

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

2. The Middle Fifty Discourses (2. Majjhimapaṇṇāsapāḷi)

5. The Chapter on Brahmins (5. Brāhmaṇavaggo)

[MN 91-100, PTS 2.132-2.213]



PaliVerse

2. The Collection of the Middle Length Discourses

2. The Middle Fifty Discourses

5. The Chapter on Brahmins

1. Discourse on Brahmāyu

383. Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Videhans together with a large Community of monks, about five hundred monks. Now at that time the brahmin Brahmāyu was dwelling at Mithilā, old, aged, elderly, one who had traversed the span of life, advanced in years, one hundred and twenty years old by birth, who had mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man. The brahmin Brahmāyu heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, is wandering on a journey among the Videhans together with a large Community of monks, about five hundred monks. And concerning that Master Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. Good indeed is the seeing of such Worthy Ones."

384. Now at that time the brahmin Brahmāyu had a disciple, a young man named Uttara, who had mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man. Then the brahmin Brahmāyu addressed the young man Uttara - "This, dear Uttara, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, is wandering on a journey among the Videhans together with a large Community of monks, about five hundred monks. And concerning that Master Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, etc. Good indeed is the seeing of such Worthy Ones.' Come, dear Uttara, go to where the ascetic Gotama is; having approached, find out about the ascetic Gotama, whether concerning that Master Gotama such a reputation has arisen as being true, or not so; whether that Master Gotama is such or is not such. Thus we shall know that Master Gotama." "But in what way, sir, shall I know that Master Gotama - whether concerning that Master Gotama such a reputation has arisen as being true, or not so; whether that Master Gotama is such or is not such?" "There have come down, dear Uttara, in our sacred hymns, the thirty-two marks of a great man, possessed of which a great man has only two destinations, no other. If he dwells in a house, he becomes

a king, a wheel-turning monarch, a righteous king of righteousness, ruler of the four quarters, victorious, who has established the security of his realm, possessed of the seven treasures. He has these seven treasures, as follows - the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the householder treasure, and the adviser treasure as the seventh. And he has more than a thousand sons, brave, heroic in form, crushers of enemy armies. He dwells having conquered this earth bounded by the ocean, without rod, without sword, by righteousness. But if he goes forth from home into homelessness, he becomes a Worthy One, a Perfectly Enlightened One, one who removes the veil in the world. Now I, dear Uttara, am the giver of the sacred hymns; you are the receiver of the sacred hymns."

385. "Yes, sir," the young man Uttara, having assented to the brahmin Brahmāyu, rising from his seat, having paid respect to the brahmin Brahmāyu and circumambulated him keeping him on his right, set out on a journey among the Videhans towards the Blessed One. Wandering on a journey gradually, he approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the young man Uttara examined the thirty-two characteristics of a great man on the Blessed One's body. The young man Uttara saw on the Blessed One's body the thirty-two characteristics of a great man for the most part, except for two. Regarding two characteristics of a great man he was uncertain, he doubted sceptically, he was not resolved, he was not confident - regarding the sheathed private parts and the broad tongue. Then this occurred to the Blessed One: "This young man Uttara sees the thirty-two characteristics of a great man on me for the most part, except for two. Regarding two characteristics of a great man he was uncertain, he doubted sceptically, he was not resolved, he was not confident - regarding the sheathed private parts and the broad tongue." Then the Blessed One performed such a feat of supernormal power that the young man Uttara saw the Blessed One's sheathed private parts. Then the Blessed One, having put out his tongue, stroked back and forth both ear-holes, stroked back and forth both nostrils; and covered the entire circle of his forehead with his tongue. Then this occurred to the young man Uttara: "The ascetic Gotama is endowed with the thirty-two characteristics of a great man. What if I were to follow the ascetic Gotama, I might see his deportment." Then the young man Uttara followed the Blessed One for seven months like a shadow that does not depart.

386. Then the young man Uttara, after the elapse of seven months, set out on a journey among the Videhans towards Mithilā. Wandering on a journey gradually, he approached Mithilā, approached the brahmin Brahmāyu; having approached, he paid respect to the brahmin Brahmāyu and sat down to one side. To the young man Uttara seated to one side, the brahmin Brahmāyu said this - "Did, dear Uttara, such a reputation arise concerning that Master Gotama as being true, not otherwise? And is that Master Gotama such, not otherwise?" "Such a reputation has arisen, sir, concerning that Master Gotama as being true, not otherwise; that Master Gotama is indeed such, not otherwise. And that Master Gotama is endowed with the thirty-two characteristics of a great man.

"That Master Gotama has firmly established feet; this is a characteristic of a great man for that Master Gotama, the great man.

"On the soles of that Master Gotama's feet, wheels have arisen with a thousand spokes, with rims, with hubs, complete in every aspect...

"That Master Gotama has projecting heels...

"That Master Gotama has long fingers...

"That Master Gotama has soft and tender hands and feet...

"That Master Gotama has webbed hands and feet...

"That Master Gotama has high-raised ankles...

"That Master Gotama has legs like an antelope...

"That Master Gotama, while standing and without bending down, touches and strokes his knees with both palms...

"That Master Gotama has his male organ enclosed in a sheath...

"That Master Gotama is golden-coloured, with skin resembling gold...

"That Master Gotama has subtle skin. Because of the subtleness of his skin, dust and dirt do not adhere to his body...

"That Master Gotama has single hairs; single hairs have arisen in each pore...

"That Master Gotama has hairs with upward-pointing tips; hairs have arisen with upward-pointing tips, blue, the colour of collyrium, curling in ringlets, turning to the right...

"That Master Gotama has a divinely straight body...

"That Master Gotama has seven convex surfaces...

"And that Master Gotama has a body like the front half of a lion...

"And that Master Gotama has a filled-in space between the shoulders...

"And that Master Gotama has proportions like a banyan tree; as much as his body, so much is his arm-span, as much as his arm-span, so much is his body...

"And that Master Gotama has an evenly rounded neck...

"And that Master Gotama has supreme taste-buds...

"And that Master Gotama has a jaw like a lion...

"And that Master Gotama has forty teeth...

"And that Master Gotama has even teeth...

"And that Master Gotama has teeth without gaps...

"And that Master Gotama has very white canine teeth...

"And that Master Gotama has a large tongue...

"And that Master Gotama has a voice like Brahmā, speaking like a cuckoo...

"And that Master Gotama has deep blue eyes...

"And that Master Gotama has eyelashes like a cow...

"And that Master Gotama has a tuft of hair arisen between the eyebrows, white, resembling soft cotton...

"And that Master Gotama has a head like a turban; this is a characteristic of a great man for that Master Gotama, the great man.

"With these, sir, that Master Gotama is endowed with the thirty-two characteristics of a great man.

387. "When walking, that Master Gotama steps forward first with his right foot. He does not lift his foot too far, nor does he place his foot too near; he does not walk too quickly, nor does he walk too slowly; and he does not walk striking knee against knee, nor does he walk striking ankle against ankle. When walking, he does not raise his thigh, nor does he lower his thigh; he does not stiffen his thigh, nor does he bend his thigh about. When that Master Gotama walks, only his lower body moves, and he does not walk with bodily exertion. When looking around, that Master Gotama looks around with his whole body; he does not look upwards, nor does he look downwards; and he does not walk looking about, but looks only a yoke's length ahead; and beyond that, his knowledge and vision is unobstructed. When entering an inhabited area, he does not raise his body, nor does he lower his body; he does not stiffen his body, nor does he bend his body about. He turns around neither too far nor too near from the seat, and he does not sit down on the seat holding on with his hand, nor does he throw his body onto the seat. When seated in an inhabited area, he does not engage in restlessness of the hands, nor does he engage in restlessness of the feet; he does not sit with knee placed upon knee; nor does he sit with ankle placed upon ankle; nor does he sit with his chin resting on his hand. When seated in an inhabited area, he does not tremble, nor does he shake, nor does he quiver, nor is he agitated. He is without trembling, without shaking, without quivering, without agitation, with hairs not standing on end. And that Master Gotama sits in an inhabited area devoted to seclusion. When receiving water for the bowl, he does not raise the bowl, nor does he lower the bowl; he does not stiffen the bowl, nor does he bend the bowl about. He receives water for the bowl neither too little nor too much. He does not wash the bowl making a splashing noise, nor does he wash the bowl turning it over, nor does he wash his hands having placed the bowl on the ground; when the hands are washed, the bowl is washed; when the bowl is washed, the hands are washed. He discards the bowl water neither too far nor too near, and not scattering it about. When receiving cooked rice, he does not raise the bowl, nor does he lower the bowl; he does not stiffen the bowl, nor does he bend the bowl about. He receives cooked rice neither too little nor too much. That Master Gotama takes vegetables only in proportion to the rice, and he does not exceed the morsel with vegetables. That Master Gotama, having turned the morsel in his mouth two or three times, swallows it; and no grain of rice enters his body unbroken, and no grain of rice remains in his mouth; then he brings another morsel to his mouth. That Master Gotama takes food experiencing the flavour, but not experiencing lust for the flavour.

