Elimination of Craving is concluded as eighth.

9. The Greater Discourse at Assapura

415. Thus have I heard - On one occasion the Blessed One was dwelling among the Aṅgas, where there was a market town of the Aṅgas named Assapura. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"People perceive you, monks, as 'ascetics, ascetics.' And when you are asked 'who are you?' you acknowledge 'we are ascetics'; for you, monks, who have such a designation, who have such an acknowledgment, 'we will undertake and practise those qualities that make one an ascetic and that make one a brahmin; thus this designation of ours will be true and our acknowledgment will be factual. And the services of those whose requisites of robes, almsfood, lodging and medicine for the sick we use will be of great fruit and great benefit to them, and this going forth of ours will not be barren but fruitful and yielding growth.' Thus indeed, monks, should you train.

416. "And what, monks, are the qualities that make one an ascetic and that make one a brahmin? 'We will be endowed with shame and moral fear' - thus indeed, monks, should you train. Now, monks, you might think thus - 'We are endowed with shame and moral fear, this much is enough, this much has been done, the goal of asceticism has been attained by us, there is nothing further to be done by us' - you might become satisfied with just that much. I inform you, monks, I announce to you, monks - 'Do not let the goal of asceticism decline for you who are a hundred seeking the goal of asceticism, when there is further to be done.'

417. "And what, monks, is further to be done? 'Our bodily conduct will be pure, manifest, unveiled, without faults, and restrained. And yet by that purity of bodily conduct, we will not exalt ourselves nor scoff at others' - thus indeed, monks, should you train. Now, monks, you might think thus - 'We are endowed with shame and moral fear, our bodily conduct is pure; this much is enough, this much has been done, the goal of asceticism has been attained by us, there is nothing further to be done by us' - you might become satisfied with just that much. I inform you, monks, I announce to you, monks - 'Do not let the goal of asceticism decline for you who are a hundred seeking the goal of asceticism, when there is further to be done.'

418. "And what, monks, is further to be done? 'Our verbal conduct will be pure, manifest, unveiled, without faults, and restrained. And yet by that purity of verbal conduct, we will not exalt ourselves nor scoff at others' - thus indeed, monks, should you train. Now, monks, you might think thus - 'We are endowed with shame and moral fear, our bodily conduct is pure, our verbal conduct is pure; this much is enough, this much has been done, the goal of asceticism has been attained by us, there is nothing further to be done by us' - you might become satisfied with just that much. I inform you, monks, I announce to you, monks - 'Do not let the goal of asceticism decline for you who are a hundred seeking the goal of asceticism, when there is further to be done.'

419. "And what, monks, is further to be done? 'Our mental conduct will be pure, manifest, unveiled, without faults, and restrained. And yet by that purity of mental conduct, we will not exalt ourselves nor scoff at others' - thus indeed, monks, should you train. Now, monks, you might think thus - 'We are endowed with shame and moral

fear, our bodily conduct is pure, our verbal conduct is pure, our mental conduct is pure; this much is enough, this much has been done, the goal of asceticism has been attained by us, there is nothing further to be done by us' - you might become satisfied with just that much. I inform you, monks, I announce to you, monks - 'Do not let the goal of asceticism decline for you who are a hundred seeking the goal of asceticism, when there is further to be done.'

420. "And what, monks, is further to be done? 'Our livelihood will be pure, manifest, unveiled, without faults, and restrained. And yet by that purity of livelihood, we will not exalt ourselves nor scoff at others' - thus indeed, monks, should you train. Now, monks, you might think thus - 'We are endowed with shame and moral fear, our bodily conduct is pure, our verbal conduct is pure, our mental conduct is pure, our livelihood is pure; this much is enough, this much has been done, the goal of asceticism has been attained by us, there is nothing further to be done by us' - you might become satisfied with just that much. I inform you, monks, I announce to you, monks - 'Do not let the goal of asceticism decline for you who are a hundred seeking the goal of asceticism, when there is further to be done.'