"That Master Gotama takes food endowed with eight factors - 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 me progress, blamelessness, and comfortable dwelling.' He, having finished eating, when receiving water for the bowl, does not tilt the bowl up, does not tilt the bowl down; he does not stiffen the bowl, nor does he bend the bowl about. He receives water for the bowl neither too little nor too much. He does not wash the bowl making a splashing noise, nor does he wash the bowl turning it over, nor does he wash his hands having placed the bowl on the ground; when the hands are washed, the bowl is washed; when the bowl is washed, the hands are washed. He discards the bowl water neither too far nor too near, and not scattering it about. He, having finished eating, does not put the bowl on the ground neither too far nor too near, and he is neither unconcerned with the bowl nor excessively protective of the bowl. He, having finished eating, sits silent for a moment, and does not let the time for thanksgiving pass. He, having finished eating, gives thanks, he does not criticise that food, he does not expect other food; rather, he instructs, encourages, inspires, and gladdens that assembly with a talk on the Teaching. He, having instructed, encouraged, inspired, and gladdened that assembly with a talk on the Teaching, rises from his seat and departs. He does not walk too quickly, he does not walk too slowly, and he does not walk as one wishing to escape; and that Master Gotama's robe on his body is neither too high nor too low, and it neither clings to his body nor hangs away from his body; and the wind does not blow the robe away from that Master Gotama's body; and dust and dirt do not adhere to that Master Gotama's body. He, having gone to the monastery, sits down on the prepared seat. Having sat down, he washes his feet; and that Master Gotama does not dwell devoted to the pursuit of foot adornment. He, having washed his feet, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He does not intend for affliction of himself, he does not intend for affliction of others, he does not intend for affliction of both; that Master Gotama sits thinking only of the welfare of himself, the welfare of others, the welfare of both, and the welfare of the whole world. He, having gone to the monastery, expounds the Teaching to the assembly, he does not exalt that assembly, he does not disparage that assembly; rather, he instructs, encourages, inspires, and gladdens that assembly with a talk on the Teaching.

"And from the mouth of that Master Gotama there issues forth a voice endowed with eight factors - distinct, intelligible, charming, pleasant to hear, compact, euphonious, deep, and resonant. And that Master Gotama informs the assembly with his voice, and the sound does not go outside the assembly. They, having been instructed, encouraged, inspired, and gladdened by that Master Gotama with a talk on the Teaching, rise from their seats and depart, looking back at him, because of not abandoning him. We saw, sirs, that Master Gotama walking, we saw him standing, we saw him entering an inhabited area, we saw him seated silent in the inhabited area, we saw him eating in the inhabited area, we saw him seated silent having finished eating, we saw him giving thanks having finished eating, we saw him going to the

monastery, we saw him seated silent having gone to the monastery, we saw him expounding the Teaching to the assembly having gone to the monastery. Such and such is that Master Gotama, and even more than that."

388. When this was said, the brahmin Brahmāyu, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, uttered an inspired utterance three times -

"Homage to that Blessed One, the Worthy One, the Perfectly Enlightened One.

"Homage to that Blessed One, the Worthy One, the Perfectly Enlightened One.

"Homage to that Blessed One, the Worthy One, the Perfectly Enlightened One."

"Perhaps we might at some time or other meet together with that Master Gotama? Perhaps there might be some friendly conversation!"

389. Then the Blessed One, wandering on a journey gradually among the Videhans, arrived at Mithilā. There the Blessed One stayed at Mithilā in the Maghadeva mango grove. The brahmin householders of Mithilā heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, wandering on a journey among the Videhans together with a large Community of monks, about five hundred monks, has arrived at Mithilā and is staying at Mithilā in the Maghadeva mango grove. And concerning that Master Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. Good indeed is the seeing of such Worthy Ones."

Then the brahmin householders of Mithilā approached the Blessed One; having approached, some, having paid respect to the Blessed One, sat down to one side; some exchanged friendly greetings with the Blessed One, and having concluded the pleasant and memorable talk, sat down to one side; some, having extended joined palms in salutation towards the Blessed One, sat down to one side; some, having announced their name and clan in the presence of the Blessed One, sat down to one side; some, remaining silent, sat down to one side.

390. The brahmin Brahmāyu heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, has arrived at Mithilā and is staying at Mithilā in the Maghadeva mango grove." Then the brahmin Brahmāyu together with several disciples approached the Maghadeva mango grove. Then to the brahmin Brahmāyu, when not far from the mango grove, this thought occurred - "It is not proper for me that I, unannounced beforehand, should approach the ascetic Gotama for an audience." Then the brahmin Brahmāyu addressed a certain young man - "Come, young man, go to where the ascetic Gotama is; having approached, in my name ask the ascetic Gotama about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort - 'The brahmin

Brahmāyu, Master Gotama, asks Master Gotama about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort.' And say this: 'The brahmin Brahmāyu, Master Gotama, is old, aged, elderly, one who has traversed the span of life, advanced in years, one hundred and twenty years old by birth, who has mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man. As far as, sir, the brahmins and householders dwell at Mithilā, the brahmin Brahmāyu is declared the foremost among them - that is, in wealth; the brahmin Brahmāyu is declared the foremost among them - that is, in sacred texts; the brahmin Brahmāyu is declared the foremost among them - that is, in life span and in fame. He wishes to see Master Gotama.'"

"Yes, sir," the young man replied to the brahmin Brahmāyu and approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he stood to one side. Standing to one side, that young man said this to the Blessed One - "The brahmin Brahmāyu, Master Gotama, asks Master Gotama about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort; and he says thus - 'The brahmin Brahmāyu, Master Gotama, is old, aged, elderly, one who has traversed the span of life, advanced in years, one hundred and twenty years old by birth, who has mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man. As far as, sir, the brahmins and householders dwell at Mithilā, the brahmin Brahmāyu is declared the foremost among them - that is, in wealth; the brahmin Brahmāyu is declared the foremost among them - that is, in sacred texts; the brahmin Brahmāyu is declared the foremost among them - that is, in life span and in fame. He wishes to see Master Gotama.'" "Now let the brahmin Brahmāyu do as he thinks fit, young man." Then that young man approached the brahmin Brahmāyu; having approached, he said this to the brahmin Brahmāyu - "The opportunity has been made for me by the venerable ascetic Gotama. Now let the venerable one do as he thinks fit."

391. Then the brahmin Brahmāyu approached the Blessed One. That assembly saw the brahmin Brahmāyu coming from afar. Having seen him, they moved aside and made room, as is fitting for one who is well-known and famous. Then the brahmin Brahmāyu said this to that assembly - "Enough, sirs! You sit on your own seats. I will sit here near the ascetic Gotama."

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

"The thirty-two characteristics of a great man that I have heard of;

Two of them I do not see on your body, Gotama.

"Is your private part sheathed, O best of men;
Called by the same name as a woman's, is the tongue not visible?

"Do you have a broad tongue, so that we may know;
Put forth this broad tongue, remove our doubt, O seer.

"For the welfare and benefit in this present life, and for happiness in the future;
Having been given the opportunity, we ask whatever we wish for."

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

"The thirty-two characteristics of a great man that you have heard of;
All of them are on my body, do not be uncertain, brahmin.

"What should be directly known has been directly known, what should be developed has been developed;
What should be abandoned has been abandoned by me, therefore I am the Buddha, brahmin.

"For the welfare and benefit in this present life, and for happiness in the future;
The opportunity has been made, ask whatever you wish for.'

393. Then this occurred to the brahmin Brahmāyu - "I have been given the opportunity by the ascetic Gotama. What indeed should I ask the ascetic Gotama - a matter pertaining to the present life or pertaining to the future life?" Then this occurred to the brahmin Brahmāyu - "I am skilled in matters pertaining to the present life. Others also ask me about matters pertaining to the present life. What if I were to ask the ascetic Gotama only about a matter pertaining to the future life." Then the brahmin Brahmāyu addressed the Blessed One in verses -

"How does one become a brahmin, how does one become one who has attained the highest knowledge;
How, my dear, does one become a possessor of the threefold true knowledge, and how is one called a learned one?

How, my dear, does one become a Worthy One, how does one become complete in all qualities;

And how, my dear, does one become a sage, and how is one called an Enlightened One?"

394. Then the Blessed One addressed the brahmin Brahmāyu in verses:

"He who knows past lives, and sees heaven and the realms of misery;
And also has attained the destruction of birth, the sage accomplished through
direct knowledge.

"He knows the mind is pure, released from lusts in every way;
Having abandoned birth and death, complete in the holy life;
Gone beyond all phenomena, such a one is called the Buddha."

When this was said, the brahmin Brahmāyu, having risen from his seat, having arranged his upper robe on one shoulder, having fallen at the Blessed One's feet with his head, kissed the Blessed One's feet with his mouth and massaged them with his hands, and announced his name - "I am Brahmāyu, Master Gotama, a brahmin; I am Brahmāyu, Master Gotama, a brahmin." Then that assembly was filled with wonder and amazement - "Wonderful indeed, friend, marvellous indeed, friend! That this brahmin Brahmāyu, well-known and famous, should perform such supreme respect." Then the Blessed One said this to the brahmin Brahmāyu - "Enough, brahmin, rise up, sit down on your own seat, since your mind has confidence in me." Then the brahmin Brahmāyu, having risen, sat down on his own seat.

395. Then the Blessed One gave a progressive discourse to the brahmin Brahmāyu, as follows - a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew that the brahmin Brahmāyu was of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered - suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye, even so, in the brahmin Brahmāyu, in that very seat, the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation." Then the brahmin Brahmāyu, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One - "Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - so that those with eyes might see forms - just so, the Teaching has been made clear by Master Gotama in many ways. I go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life. And may Master Gotama consent to accept a meal from me tomorrow together with the Community of monks." The Blessed One consented by silence. Then the brahmin Brahmāyu, having learned of the Blessed One's acceptance, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the brahmin Brahmāyu, after that

night had passed, having had superior solid and soft food prepared at his own dwelling, announced the time to the Blessed One - "It is time, Master Gotama, the meal is ready."

Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of the brahmin Brahmāyu; having approached, he sat down on the prepared seat together with the Community of monks. Then the brahmin Brahmāyu for seven days with his own hand satisfied and served the Community of monks headed by the Buddha with superior solid and soft food. Then the Blessed One, after the elapse of that week, set out on a journey among the Videhans. Then the brahmin Brahmāyu, not long after the Blessed One had departed, died. Then several 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, the brahmin Brahmāyu has died. What is his destination, what is his future life?" "Monks, the brahmin Brahmāyu was wise; he practised in conformity with the Teaching, and he did not vex me on account of the Teaching. Monks, the brahmin Brahmāyu, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world."

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

The Discourse on Brahmāyu is concluded as first.

2. The Discourse to Sela

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

Then the matted-hair ascetic Keṇiya approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. The Blessed One instructed, encouraged, inspired, and gladdened the matted-hair ascetic Keṇiya seated to one side with a talk on the Teaching. Then the matted-hair ascetic Keṇiya,

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

397. Now at that time the brahmin Sela was dwelling at Āpaṇa, who had mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man, and he taught the sacred verses to three hundred young men. Now at that time the matted-hair ascetic Keṇiya was devoted to the brahmin Sela. Then the brahmin Sela, surrounded by three hundred young men, walking up and down for leg exercise, wandering about, approached the hermitage of the matted-hair ascetic Keṇiya. The brahmin Sela saw at the hermitage of the matted-hair ascetic Keṇiya some digging ovens, some splitting firewood, some washing vessels, some setting up a water jar, some preparing seats, and the matted-hair ascetic Keṇiya himself preparing the circular pavilion. Having seen the matted-hair ascetic Keṇiya, he said this - "What now, will there be a marriage arrangement from the bride's side for the venerable Keṇiya, or a marriage arrangement from the groom's side, or has a great sacrifice been prepared, or has King Seniya Bimbisāra of Magadha been invited for tomorrow together with his army?" "There will be no marriage arrangement from the bride's side for me, dear Sela, nor a marriage arrangement from the groom's side, nor has King Seniya Bimbisāra of Magadha been invited for tomorrow together with his army; and yet a great sacrifice has been prepared for me. There is, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, wandering on a journey among the Aṅguttarāpaṇs together with a large Community of monks, one thousand two hundred and fifty

monks, has arrived at Āpaṇa. And concerning that Master Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' He has been invited by me for tomorrow for a meal together with the Community of monks."

"A Buddha - my dear Keṇiya, you say?"

"A Buddha - my dear Sela, I say."

"A Buddha - my dear Keṇiya, you say?"

"A Buddha - my dear Sela, I say."

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

"But where, dear Keṇiya, is that Master Gotama dwelling now, the Worthy One, the Perfectly Enlightened One?" When this was said, the matted-hair ascetic Keṇiya, having raised his right arm, said this to the brahmin Sela: "Where that blue line of forest is, dear Sela." Then the brahmin Sela together with three hundred young men approached the Blessed One. Then the brahmin Sela addressed those young men: "Let the venerable ones come quietly, placing foot after foot; for those Blessed Ones are difficult to approach, like lions wandering alone. And when I, sirs, am conversing with the ascetic Gotama, do not, sirs, interrupt my discussion now and then. Let the sirs wait for the end of my discussion." Then the brahmin Sela approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Sela examined the thirty-two characteristics of a great man on the Blessed One's body.

The brahmin Sela saw on the Blessed One's body the thirty-two characteristics of a great man for the most part, except for two. Regarding two characteristics of a great man he was uncertain, he doubted sceptically, he was not resolved, he was not confident - regarding the sheathed private parts and the broad tongue. Then this occurred to the Blessed One: "This brahmin Sela sees the thirty-two characteristics of a great man on me for the most part, except for two. Regarding two characteristics of a great man he was uncertain, he doubted sceptically, he was not resolved, he was not confident - regarding the sheathed private parts and the broad tongue." Then the

Blessed One performed such a feat of supernormal power that the brahmin Sela saw the Blessed One's sheathed private parts. Then the Blessed One, having put out his tongue, stroked back and forth both ear-holes; stroked back and forth both nostrils; and covered the entire circle of his forehead with his tongue. Then this occurred to the brahmin Sela: "The ascetic Gotama is endowed with the thirty-two characteristics of a great man, complete, not incomplete; but I do not know whether he is a Buddha or not. I have heard this from brahmins who are senior, elderly, teachers and teachers' teachers, when they speak - 'Those who are Worthy Ones, Perfectly Enlightened Ones, they reveal themselves when their own praise is being spoken.' What if I were to praise the ascetic Gotama face to face with fitting verses."

399. Then the brahmin Sela praised the Blessed One face to face with fitting verses:

"With perfect body, radiant, well-born, lovely to behold;
You are golden-coloured, Blessed One, with very white teeth, energetic.

"For whatever marks there are of a well-born man;
All those marks of a great man are in your body.

"With clear eyes, fair-faced, lofty, upright, majestic;
In the midst of the Community of ascetics, you shine like the sun.

"A monk handsome to behold, with skin resembling gold;
What is the use of the ascetic life for you, of such excellent beauty?

"You deserve to be a king, a wheel-turning monarch, a bull among charioteers;
Ruler of the four quarters, victorious, lord of the rose-apple grove.

"Let warriors and wealthy kings be your followers;
As king of kings, lord of men, exercise kingship, Gotama."

"I am a king, Sela," said the Blessed One, "the unsurpassed king of righteousness;
By righteousness I turn the wheel, the wheel that cannot be turned back."

"You claim to be fully enlightened, the unsurpassed king of righteousness;
'By righteousness I turn the wheel,' thus you speak, Gotama.

"Who then is the general of the Blessed One, the disciple following the Teacher;
Who continues to turn for you the wheel of the Teaching that has been set in motion?"

"The wheel set in motion by me," said the Blessed One, "Sela, the unsurpassed wheel of the Teaching;
Sāriputta continues to turn it, born after the Truth-finder.

"What should be directly known has been directly known, what should be developed has been developed;
What should be abandoned has been abandoned by me, therefore I am the Buddha, brahmin.

"Remove your doubt about me, have confidence, brahmin;
Rare is the seeing of Perfectly Enlightened Ones repeatedly.

"Those whose manifestation in the world is rare repeatedly;
I am that one, brahmin, the Perfectly Enlightened One, the unsurpassed surgeon.

"Become supreme, incomparable, crusher of Māra's army;
Having brought all enemies under control, I rejoice, free from fear from any quarter."

"Listen to this, sirs, how the one with vision speaks;
The surgeon, the great hero, roars like a lion in the forest.

"The most excellent one, beyond compare, the crusher of Māra's army;
Who, having seen him, would not be pleased, even one of dark birth?

"Whoever wishes, let him follow me; whoever does not wish, let him go;
Here I shall go forth, in the presence of the one of excellent wisdom."

"If this pleases you, sir, the teaching of the Perfectly Enlightened One;
We too shall go forth, in the presence of the one of excellent wisdom."

"These three hundred brahmins, request with joined palms;
We shall live the holy life, Blessed One, in your presence."

"Well proclaimed is the holy life, Sela," said the Blessed One, "visible here and now, immediately effective;
Wherein the going forth is not fruitless, for the diligent one who trains."

The brahmin Sela together with his retinue received the going forth in the presence of the Blessed One, he received full ordination.

400. Then the matted-hair ascetic Keṇiya, after that night had passed, having had superior solid and soft food prepared at his own hermitage, announced the time to the Blessed One - "It is time, Master Gotama, the meal is ready." Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the hermitage of the matted-hair ascetic Keṇiya; having approached, he sat down on the prepared seat together with the Community of monks. Then the matted-hair ascetic Keṇiya with his own hand satisfied and served the Community of monks headed by the Buddha with superior solid and soft food. Then the matted-hair ascetic Keṇiya, when the Blessed One had finished eating and had removed his hand from the bowl, having taken a certain low seat, sat down to one side. The Blessed One gave thanks to the matted-hair ascetic Keṇiya seated to one side with these verses -

"Sacrifices have the fire-sacrifice as foremost, the Sāvittī is the foremost of metres;
The king is the foremost of humans, the ocean is the foremost of rivers.

"The moon is the foremost of constellations, the sun is the foremost of those

that shine;

For those desiring merit, the Community is indeed the foremost for those who sacrifice."

Then the Blessed One, having given thanks to the matted-hair ascetic Keṇiya with these verses, rose from his seat and departed.

Then the Venerable Sela together with his retinue, dwelling alone, withdrawn, diligent, ardent, and resolute, before long - that unsurpassed final goal of the holy life, for the sake of which sons of good family rightly go forth from home into homelessness - the final goal of the holy life, in this very life, having realised by direct knowledge himself, having attained, he dwelt. He directly knew: "Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being." And the Venerable Sela together with his retinue became one of the Worthy Ones. Then the Venerable Sela together with his retinue approached the Blessed One; having approached, having arranged his robe on one shoulder, having extended joined palms in salutation towards the Blessed One, he addressed the Blessed One in verses -

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

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

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

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

The Discourse on Sela is concluded as second.