421. "And what, monks, is further to be done? 'We will be with guarded doors in the faculties; having seen a form with the eye, not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, we will proceed to restrain it, we will guard the eye-faculty, we will commit to restraint of the eye-faculty. Having heard a sound with the ear. Etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, we will proceed to restrain it, we will guard the mind faculty, we will commit to restraint of the mind faculty' - thus indeed, monks, should you train. Now, monks, you might think thus - 'We are endowed with shame and moral fear, our bodily conduct is pure, our verbal conduct is pure, our mental conduct is pure, our livelihood is pure, we are with guarded doors in the faculties; this much is enough, this much has been done, the goal of asceticism has been attained by us, there is nothing further to be done by us' - you might become satisfied with just that much. I inform you, monks, I announce to you, monks - 'Do not let the goal of asceticism decline for you who are a hundred seeking the goal of asceticism, when there is further to be done.'

422. "And what, monks, is further to be done? 'We will be knowing moderation in food, having reflected wisely we will take food, not for amusement, not for intoxication, not for adornment, not for beautification, only for the presence and sustenance of this body, for the cessation of harm, for the support of the holy life, thus: "I shall ward off the old feeling and shall not give rise to a new feeling, and there will be for us progress, blamelessness, and comfortable dwelling.'" Thus indeed, monks, should you train. Now, monks, you might think thus - 'We are endowed with shame and moral fear, our bodily conduct is pure, our verbal conduct is pure, our mental conduct is pure, our livelihood is pure, we are with guarded doors in the faculties, knowing moderation in food; this much is enough, this much has been done,

the goal of asceticism has been attained by us, there is nothing further to be done by us' - you might become satisfied with just that much. I inform you, monks, I announce to you, monks - 'Do not let the goal of asceticism decline for you who are a hundred seeking the goal of asceticism, when there is further to be done.'

423. "And what, monks, is further to be done? 'We will be devoted to wakefulness, during the day by walking and sitting we will purify the mind of obstructive mental states. During the first watch of the night by walking and sitting we will purify the mind of obstructive mental states. During the middle watch of the night we will lie down in the lion's posture on the right side, overlapping foot upon foot, mindful and fully aware, having attended to the perception of rising. During the last watch of the night, having risen, by walking and sitting we will purify the mind of obstructive mental states' - thus indeed, monks, should you train. Now, monks, you might think thus - 'We are endowed with shame and moral fear, our bodily conduct is pure, our verbal conduct is pure, our mental conduct is pure, our livelihood is pure, we are with guarded doors in the faculties, knowing moderation in food, devoted to wakefulness; this much is enough, this much has been done, the goal of asceticism has been attained by us, there is nothing further to be done by us' - you might become satisfied with just that much. I inform you, monks, I announce to you, monks - 'Do not let the goal of asceticism decline for you who are a hundred seeking the goal of asceticism, when there is further to be done.'

424. "And what, monks, is further to be done? 'We will be endowed with mindfulness and full awareness, acting with full awareness when going forward and returning, acting with full awareness when looking ahead and looking aside, acting with full awareness when bending and stretching, acting with full awareness when wearing the double robe, bowl and robes, acting with full awareness when eating, drinking, chewing and tasting, acting with full awareness when defecating and urinating, acting with full awareness when walking, standing, sitting, sleeping, waking, speaking and remaining silent' - thus indeed, monks, should you train. Now, monks, you might think thus - 'We are endowed with shame and moral fear, our bodily conduct is pure, our verbal conduct is pure, our mental conduct is pure, our livelihood is pure, we are with guarded doors in the faculties, knowing moderation in food, devoted to wakefulness, endowed with mindfulness and full awareness; this much is enough, this much has been done, the goal of asceticism has been attained by us, there is nothing further to be done by us' - you might become satisfied with just that much. I inform you, monks, I announce to you, monks - 'Do not let the goal of asceticism decline for you who are a hundred seeking the goal of asceticism, when there is further to be done.'

425. "And what, monks, is further to be done? Here, monks, a monk resorts to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a mountain cave, a cemetery, a deep forest, an open space, a heap of straw. He, after the meal, having returned from his alms round, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, having abandoned covetousness in the world, dwells with a mind free from covetousness; he purifies the mind of covetousness; having abandoned anger and malice, he dwells with a mind free from ill-will, compassionate for the welfare of all living beings; he purifies the mind of anger and malice; having abandoned sloth and torpor, he dwells free from sloth and torpor, perceiving light, mindful and fully aware; he purifies the mind of

sloth and torpor; having abandoned restlessness and remorse, he dwells unagitated, with a mind internally calmed; he purifies the mind of restlessness and remorse; having abandoned sceptical doubt, he dwells as one who has crossed over doubt, without uncertainty regarding wholesome mental states; he purifies the mind of sceptical doubt.