3. The Discourse to Assalāyana

401. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time about five hundred brahmins from various kingdoms were dwelling at Sāvatthī on some business. Then those brahmins had this thought: "This ascetic Gotama declares purification for the four castes. Who is able to discuss this matter together with the ascetic Gotama?" Now at that time a young man named Assalāyana was dwelling at Sāvatthī, young, with a shaven head, sixteen years old by birth, who had mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man. Then those brahmins had this thought: "This young man

Assalāyana is dwelling at Sāvattthī, young, with a shaven head, sixteen years old by birth, who has mastered the three Vedas, etc. fully versed. He is able to discuss this matter together with the ascetic Gotama."

Then those brahmins approached the young man Assalāyana; having approached, they said this to the young man Assalāyana - "This, dear Assalāyana, the ascetic Gotama declares purification for the four castes. Let the venerable Assalāyana come and discuss this matter together with the ascetic Gotama."

When this was said, the young man Assalāyana said this to those brahmins - "The ascetic Gotama, my dear, is indeed one who speaks what is the Teaching; and those who speak what is the Teaching are difficult to discuss with. I am not able to discuss this matter together with the ascetic Gotama." For the second time those brahmins said this to the young man Assalāyana - "This, dear Assalāyana, the ascetic Gotama declares purification for the four castes. Let the venerable Assalāyana come and discuss this matter together with the ascetic Gotama. The venerable Assalāyana has practised the life of a wandering ascetic." For the second time the young man Assalāyana said this to those brahmins - "The ascetic Gotama, my dear, is indeed one who speaks what is the Teaching; and those who speak what is the Teaching are difficult to discuss with. I am not able to discuss this matter together with the ascetic Gotama." For the third time those brahmins said this to the young man Assalāyana - "This, dear Assalāyana, the ascetic Gotama declares purification for the four castes. Let the venerable Assalāyana come and discuss this matter together with the ascetic Gotama. The venerable Assalāyana has practised the life of a wandering ascetic. Let not the venerable Assalāyana accept defeat without a fight."

When this was said, the young man Assalāyana said this to those brahmins - "Certainly indeed I cannot obtain this from the venerable sirs. Indeed, my dear, the ascetic Gotama is one who speaks what is the Teaching; and those who speak what is the Teaching are difficult to discuss with. I am not able to discuss this matter together with the ascetic Gotama." But I will go at the word of the venerable sirs."

402. Then the young man Assalāyana together with a large group of brahmins approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the young man Assalāyana said this to the Blessed One - "Brahmins, Master Gotama, say thus - 'The brahmin alone is the superior class, other classes are inferior; the brahmin alone is the fair class, other classes are dark; only brahmins are purified, not non-brahmins; only brahmins are the sons of Brahmā, legitimate sons, born of his breast, born from his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.' What does Master Gotama say about this?" "But, Assalāyana, brahmin women of the brahmins are seen menstruating, pregnant, giving birth, and nursing. And those brahmins, being womb-born, say thus - 'The brahmin alone is the superior class, other classes are inferior; the brahmin alone is the fair class, other classes are dark; only brahmins are purified, not non-brahmins; only brahmins are the sons of Brahmā, legitimate sons, born from his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.'" "Although Master Gotama says thus, yet here brahmins think thus - 'The brahmin alone is the superior class, other classes are inferior, etc. heirs of Brahmā.'"

403. "What do you think, Assalāyana, have you heard - 'Among the Greeks and Kambojas and other border districts there are only two classes - master and slave; having been a master one becomes a slave, having been a slave one becomes a master'?" "Yes, sir, I have heard that - 'Among the Greeks and Kambojas and other border districts there are only two classes - master and slave; having been a master one becomes a slave, having been a slave one becomes a master.'" "Here, Assalāyana, what is the power of the brahmins, what is the reassurance, that here brahmins say thus - 'The brahmin alone is the superior class, other classes are inferior, etc. heirs of Brahmā'?" "Although Master Gotama says thus, yet here brahmins think thus - 'The brahmin alone is the superior class, other classes are inferior, etc. heirs of Brahmā.'"

404. "What do you think, Assalāyana, would only a noble who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, and holds wrong view, upon the body's collapse at death, be reborn in a realm of misery, an unfortunate realm, a nether world, in hell, but not a brahmin? Would only a merchant, etc. Would only a worker who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, and holds wrong view, upon the body's collapse at death, be reborn in a realm of misery, an unfortunate realm, a nether world, in hell, but not a brahmin?" "No indeed, Master Gotama. A noble too indeed, Master Gotama, who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, and holds wrong view, upon the body's collapse at death, would be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. A brahmin too indeed, Master Gotama, etc. A merchant too indeed, Master Gotama, etc. A worker too indeed, Master Gotama, etc. All four castes indeed, Master Gotama, who kill living beings, take what is not given, engage in sexual misconduct, speak falsehood, speak divisive speech, speak harsh speech, engage in idle chatter, are covetous, have minds of ill-will, and hold wrong views, upon the body's collapse at death, would be reborn in a realm of misery, an unfortunate realm, a nether world, in hell." "Here, Assalāyana, what is the power of the brahmins, what is the reassurance, that here brahmins say thus - 'The brahmin alone is the superior class, other classes are inferior, etc. heirs of Brahmā'?" "Although Master Gotama says thus, yet here brahmins think thus - 'The brahmin alone is the superior class, other classes are inferior, etc. heirs of Brahmā.'"

405. "What do you think, Assalāyana, is it only a brahmin who, abstaining from killing living beings, abstaining from taking what is not given, abstaining from sexual misconduct, abstaining from lying, abstaining from divisive speech, abstaining from harsh speech, abstaining from idle chatter, being non-covetous, having a mind without ill-will, holding right view, upon the body's collapse at death, would be reborn in a fortunate realm, in a heavenly world, and not a noble, not a merchant, not a worker?" "No indeed, Master Gotama! A noble too indeed, Master Gotama, abstaining from killing living beings, abstaining from taking what is not given, abstaining from sexual misconduct, abstaining from lying, abstaining from divisive speech, abstaining from harsh speech, abstaining from idle chatter, being non-covetous, having a mind without ill-will, holding right view, upon the body's collapse at death, would be reborn

in a fortunate realm, in a heavenly world. A brahmin too indeed, Master Gotama, etc. A merchant too indeed, Master Gotama, etc. A worker too indeed, Master Gotama, etc. All four castes indeed, Master Gotama, abstaining from killing living beings, abstaining from taking what is not given, abstaining from sexual misconduct, abstaining from lying, abstaining from divisive speech, abstaining from harsh speech, abstaining from idle chatter, being non-covetous, having minds without ill-will, holding right view, upon the body's collapse at death, would be reborn in a fortunate realm, in a heavenly world." "Here, Assalāyana, what is the power of the brahmins, what is the reassurance, that here brahmins say thus - 'The brahmin alone is the superior class, other classes are inferior, etc. heirs of Brahmā'?" "Although Master Gotama says thus, yet here brahmins think thus - 'The brahmin alone is the superior class, other classes are inferior, etc. heirs of Brahmā.'"

406. "What do you think, Assalāyana, is it only a brahmin who is able to develop a mind of friendliness, free from enmity, free from ill-will, in this place, and not a noble, not a merchant, not a worker?" "No indeed, Master Gotama! A noble too indeed, Master Gotama, is able to develop a mind of friendliness, free from enmity, free from ill-will, in this place; a brahmin too indeed, Master Gotama, etc. a merchant too indeed, Master Gotama, etc. a worker too indeed, Master Gotama, etc. all four castes indeed, Master Gotama, are able to develop a mind of friendliness, free from enmity, free from ill-will, in this place." "Here, Assalāyana, what is the power of the brahmins, what is the reassurance, that here brahmins say thus - 'The brahmin alone is the superior class, other classes are inferior, etc. heirs of Brahmā'?" "Although Master Gotama says thus, yet here brahmins think thus - 'The brahmin alone is the superior class, other classes are inferior, etc. heirs of Brahmā.'"

407. "What do you think, Assalāyana, is it only a brahmin who is able, having taken bathing paste, having gone to the river, to wash off dust and dirt, and not a noble, not a merchant, not a worker?" "No indeed, Master Gotama! A noble too indeed, Master Gotama, is able, having taken bathing paste, having gone to the river, to wash off dust and dirt; a brahmin too indeed, Master Gotama, etc. a merchant too indeed, Master Gotama, etc. a worker too indeed, Master Gotama, etc. all four castes indeed, Master Gotama, are able, having taken bathing paste, having gone to the river, to wash off dust and dirt." "Here, Assalāyana, what is the power of the brahmins, what is the reassurance, that here brahmins say thus - 'The brahmin alone is the superior class, other classes are inferior, etc. heirs of Brahmā'?" "Although Master Gotama says thus, yet here brahmins think thus - 'The brahmin alone is the superior class, other classes are inferior, etc. heirs of Brahmā.'"

408. "What do you think, Assalāyana, suppose here head-anointed king of the ruling cast, were to convoke a hundred men of various births - 'Let those sirs come who are arisen from families of the warrior caste, from brahmin families, from royal families, having taken an upper fire-stick of teak or sal or salaḷa or sandal or padumaka wood, let them produce fire, let them manifest heat. And let those sirs come who are arisen from outcast families, from hunter families, from basket-maker families, from chariot-maker families, from refuse-remover families, having taken an upper fire-stick from a dog's drinking trough or a pig's trough or a washerman's trough or castor-oil wood, let them produce fire, let them manifest heat.'

"What do you think, Assalāyana, would that fire produced by those arisen from

families of the warrior caste, from brahmin families, from royal families, having taken an upper fire-stick of teak or sal or salaḷa or sandal or padumaka wood, that fire having heat manifested, would that fire alone be with flame and colourful and luminous, and would it be possible with that fire to do what should be done with fire; but that fire produced by those arisen from outcast families, from hunter families, from basket-maker families, from chariot-maker families, from refuse-remover families, having taken an upper fire-stick from a dog's drinking trough or a pig's trough or a washerman's trough or castor-oil wood, that fire having heat manifested, would that fire be without flame and without colour and without luminosity, and would it not be possible with that fire to do what should be done with fire?" "No indeed, Master Gotama! For that fire, Master Gotama, produced by those arisen from families of the warrior caste, from brahmin families, from royal families, having taken an upper fire-stick of teak or sal or salaḷa or sandal or padumaka wood, that fire having heat manifested, that fire would be with flame and colourful and luminous, and it would be possible with that fire to do what should be done with fire; and that fire produced by those arisen from outcast families, from hunter families, from basket-maker families, from chariot-maker families, from refuse-remover families, having taken an upper fire-stick from a dog's drinking trough or a pig's trough or a washerman's trough or castor-oil wood, that fire having heat manifested, that fire too would be with flame and colourful and luminous, and it would be possible with that fire to do what should be done with fire. For all fire, Master Gotama, is with flame and colourful and luminous, and with all fire it is possible to do what should be done with fire." "Here, Assalāyana, what is the power of the brahmins, what is the reassurance, that here brahmins say thus - 'The brahmin alone is the superior class, other classes are inferior; the brahmin alone is the fair class, other classes are dark; only brahmins are purified, not non-brahmins; only brahmins are the sons of Brahmā, legitimate sons, born from his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā'?" "Although Master Gotama says thus, yet here brahmins think thus - 'The brahmin alone is the superior class, other classes are inferior, etc. heirs of Brahmā.'"

409. "What do you think, Assalāyana, suppose here a young noble were to live together with a brahmin maiden, and from their living together a son would be born; would that son born from a young noble and a brahmin maiden be similar to his mother and similar to his father, and should he be called 'a noble' and should he be called 'a brahmin'?" "That son, Master Gotama, born from a young noble and a brahmin maiden would be similar to his mother and similar to his father, and should be called 'a noble' and should be called 'a brahmin'."

"What do you think, Assalāyana, suppose here a young brahmin were to live together with a noble maiden, and from their living together a son would be born; would that son born from a young brahmin and a noble maiden be similar to his mother and similar to his father, and should he be called 'a noble' and should he be called 'a brahmin'?" "That son, Master Gotama, born from a young brahmin and a noble maiden would be similar to his mother and similar to his father, and should be called 'a noble' and should be called 'a brahmin'."

"What do you think, Assalāyana, suppose here they were to mate a mare with a donkey, and from their mating a foal would be born; would that foal born from a mare and a donkey be similar to its mother and similar to its father, and should it be called

'a horse' and should it be called 'a donkey'?" "Because it is a mule, Master Gotama, it is a mule. Here indeed, Master Gotama, I see a difference; but in the former case I see no difference among them."

"What do you think, Assalāyana, suppose here there were two young men, brothers of the same womb, one a reciter who has been initiated, one not a reciter who has not been initiated. Which of them would the brahmins feed first at a memorial feast, or at a pot-of-rice ceremony, or at a sacrifice, or at a guest meal?" "That young man, Master Gotama, who is a reciter and has been initiated, him the brahmins would feed first at a memorial feast, or at a pot-of-rice ceremony, or at a sacrifice, or at a guest meal. For what great fruit would there be, Master Gotama, in what is given to one who is not a reciter and has not been initiated?"

"What do you think, Assalāyana, suppose here there were two young men, brothers of the same womb, one a reciter who has been initiated but is immoral and of bad character, one not a reciter who has not been initiated but is moral and of good character. Which of them would the brahmins feed first at a memorial feast, or at a pot-of-rice ceremony, or at a sacrifice, or at a guest meal?" "That young man, Master Gotama, who is not a reciter and has not been initiated but is moral and of good character, him the brahmins would feed first at a memorial feast, or at a pot-of-rice ceremony, or at a sacrifice, or at a guest meal. For what great fruit would there be, Master Gotama, in what is given to one who is immoral and of bad character?"

"First, Assalāyana, you went to birth; having gone to birth, you went to the sacred verses; having gone to the sacred verses, you went to austere asceticism; having gone to austere asceticism, you have come back to the purification of the four castes, which I declare." When this was said, the young brahmin Assalāyana sat silent, downcast, with drooping shoulders, face cast down, brooding, without response.

410. Then the Blessed One, having understood that the young man Assalāyana had become silent, downcast, with drooping shoulders, with face cast down, pondering, bewildered, said this to the young man Assalāyana - "Once in the past, Assalāyana, seven brahmin sages dwelling in leaf huts in a forest haunt, consulting together, such an evil wrong view arose in them - 'The brahmin alone is the superior class, other classes are inferior, etc. heirs of Brahmā.' The sage Asita Devala heard, Assalāyana - 'It is said that among seven brahmin sages dwelling in leaf huts in a forest haunt, consulting together, such an evil wrong view has arisen - the brahmin alone is the superior class, etc. heirs of Brahmā.' Then, Assalāyana, the sage Asita Devala, having trimmed his hair and beard, having put on crimson-coloured cloths, having put on sandals with straps, having taken a golden staff, appeared in the courtyard of the seven brahmin sages. Then, Assalāyana, the sage Asita Devala, walking up and down in the courtyard of the seven brahmin sages, said thus - 'Well now, where have these venerable brahmin sages gone; well now, where have these venerable brahmin sages gone?' Then, Assalāyana, this thought occurred to the seven brahmin sages - 'Who is this one like a village lout walking up and down in the courtyard of the seven brahmin sages, saying thus - "Well now, where have these venerable brahmin sages gone; well now, where have these venerable brahmin sages gone?" Come, let us curse him.' Then, Assalāyana, the seven brahmin sages cursed the sage Asita Devala - 'Become ashes, outcast; become ashes, outcast.' In whatever way, Assalāyana, the seven brahmin sages cursed the sage Asita Devala, in that way the sage Asita Devala

became even more handsome, even more fair to behold, and even more pleasing. Then, Assalāyana, this thought occurred to the seven brahmin sages - 'Surely our austere asceticism is in vain, our holy life is fruitless. For formerly whomever we cursed - "Become ashes, outcast; become ashes, outcast" - some one becomes just ashes. But this one, in whatever way we curse him, in that way he becomes even more handsome, even more fair to behold, and even more pleasing.' 'Your austere asceticism is not in vain, your holy life is not fruitless. Come now, venerable sirs, whatever ill-will you have towards me, abandon that.' 'Whatever ill-will there is, we abandon that. But who is the venerable one?' 'Have you heard of - the sage Asita Devala?' 'Yes, sir.' 'I am indeed he, sir.' Then, Assalāyana, the seven brahmin sages began to pay respect to the sage Asita Devala.

411. "Then, Assalāyana, the sage Asita Devala said this to the seven brahmin sages: 'I have heard this, sirs, it is said that among seven brahmin sages dwelling in leaf huts in a forest haunt, consulting together, such an evil wrong view has arisen - the brahmin alone is the superior class, other classes are inferior; the brahmin alone is the fair class, other classes are dark; only brahmins are purified, not non-brahmins; only brahmins are the sons of Brahmā, legitimate sons, born of his breast, born from his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.' 'Yes, sir.'

"'But do you sirs know - whether the mother who gave you birth went only with a brahmin, not with a non-brahmin?' 'No indeed, sir.'

"'But do you sirs know - whether the mother of the mother who gave you birth, up to the seventh generation of maternal ancestors, went only with a brahmin, not with a non-brahmin?' 'No indeed, sir.'

"'But do you sirs know - whether the father who begot you went only with a brahmin woman, not with a non-brahmin woman?' 'No indeed, sir.'

"'But do you sirs know - whether the father of the father who begot you, up to the seventh generation of paternal ancestors, went only with a brahmin woman, not with a non-brahmin woman?' 'No indeed, sir.'

"'But do you sirs know - how conception in a womb takes place?' 'We know, sir - how conception in a womb takes place. Here mother and father come together, and the mother is in her fertile period, and a gandhabba is present; thus from the coming together of three, there is conception in a womb.'

"'But do you sirs know - whether truly that gandhabba is a noble or a brahmin or a merchant or a worker?' 'We do not know, sir - whether truly that gandhabba is a noble or a brahmin or a merchant or a worker.' 'This being so, sirs, do you know - who you are?' 'This being so, sir, we do not know - who we are.' Those seven brahmin sages indeed, Assalāyana, being cross-questioned, being pressed for reasons, being admonished by the sage Asita Devala regarding their own doctrine of birth, could not explain; how then will you now, being cross-questioned, being pressed for reasons, being admonished by me regarding your own doctrine of birth, be able to explain, you together with your teacher who are not even equal to Puṇṇa the ladle-holder?"