426. "Just as, monks, a man having taken a loan might engage in business activities. Those business activities of his might succeed. He might put an end to whatever former principal debts there were, and there might be something left over for the maintenance of his wife. He would think thus - 'I formerly having taken a loan engaged in business activities. Those business activities of mine succeeded. I put an end to whatever former principal debts there were, and there is something left over for the maintenance of my wife.' On that account he would obtain gladness, he would attain pleasure.

"Just as, monks, a man might be sick, afflicted, severely ill; and food would not be agreeable to him, and there would be no strength in his body. At a later time he might be freed from that illness; and food would be agreeable to him, and there would be strength in his body. He would think thus - 'I was formerly sick, afflicted, severely ill; and food was not agreeable to me, and there was no strength in my body. Now I am freed from that illness; and food is agreeable to me, and there is strength in my body.' On that account he would obtain gladness, he would attain pleasure.

"Just as, monks, a man might be bound in a prison. At a later time he might be freed from that bondage safely and without fear, and there would be no loss of his wealth. He would think thus - 'I was formerly bound in a prison. Now I am freed from that bondage safely and without fear, and there is no loss of my wealth.' On that account he would obtain gladness, he would attain pleasure.

"Just as, monks, a man might be a slave, not self-dependent, dependent on others, not able to go where he wishes. At a later time he might be freed from that slavery, self-dependent, not dependent on others, a freeman, able to go where he wishes. He would think thus - 'I was formerly a slave, not self-dependent, dependent on others, not able to go where I wished. Now I am freed from that slavery, self-dependent, not dependent on others, a freeman, able to go where I wish.' On that account he would obtain gladness, he would attain pleasure.

"Just as, monks, a man with wealth and possessions might proceed along a highway through a wilderness. At a later time he might cross over that wilderness safely and without fear, and there would be no loss of his wealth. He would think thus - 'I formerly with wealth and possessions proceeded along a highway through a wilderness. Now I have crossed over that wilderness safely and without fear, and there is no loss of my wealth.' On that account he would obtain gladness, he would attain pleasure.

"Even so, monks, a monk regards these five hindrances not abandoned within himself just as a debt, just as an illness, just as a prison, just as slavery, just as a highway through a wilderness. Just as, monks, just as freedom from debt, just as health, just as release from bondage, just as freedom, just as a place of security; even so, a monk regards these five hindrances as abandoned within himself.

427. "He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. He drenches, steepes, fills, and pervades this very body with the rapture and happiness born of seclusion, so that there is no part of his entire body unpervaded by the rapture and happiness born of seclusion. Just as, monks, a skilled bathman or his apprentice, having scattered bath powder in a bronze dish, might knead it by sprinkling it again and again with water. That ball of bath powder is permeated with moisture, pervaded by moisture, within and without, pervaded by moisture, yet does not drip. Just so, monks, a monk drenches, steepes, fills, and pervades this very body with the rapture and happiness born of seclusion, so that there is no part of his entire body unpervaded by the rapture and happiness born of seclusion.

428. "Furthermore, monks, with the subsiding of applied and sustained thought, a monk enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. He drenches, steepes, fills, and pervades this very body with the rapture and happiness born of concentration, so that there is no part of his entire body unpervaded by the rapture and happiness born of concentration. Just as, monks, a lake with a spring. It has no inlet for water from the eastern direction, no inlet for water from the western direction, no inlet for water from the northern direction, no inlet for water from the southern direction, and the rain god would not send down proper showers from time to time. Then cool streams of water, having sprung up from that very lake, would drench, steep, fill, and pervade that very lake with cool water, so that there would be no part of the entire lake unpervaded by cool water. Just so, monks, a monk drenches, steepes, fills, and pervades this very body with the rapture and happiness born of concentration, so that there is no part of his entire body unpervaded by the rapture and happiness born of concentration.