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

4. The Discourse to Ghoṭamukha

412. Thus have I heard - On one occasion the Venerable Udena was dwelling at Bārāṇasī in Khemiya's mango grove. Now at that time the brahmin Ghoṭamukha had arrived at Bārāṇasī on some business. Then the brahmin Ghoṭamukha, walking up and down for leg exercise, wandering about, approached Khemiya's mango grove. Now at that time the Venerable Udena was walking up and down in the open air. Then the brahmin Ghoṭamukha approached the Venerable Udena; having approached, he exchanged friendly greetings with the Venerable Udena. Having concluded the pleasant and memorable talk, following the Venerable Udena as he walked up and down, he said thus - "Hey ascetic, 'there is no righteous going forth' -thus it is for me here. And that is either through not seeing those like yourself, or whatever the principle here may be."

When this was said, the Venerable Udena, having descended from the walking path, having entered the dwelling, sat down on the prepared seat. The brahmin Ghoṭamukha too, having descended from the walking path, having entered the dwelling, stood to one side. To the brahmin Ghoṭamukha standing to one side, the Venerable Udena said this - "There are indeed, brahmin, seats. If you wish, sit down." "This is exactly what we were waiting for from the venerable Udena before sitting down. For how indeed could one like me think to sit on a seat without first being invited?" Then the brahmin Ghoṭamukha, having taken a certain low seat, sat down to one side. Seated to one side, the brahmin Ghoṭamukha said this to the Venerable Udena - "Hey ascetic, 'there is no righteous going forth' -thus it is for me here. And that is either through not seeing those like yourself, or whatever the principle here may be." "If indeed you, brahmin, would approve what should be approved, and would protest what should be protested; and if you do not understand the meaning of any statement of mine, you would ask me further about that - 'What does this mean, venerable Udena, what is the purpose of this?' Doing thus, there could be friendly conversation between us here." "I will approve what should be approved of the venerable Udena, and I will protest what should be protested; and if I do not understand the meaning of any statement of the venerable Udena, I will ask the venerable Udena himself further about that - 'What does this mean, venerable Udena, what is the purpose of this?' Doing thus, let there be friendly conversation between us here."

413. "Brahmin, there are these four persons existing and found in the world. Which four? Here, brahmin, a certain person is self-mortifying, devoted to the pursuit of self-mortification. Here again, brahmin, a certain person is other-mortifying, devoted to the pursuit of mortifying others. Here again, brahmin, a certain person is both self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others. Here again, brahmin, a certain person is neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to the pursuit of mortifying others. He, being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine. Of these four persons, brahmin, which person pleases your mind?"

"That person, venerable Udena, who is self-mortifying, devoted to the pursuit of self-mortification, that person does not please my mind; that person, venerable Udena, who is other-mortifying, devoted to the pursuit of mortifying others, that person too does not please my mind; that person, venerable Udena, who is both self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others, that person too does not please my mind; but that person, venerable Udena, who is neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to the pursuit of mortifying others, who being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine. This person alone pleases my mind."

"But why, brahmin, do these three persons not please your mind?" "That person, venerable Udena, who is self-mortifying, devoted to the pursuit of self-mortification, he scorches and torments himself who is longing for happiness and averse to pain; for this reason this person does not please my mind. That person, venerable Udena, who is other-mortifying, devoted to the pursuit of mortifying others, he scorches and torments others who are longing for happiness and averse to pain; for this reason this person does not please my mind. That person, venerable Udena, who is both self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others, he scorches and torments both himself and others who are longing for happiness and averse to pain; for this reason this person does not please my mind. But that person, venerable Udena, who is neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to the pursuit of mortifying others, who being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine, he neither scorches nor torments himself or others who are longing for happiness and averse to pain; for this reason this person pleases my mind."

414. "There are these two assemblies, brahmin. Which two? Here, brahmin, a certain assembly, thoroughly infatuated with jewelled earrings, seeks sons and wife, seeks female slaves and male slaves, seeks fields and sites, seeks gold and silver.

"Here again, brahmin, a certain assembly, not infatuated with jewelled earrings, having abandoned sons and wife, having abandoned female slaves and male slaves, having abandoned fields and sites, having abandoned gold and silver, has gone forth from home into homelessness. That person, brahmin, is neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to the pursuit of mortifying others. He, being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine. Here, which person, brahmin, do you perceive as being mostly in which assembly - this assembly that is thoroughly infatuated with jewelled earrings, that seeks sons and wife, seeks female slaves and male slaves, seeks fields and sites, seeks gold and silver, or this assembly that is not infatuated with jewelled earrings, that having abandoned sons and wife, having abandoned female slaves and male slaves, having abandoned fields and sites, having abandoned gold and silver, has gone forth from home into homelessness?"

"That person, venerable Udena, who is neither self-mortifying nor devoted to the

pursuit of self-mortification, nor other-mortifying nor devoted to the pursuit of mortifying others, who being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine; this person I perceive as being mostly in this assembly that is not infatuated with jewelled earrings, that having abandoned sons and wife, having abandoned female slaves and male slaves, having abandoned fields and sites, having abandoned gold and silver, has gone forth from home into homelessness."

"Just now indeed, brahmin, it was said by you - 'We understand thus - hey ascetic, there is no righteous going forth, thus it is for me here. And that is either through not seeing those like yourself, or whatever the principle here may be.'" "Certainly this speech with reason has been spoken by me, venerable Udena. 'There is righteous going forth' - thus it is for me here. And may the venerable Udena remember me thus. And those four persons that have been stated in brief by the venerable Udena but not analysed in detail, it would be good if the venerable Udena would analyse these four persons in detail, out of compassion." "If so, brahmin, listen, pay close attention, I will speak." "Yes, sir," the brahmin Ghoṭamukha assented to the Venerable Udena. The Venerable Udena said this -

415. "And what, brahmin, is the person who is self-mortifying, devoted to the pursuit of self-mortification? Here, brahmin, a certain person is a naked ascetic, of loose habits, licking his hands, not one who comes when asked 'Come, venerable sir,' not one who stops when asked 'Stop, venerable sir'; he does not accept food brought to him, nor food specifically prepared for him, nor an invitation. He does not accept food from the mouth of a pot, nor 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; nor fish, nor meat, nor liquor, nor fermented drink, nor rice-water does he drink. He is a one-house man taking one morsel, or a two-house man taking two morsels, etc. or a seven-house man taking seven morsels; he sustains himself with one small dish of food, he sustains himself with two small dishes of food, etc. he sustains himself with seven small dishes of food; he takes food once a day, he takes food once every two days, etc. he takes food once every seven days - thus he dwells devoted to the practice of eating food in rotation even up to half a month. He is one who feeds on vegetables, or one who feeds on millet, or one who feeds on wild rice, or one who feeds on leather scraps, or one who feeds on moss, or one who feeds on rice bran, or one who feeds on rice scum, or one who feeds on sesame flour, or one who feeds on grass, or one who feeds on cow dung, or he sustains himself on forest roots and fruits, feeding on fallen fruits. He wears hempen garments, he wears mixed garments, he wears shroud-cloth, he wears rag-robos, he wears bark-cloth, he wears cheetah hide, he wears a cloak of cheetah hide, he wears kusa-grass garments, he wears bark garments, he wears wood-shaving garments, he wears a blanket of human hair, he wears a blanket of horse-tail hair, he wears owl-feather garments; he is one who plucks out hair and beard, being devoted to the practice of plucking out hair and beard, he is one who stands upright having rejected seats, he is one who squats being devoted to the striving of squatting, he is one who lies on thorns making his sleeping place on a bed of thorns; he dwells devoted to the practice of going down into the water three times

including the evening - thus he dwells devoted to the practice of mortifying and tormenting the body in manifold ways. This is called, brahmin, the person who is self-mortifying, devoted to the pursuit of self-mortification.

416. "And what, brahmin, is the person who is other-mortifying, devoted to the pursuit of mortifying others? Here, brahmin, a certain person is a sheep-butcher, a pig-butcher, a fowler, a deer-hunter, a hunter, a fish-killer, a thief, an executioner of thieves, a cattle-butcher, a prison-keeper - or whatever others there are engaged in cruel activities. This is called, brahmin, the person who is other-mortifying, devoted to the pursuit of mortifying others.

417. "And what, brahmin, is the person who is both self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others? Here, brahmin, a certain person is either head-anointed king of the ruling caste, or a brahmin of great wealth. He, having had a new assembly hall built to the east of the city, having shaved off his hair and beard, having put on a rough cheetah hide, having anointed his body with ghee and oil, scratching his back with a deer horn, enters the new assembly hall together with the chief queen and the brahmin chaplain. There he makes his sleeping place on the bare ground smeared with green vegetation. From one cow with a calf of the same colour, the milk from one teat sustains the king, the milk from the second teat sustains the chief queen, the milk from the third teat sustains the brahmin chaplain, the milk from the fourth teat is poured into the fire, and with the remainder the calf sustains itself. He speaks thus: "Let this many bulls be slaughtered for the sacrifice, let this many bullocks be slaughtered for the sacrifice, let this many heifers be slaughtered for the sacrifice, let this many goats be slaughtered for the sacrifice, let this many rams be slaughtered for the sacrifice, let this many horses be slaughtered for the sacrifice, let this many trees be cut down for sacrificial posts, let this many kusa-grasses be reaped for the sacred grass." And those who are his slaves, or servants, or labourers, they too, threatened by punishment, threatened by fear, with tearful faces, weeping, make the preparations. This is called, brahmin, the person who is both self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others.

418. "And what, brahmin, is the person who is neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to the pursuit of mortifying others; who being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine? Here, brahmin, 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. 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 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.

419. 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. Having tasted a flavour with the tongue. Having touched a tangible object with the body... 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.

"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.

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. With the subsiding of applied and sustained thought, he 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. With the fading away of rapture, he 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. With the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, he enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity.

420. "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, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there; there too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives.

"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: 'These beings indeed, sirs, endowed with bodily misconduct, etc. revilers of the noble ones, holding wrong views, undertaking actions based on wrong views, upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs, endowed with bodily good conduct, etc. not revilers of the noble ones, holding right views, undertaking actions based on right views, upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world.' Thus with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions.

"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 was to be done has been done, there is no more of this state of being.'

"This is called, brahmin, the person who is neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to the pursuit of mortifying others. He, being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine."

421. When this was said, the brahmin Ghoṭamukha said this to the Venerable Udena - "Excellent, Venerable Udena, excellent, Venerable Udena! Just as, Venerable Udena, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - so that those with eyes might see forms - just so, the Teaching has been made clear by the Venerable Udena in many ways. I go for refuge to the Venerable Udena, to the Teaching, and to the Community of monks. May the Venerable Udena remember me as a lay follower who has gone for refuge from this day forth for life." "Do not go for refuge to me, brahmin. Go for refuge to that very Blessed One to whom I have gone for refuge." "But where, Venerable Udena, is that Master Gotama dwelling now, the Worthy One, the Perfectly Enlightened One?" "That Blessed One, the Worthy One, the Perfectly Enlightened One, has now attained final Nibbāna, brahmin."

"If we, Venerable Udena, were to hear that Master Gotama was within ten yojanas, we would go ten yojanas to see that Master Gotama, the Worthy One, the Perfectly Enlightened One. If we, Venerable Udena, were to hear that Master Gotama was within twenty yojanas... within thirty yojanas... within forty yojanas... within fifty yojanas, we would go fifty yojanas to see that Master Gotama, the Worthy One, the Perfectly Enlightened One. If we, Venerable Udena, were to hear that Master Gotama was within a hundred yojanas, we would go a hundred yojanas to see that Master Gotama, the Worthy One, the Perfectly Enlightened One.

"But since, Venerable Udena, that Master Gotama has attained final Nibbāna, we go for refuge to that Master Gotama who has attained final Nibbāna, to the Teaching, and to the Community of monks. May the Venerable Udena remember me as a lay follower who has gone for refuge from this day forth for life. And I have, Venerable Udena, the King of Aṅga gives me a daily perpetual allowance; from that I give one perpetual allowance to the Venerable Udena." "But what does the King of Aṅga give you as a daily perpetual allowance, brahmin?" "Five hundred coins, Venerable Udena." "It is not allowable for us, brahmin, to accept gold and silver." "If that is not allowable for the Venerable Udena, I shall have a dwelling built for the Venerable

Udena." "If you, brahmin, wish to have a dwelling built for me, have an assembly hall built for the Community at Pāṭaliputta." "By this I am exceedingly delighted and satisfied with the Venerable Udena, that the Venerable Udena encourages me to give to the Community. I, Venerable Udena, with this perpetual allowance and with another perpetual allowance, shall have an assembly hall built for the Community at Pāṭaliputta." Then the brahmin Ghoṭamukha, with this perpetual allowance and with another perpetual allowance, had an assembly hall built for the Community at Pāṭaliputta. That is now called 'Ghoṭamukhī'.

The Discourse on Ghoṭamukha is concluded as fourth.

5. The Discourse with Caṅkī

422. Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks, and arrived at a brahmin village of the Kosalans named Opāsāda. There the Blessed One stayed at Opāsāda, to the north of Opāsāda, in the Deva grove, in a Sāla grove. Now at that time the brahmin Caṅkī was dwelling at Opāsāda, a place teeming with beings, with grass, wood and water, with grain, a royal domain, given by King Pasenadi of Kosala as a royal gift, a royal grant. The brahmin householders of Opāsāda heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, wandering on a journey among the Kosalans together with a large Community of monks, has arrived at Opāsāda and is staying at Opāsāda, to the north of Opāsāda, in the Deva grove, in a Sāla grove. And concerning that Master Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. Good indeed is the seeing of such Worthy Ones."

423. Then the brahmins and householders of Opāsāda, having gone out from Opāsāda, in groups and crowds, facing northward, went towards the Deva grove, the Sāla grove. Now at that time the brahmin Caṅkī had gone to the upper storey of his mansion for a midday rest. The brahmin Caṅkī saw the brahmins and householders of Opāsāda, having gone out from Opāsāda, in groups and crowds, facing northward, approaching the Deva grove, the Sāla grove. Having seen this, he addressed his attendant - "Why, my dear attendant, are the brahmins and householders of Opāsāda, having gone out from Opāsāda, in groups and crowds, facing northward, going towards the Deva grove, the Sāla grove?" "There is, sir Caṅkī, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, wandering on a journey among the Kosalans together with a large Community of monks, has arrived at Opāsāda and is staying at Opāsāda, to the north of Opāsāda, in the Deva grove, in a Sāla grove. And concerning that Master Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the

world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' They are going to see that Master Gotama." "If so, my dear attendant, go to where the brahmins and householders of Opāsāda are; having approached, say this to the brahmins and householders of Opāsāda - 'The brahmin Caṅkī, sirs, says this - Let the venerable sirs wait, the brahmin Caṅkī too will approach the ascetic Gotama for an audience.'" "Yes, sir," the attendant replied to the brahmin Caṅkī and approached the brahmins and householders of Opāsāda; having approached, he said this to the brahmins and householders of Opāsāda - "The brahmin Caṅkī, sirs, says this - 'Let the venerable sirs wait, the brahmin Caṅkī too will approach the ascetic Gotama for an audience.'"

424. Now at that time about five hundred brahmins from various kingdoms were dwelling at Opāsāda on some business. Those brahmins heard - "The brahmin Caṅkī, it seems, will approach the ascetic Gotama for an audience." Then those brahmins approached the brahmin Caṅkī; having approached, they said this to the brahmin Caṅkī - "Is it true that the venerable Caṅkī will approach the ascetic Gotama for an audience?" "Thus indeed, good sirs, it occurs to me - 'I will approach the ascetic Gotama for an audience.'" "Let not the venerable Caṅkī approach the ascetic Gotama for an audience. It is not proper for the venerable Caṅkī to approach the ascetic Gotama for an audience; rather the ascetic Gotama should approach the venerable Caṅkī for an audience. For the venerable Caṅkī is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth. Since the venerable Caṅkī is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth, for this reason it is not proper for the venerable Caṅkī to approach the ascetic Gotama for an audience; rather the ascetic Gotama should approach the venerable Caṅkī for an audience. For the venerable Caṅkī is wealthy, of great riches, of great possessions... etc. For the venerable Caṅkī has mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man... etc. For the venerable Caṅkī is handsome, good-looking, pleasing, endowed with the highest beauty of complexion, of Brahmā-like colour, of Brahmā-like appearance, of no small stature to behold... etc. For the venerable Caṅkī is virtuous, of mature virtue, endowed with mature virtue... etc. For the venerable Caṅkī is of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear... etc. For the venerable Caṅkī is a teacher of teachers of many, he teaches the sacred verses to three hundred young men... etc. For the venerable Caṅkī is honoured, respected, revered, venerated, and esteemed by King Pasenadi of Kosala... etc. For the venerable Caṅkī is honoured, respected, revered, venerated, and esteemed by the brahmin Pokkharasāti... etc. For the venerable Caṅkī dwells at Opāsāda, a place teeming with beings, with grass, wood and water, with grain, a royal domain, given by King Pasenadi of Kosala as a royal gift, a royal grant. Since the venerable Caṅkī dwells at Opāsāda, a place teeming with beings, with grass, wood and water, with grain, a royal domain, given by King Pasenadi of Kosala as a royal gift, a royal grant, for this

reason it is not proper for the venerable Caṅkī to approach the ascetic Gotama for an audience; rather the ascetic Gotama should approach the venerable Caṅkī for an audience."

425. When this was said, the brahmin Caṅkī said this to those brahmins - "If so, sirs, listen to me too, as to how we ourselves are worthy to approach that ascetic Gotama for an audience; but it is not proper for that Master Gotama to approach us for an audience. Indeed, sirs, the ascetic Gotama is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth. Since, sirs, the ascetic Gotama is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth, for this reason it is not proper for that Master Gotama to approach us for an audience; rather, we ourselves are worthy to approach that Master Gotama for an audience. Indeed, sirs, the ascetic Gotama has gone forth, having left behind abundant gold and silver, both stored in the ground and in the sky... etc. Indeed, sirs, the ascetic Gotama, while still young, a youth with jet-black hair, endowed with the blessing of youth, in the first stage of life, has gone forth from home into homelessness... etc. Indeed, sirs, the ascetic Gotama, against the wishes of his unwilling parents, with tearful faces, weeping, having shaved off his hair and beard, having put on ochre robes, has gone forth from home into homelessness... etc. Indeed, sirs, the ascetic Gotama is handsome, good-looking, pleasing, endowed with the highest beauty of complexion, of Brahmā-like colour, of Brahmā-like appearance, of no small stature to behold... etc. Indeed, sirs, the ascetic Gotama is virtuous, of noble virtue, of wholesome virtue, endowed with wholesome virtue... etc. Indeed, sirs, the ascetic Gotama is of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear... etc. Indeed, sirs, the ascetic Gotama is a teacher of teachers of many... etc. Indeed, sirs, the ascetic Gotama has eliminated sensual lust, free from fickleness... etc. Indeed, sirs, the ascetic Gotama is one who teaches action, one who teaches the efficacy of action, one who puts what is not evil first for the brahmin people... etc. Indeed, sirs, the ascetic Gotama has gone forth from a high family, from an unbroken warrior family... etc. Indeed, sirs, the ascetic Gotama has gone forth from a wealthy family, of great riches, of great possessions... etc. Indeed, sirs, people come from foreign countries and foreign regions to ask questions of the ascetic Gotama... etc. Indeed, sirs, many thousands of deities have gone for refuge to the ascetic Gotama for life... etc. Indeed, sirs, such a good reputation has arisen concerning the ascetic Gotama - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One'... etc. Indeed, sirs, the ascetic Gotama is endowed with the thirty-two characteristics of a great man... etc. Indeed, sirs, King Seniya Bimbisāra of Magadha, together with his sons and wife, has gone for refuge to the ascetic Gotama for life... etc. Indeed, sirs, King Pasenadi of Kosala, together with his sons and wife, has gone for refuge to the ascetic Gotama for life... etc. Indeed, sirs, the brahmin Pokkharasāti, together with his sons and wife, has gone for refuge to the ascetic Gotama for life... etc. Indeed, sirs, the ascetic Gotama has arrived at Opāsāda and is staying at Opāsāda, to the north of Opāsāda, in the Deva grove, in a Sāla