429. "Furthermore, monks, with the fading away of rapture, a monk dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption. He drenches, steepes, fills, and pervades this very body with happiness free from rapture, so that there is no part of his entire body unpervaded by happiness free from rapture. Just as, monks, in a pond of water lilies, or a pond of lotuses, or a pond of white lotuses, some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, do not rise above the water, and are nourished while submerged within, and they, from their tips to their roots, are drenched, steeped, filled, and pervaded with cool water, so that there is no part of the entire water lilies, or lotuses, or white lotuses unpervaded by cool water. Just so, monks, a monk drenches, steepes, fills, and pervades this very body with happiness free from rapture, so that there is no part of his entire body unpervaded by happiness free from rapture.

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

431. "When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of recollecting past lives. He recollects manifold past lives, as follows - one birth, two births, etc. thus with aspects and terms he recollects manifold past lives. Just as, monks, a man might go from his own village to another village, and from that village might go to another village, and he might return from that village to his own village. He would think thus - 'I went from my own village to that village; there I stood thus, sat thus, spoke thus, remained silent thus; from that village I went to that village; there too I stood thus, sat thus, spoke thus, remained silent thus; I have returned from that village to my own village.' Just so, monks, a monk recollects manifold past lives, as follows - one birth, two births, etc. thus with aspects and terms he recollects manifold past lives.

432. "When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of the passing away and rebirth of beings. With the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions... etc. Just as, monks, there are two houses with doors facing each other. There a man with eyes, standing in the middle, might see people entering the house and leaving, walking back and forth and wandering about. Just so, monks, a monk with the divine eye, which is pure and surpasses the human, sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions... etc.

433. "When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he directs and inclines the mind towards the knowledge of the elimination of mental corruptions. He understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the practice leading to the cessation of suffering.' He understands as it really is: 'These are the mental corruptions'; he understands as it really is: 'This is the origin of mental corruptions'; he understands as it really is: 'This is the cessation of mental corruptions'; he understands as it really is: 'This is the practice leading to the cessation of mental corruptions.' For one knowing thus, seeing thus, the mind becomes liberated from the mental corruption of sensuality, the mind becomes liberated from the mental corruption of existence, the

mind becomes liberated from the mental corruption of ignorance. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'

"Just as, monks, there might be a lake on a mountain top, clear, bright, and undisturbed. There a man with eyes, standing on the bank, might see oysters and shells, gravel and pebbles, and shoals of fish, moving about or remaining still. He would think thus - 'This lake is clear, bright, and undisturbed. Here are these oysters and shells, gravel and pebbles, and shoals of fish moving about or remaining still.' Just so indeed, monks, a monk understands as it really is: 'This is suffering' etc. He understands: ... there is no more coming back to any state of being .'

434. "This is called, monks, a monk who is an 'ascetic' and also a 'brahmin' and also 'one who has bathed' and also 'one who has attained the highest knowledge' and also 'a learned one' and also 'a noble one' and also 'a Worthy One'. And how, monks, is a monk an ascetic? For him evil unwholesome mental states have been calmed, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death. Thus, monks, a monk is an ascetic.

"And how, monks, is a monk a brahmin? For him evil unwholesome mental states have been warded off, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death. Thus, monks, a monk is a brahmin.

"And how, monks, is a monk one who has bathed? For him evil unwholesome mental states have been washed away, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death. Thus, monks, a monk is one who has bathed.

"And how, monks, is a monk one who has attained the highest knowledge? For him evil unwholesome mental states have been known, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death. Thus, monks, a monk is one who has attained the highest knowledge.

"And how, monks, is a monk a learned one? For him evil unwholesome mental states have flowed out, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death. Thus, monks, a monk is a learned one.

"And how, monks, is a monk a noble one? For him evil unwholesome mental states are far away, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death. Thus, monks, a monk is a noble one.

"And how, monks, is a monk a Worthy One? For him evil unwholesome mental states are far away, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death. Thus, monks, a monk is a Worthy One."

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

The Greater Discourse at Assapura is concluded as ninth.

10. The Shorter Discourse at Assapura

435. Thus have I heard - On one occasion the Blessed One was dwelling among the Aṅgas, where there was a market town of the Aṅgas named Assapura. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "People perceive you, monks, as 'ascetics, ascetics.' And when you are asked 'who are you?' you acknowledge 'we are ascetics.' For you, monks, who have such a designation, who have such an acknowledgment - 'We will proceed along the practice proper for ascetics; thus this designation of ours will be true and our acknowledgment will be factual; and the services of those whose requisites of robes, almsfood, lodging and medicine for the sick we use will be of great fruit and great benefit to them, and this going forth of ours will not be barren but fruitful and yielding growth.' Thus indeed, monks, should you train.

436. "And how, monks, is a monk not practising the proper practice of an ascetic? For whatever monk, monks, who is covetous, covetousness has not been abandoned, for one with an angry mind, anger has not been abandoned, for one prone to wrath, wrath has not been abandoned, for one with hostility, hostility has not been abandoned, for one with contempt, contempt has not been abandoned, for one with insolence, insolence has not been abandoned, for one who is envious, envy has not been abandoned, for one who is stingy, stinginess has not been abandoned, for one who is fraudulent, fraudulence has not been abandoned, for one who is deceitful, deceit has not been abandoned, for one with evil desires, evil desire has not been abandoned, for one with wrong view, wrong view has not been abandoned - because of the non-abandoning of these stains of an ascetic, faults of an ascetic, dregs of an ascetic, states bound for the realm of misery, to be experienced in an unfortunate destination, I say 'he is not practising the proper practice of an ascetic.' Just as, monks, a weapon called 'mataja', double-edged, tempered and sharpened. That would be wrapped and enveloped in a double robe. I say this monk's going forth is similar to that, monks.

437. "I do not, monks, say that asceticism is achieved by a double-robe wearer merely by wearing the double robe. I do not, monks, say that asceticism is achieved by a naked ascetic merely by being naked. I do not, monks, say that asceticism is achieved by one covered with dust and dirt merely by being covered with dust and dirt. I do not, monks, say that asceticism is achieved by one who immerses in water merely by immersing in water. I do not, monks, say that asceticism is achieved by a tree-root dweller merely by dwelling at the root of a tree. I do not, monks, say that asceticism is achieved by one who lives in the open air merely by living in the open air. I do not, monks, say that asceticism is achieved by one who stands upright merely by standing upright. I do not, monks, say that asceticism is achieved by one who eats periodically merely by eating periodically. I do not, monks, say that

asceticism is achieved by one who recites incantations merely by reciting incantations. I do not, monks, say that asceticism is achieved by a matted-hair ascetic merely by wearing matted hair.

"If, monks, for a double-robe wearer, merely by wearing the double robe, covetousness would be abandoned for one who is covetous, anger would be abandoned for one with an angry mind, wrath would be abandoned for one prone to wrath, hostility would be abandoned for one with hostility, contempt would be abandoned for one with contempt, insolence would be abandoned for one with insolence, envy would be abandoned for one who is envious, stinginess would be abandoned for one who is stingy, fraudulence would be abandoned for one who is fraudulent, deceit would be abandoned for one who is deceitful, evil desire would be abandoned for one with evil desires, wrong view would be abandoned for one with wrong view, then friends and colleagues, relatives and blood-relations would make him a double-robe wearer as soon as he was born, and would encourage him to be a double-robe wearer - 'Come, dear friend, be a double-robe wearer; being a double-robe wearer, merely by wearing the double robe, covetousness will be abandoned for one who is covetous, anger will be abandoned for one with an angry mind, wrath will be abandoned for one prone to wrath, hostility will be abandoned for one with hostility, contempt will be abandoned for one with contempt, insolence will be abandoned for one with insolence, envy will be abandoned for one who is envious, stinginess will be abandoned for one who is stingy, fraudulence will be abandoned for one who is fraudulent, deceit will be abandoned for one who is deceitful, evil desire will be abandoned for one with evil desires, wrong view will be abandoned for one with wrong view.' But because I, monks, see here a certain double-robe wearer who is covetous, with an angry mind, prone to wrath, with hostility, with contempt, with insolence, envious, stingy, fraudulent, deceitful, with evil desires, with wrong view, therefore I do not say that asceticism is achieved by a double-robe wearer merely by wearing the double robe.

"If, monks, for a naked ascetic... etc. If, monks, for one covered with dust and dirt... etc. If, monks, for one who immerses in water... etc. If, monks, for a tree-root dweller... etc. If, monks, for one who lives in the open air... etc. If, monks, for one who stands upright... etc. If, monks, for one who eats periodically... etc. If, monks, for one who recites incantations... etc. If, monks, for a matted-hair ascetic, merely by wearing matted hair, covetousness would be abandoned for one who is covetous, anger would be abandoned for one with an angry mind, wrath would be abandoned for one prone to wrath, hostility would be abandoned for one with hostility, contempt would be abandoned for one with contempt, insolence would be abandoned for one with insolence, envy would be abandoned for one who is envious, stinginess would be abandoned for one who is stingy, fraudulence would be abandoned for one who is fraudulent, deceit would be abandoned for one who is deceitful, evil desire would be abandoned for one with evil desires, wrong view would be abandoned for one with wrong view, then friends and colleagues, relatives and blood-relations would make him a matted-hair ascetic as soon as he was born, and would encourage him to be a matted-hair ascetic - 'Come, dear friend, be a matted-hair ascetic; being a matted-hair ascetic, merely by wearing matted hair, covetousness will be abandoned for one who is covetous, anger will be abandoned for one with an angry mind, wrath will be abandoned for one prone to wrath... etc. evil desire will be abandoned for one with

evil desires, wrong view will be abandoned for one with wrong view.' But because I, monks, see here a certain matted-hair ascetic who is covetous, with an angry mind, prone to wrath, with hostility, with contempt, with insolence, envious, stingy, fraudulent, deceitful, with evil desires, with wrong view, therefore I do not say that asceticism is achieved by a matted-hair ascetic merely by wearing matted hair.

438. "And how, monks, is a monk practising the proper practice of an ascetic? For whatever monk, monks, who is covetous, covetousness has been abandoned, for one with an angry mind, anger has been abandoned, for one prone to wrath, wrath has been abandoned, for one with hostility, hostility has been abandoned, for one with contempt, contempt has been abandoned, for one with insolence, insolence has been abandoned, for one who is envious, envy has been abandoned, for one who is stingy, stinginess has been abandoned, for one who is fraudulent, fraudulence has been abandoned, for one who is deceitful, deceit has been abandoned, for one with evil desires, evil desire has been abandoned, for one with wrong view, wrong view has been abandoned - because of the abandoning of these stains of an ascetic, faults of an ascetic, dregs of an ascetic, states bound for the realm of misery, to be experienced in an unfortunate destination, I say 'he is practising the proper practice of an ascetic.' He sees himself purified from all these evil unwholesome mental states. When he sees himself purified from all these evil unwholesome mental states, gladness arises; in one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated.

"He dwells 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 dwells 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 dwells 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 dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. Just as, monks, there might be a pond with clear water, with sweet water, with cool water, with pure water, with good fords, delightful. If a man were to come from the eastern direction, overcome by heat, afflicted by heat, weary, thirsty and parched. He, having come to that pond, having removed his thirst for water, having removed the fever of heat... etc. If a man were to come from the western direction... etc. If a man were to come from the northern direction... etc. If a man were to come from the southern direction. From wherever a man might come, overcome by heat, afflicted by heat, weary, thirsty and parched. He, having come to that pond, having removed his thirst for water, having removed the fever of heat. Just so, monks, if one has gone forth from home into homelessness from a family of the warrior caste, and having come to the Teaching and discipline proclaimed by the Truth-finder, having thus developed friendliness, compassion, altruistic joy, and equanimity, he obtains internal appeasement. Because of internal appeasement, I say 'he is practising the proper practice of an ascetic.' If from a brahmin family... etc. If from a merchant family... etc. If from a worker family... etc. If one has gone forth from home into homelessness from whatever family, and having

come to the Teaching and discipline proclaimed by the Truth-finder, having thus developed friendliness, compassion, altruistic joy, and equanimity, he obtains internal appeasement. Because of internal appeasement, I say 'he is practising the proper practice of an ascetic.'

"If one has gone forth from home into homelessness from a family of the warrior caste. And with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. With the elimination of the mental corruptions, he is an ascetic. If from a brahmin family... etc. If from a merchant family... If from a worker family... If one has gone forth from home into homelessness from whatever family, and with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. With the elimination of the mental corruptions, he is an ascetic."

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

The Shorter Discourse at Assapura is concluded as tenth.

The Greater Chapter on Pairs is concluded as fourth.

Its summary:

The Brick Hall Sal Grove, to maintain, for the wise one again the refutation of Saccaka;

The brightening of the facial complexion, the lump of fire, with Kevaṭṭa, Assapura, and the matted-hair ascetic.



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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