grove. Now, whatever ascetics or brahmins come to our village territory, they are our guests. And guests should be honoured, respected, revered, and venerated by us. Since the ascetic Gotama has arrived at Opāsāda and is staying at Opāsāda, to the north of Opāsāda, in the Deva grove, in a Sāla grove, the ascetic Gotama is our guest. And a guest should be honoured, respected, revered, and venerated by us. For this reason it is not proper for that Master Gotama to approach us for an audience; rather, we ourselves are worthy to approach that Master Gotama for an audience. This much, sirs, do I learn of the praises of that Master Gotama, but that Master Gotama is not of such limited praise; for that Master Gotama is of immeasurable praise. Even endowed with each one of those qualities, it is not proper for that Master Gotama to approach us for an audience; rather, we ourselves are worthy to approach that Master Gotama for an audience." "If so, sirs, let us all approach the ascetic Gotama for an audience."

426. Then the brahmin Caṅkī together with a large group of brahmins 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. Now at that time the Blessed One, having concluded some talk to be remembered with the senior brahmins, was seated. Now at that time a young man named Kāpaṭika, young, with a shaven head, sixteen years old by birth, who had mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man, was seated in that assembly. He interrupted the discussion now and then while the senior brahmins were consulting with the Blessed One. Then the Blessed One rebuked the young man Kāpaṭika: "Let not the venerable Bhāradvāja interrupt the discussion now and then while the senior brahmins are consulting. Let the venerable Bhāradvāja wait for the end of the discussion." When this was said, the brahmin Caṅkī said this to the Blessed One: "Let not Master Gotama rebuke the young man Kāpaṭika. The young man Kāpaṭika is a son of good family, the young man Kāpaṭika is very learned, the young man Kāpaṭika is wise, the young man Kāpaṭika is of good conversation, and the young man Kāpaṭika is able to discuss this matter together with Master Gotama." Then this occurred to the Blessed One: "Certainly the young man Kāpaṭika will have a discussion in the doctrine of the threefold true knowledge. For thus the brahmins hold him in high regard." Then this occurred to the young man Kāpaṭika: "When the ascetic Gotama turns his eyes towards me, then I will ask the ascetic Gotama a question." Then the Blessed One, having known with his mind the reflection in the mind of the young man Kāpaṭika, turned his eyes towards the young man Kāpaṭika.

427. Then this occurred to the young man Kāpaṭika: "The ascetic Gotama is paying attention to me. What if I were to ask the ascetic Gotama a question?" Then the young man Kāpaṭika said this to the Blessed One: "That which, Master Gotama, is the ancient hymn passage of the brahmins, handed down by oral tradition, by the lineage of hearsay upon hearsay, by the accomplishment of the Canon, and therein the brahmins come to the absolute conclusion: 'Only this is the truth, anything else is vain.' What does Master Gotama say about this?" "But then, Bhāradvāja, is there any single brahmin among the brahmins who says thus: 'I know this, I see this. Only this is the truth, anything else is vain'?" "No indeed, Master Gotama." "But then, Bhāradvāja, is there any single teacher among the brahmins, or any teacher's teacher, up to the seventh generation of teachers, who says thus: 'I know this, I see this. Only this is the

truth, anything else is vain'?" "No indeed, Master Gotama." "But then, Bhāradvāja, those who were the ancient sages of the brahmins, the makers of the sacred hymns, the transmitters of the sacred hymns, whose ancient hymn passages are now sung, recited, and collected by the brahmins of today, who sing along with them, recite along with them, repeat what was spoken, recite what was taught, as follows: Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu - did even they speak thus: 'We know this, we see this. Only this is the truth, anything else is vain'?" "No indeed, Master Gotama."

"Thus indeed, Bhāradvāja, there is not any single brahmin among the brahmins who says thus: 'I know this, I see this. Only this is the truth, anything else is vain'; there is not any single teacher among the brahmins, or any teacher's teacher, up to the seventh generation of teachers, who says thus: 'I know this, I see this. Only this is the truth, anything else is vain'; those who were the ancient sages of the brahmins, the makers of the sacred hymns, the transmitters of the sacred hymns, whose ancient hymn passages are now sung, recited, and collected by the brahmins of today, who sing along with them, recite along with them, repeat what was spoken, recite what was taught, as follows: Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu - even they did not speak thus - 'We know this, we see this. Only this is the truth, anything else is vain.'

428. "Just as, Bhāradvāja, a file of blind men clinging to one another, the first one does not see, the middle one does not see, the last one does not see; even so, Bhāradvāja, methinks the speech of the brahmins turns out to be like a file of blind men - the first one does not see, the middle one does not see, the last one does not see. What do you think, Bhāradvāja, this being so, does not the faith of the brahmins turn out to be without foundation?" "It is not indeed, Master Gotama, that brahmins honour this on faith alone; brahmins honour this on oral tradition." "First you, Bhāradvāja, went to faith, now you speak of oral tradition. There are, Bhāradvāja, these five things that have a twofold result in this very life. Which five? Faith, personal preference, oral tradition, reflection on reasons, acceptance of a view after pondering - these, Bhāradvāja, are the five things that have a twofold result in this very life. But, Bhāradvāja, something may be well believed, and yet it may be empty, hollow, and false; and something may not be well believed, and yet it may be factual, true, and not otherwise. But, Bhāradvāja, something may be well approved, etc. something may be well heard, etc. something may be well reflected upon, etc. something may be well pondered, and yet it may be empty, hollow, and false; and something may not be well pondered, and yet it may be factual, true, and not otherwise. For one who guards the truth, Bhāradvāja, it is not fitting for an intelligent person to come to the absolute conclusion here: 'Only this is the truth, anything else is vain.'"

429. "But in what respect, Master Gotama, is there the protection of truth, in what respect does one protect the truth? We ask Master Gotama about the protection of truth." "Even if, Bhāradvāja, a man has faith; 'Thus is my faith' - thus speaking he protects the truth, but he does not yet come to the absolute conclusion - 'Only this is the truth, anything else is vain.' Even if, Bhāradvāja, a man has personal preference... etc. Even if, Bhāradvāja, a man has oral tradition... etc. Even if, Bhāradvāja, a man has reflection on reasons... etc. Even if, Bhāradvāja, a man has acceptance of a view

after pondering; 'Thus is my acceptance of a view after pondering' -thus speaking he protects the truth, but he does not yet come to the absolute conclusion - 'Only this is the truth, anything else is vain.' To this extent indeed, Bhāradvāja, there is the protection of truth, to this extent one protects the truth, to this extent we declare the protection of truth; but there is not yet the understanding of truth."

430. "To this extent, Master Gotama, there is the protection of truth, to this extent one protects the truth, to this extent we regard the protection of truth. But in what respect, Master Gotama, is there the understanding of truth, in what respect does one understand the truth? We ask Master Gotama about the understanding of truth." "Here, Bhāradvāja, a monk dwells in dependence on a certain village or market town. A householder or a householder's son, having approached him, investigates him regarding three mental states - mental states based on greed, mental states based on hate, mental states based on delusion. 'Are there in this venerable one such mental states based on greed that, with a mind overcome by such mental states based on greed, while not knowing he would say - "I know," or while not seeing he would say - "I see," or he would instigate another for that purpose which would be for the harm and suffering of others for a long time?' Investigating him, he thus knows: 'There are not in this venerable one such mental states based on greed that, with a mind overcome by such mental states based on greed, while not knowing he would say - "I know," or while not seeing he would say - "I see," or he would instigate another for that purpose which would be for the harm and suffering of others for a long time. Moreover, this venerable one's bodily conduct is such, his verbal conduct is such, as that of one who is not greedy. And the Teaching that this venerable one teaches is deep, difficult to see, difficult to understand, peaceful, sublime, unattainable by mere reasoning, subtle, to be experienced by the wise; that Teaching is not easily expounded by one who is greedy.'

431. "Since investigating him he perceives him as pure regarding mental states based on greed, thereupon he further investigates him regarding mental states based on hate. 'Are there in this venerable one such mental states based on hate that, with a mind overcome by such mental states based on hate, while not knowing he would say - "I know," or while not seeing he would say - "I see," or he would instigate another for that purpose which would be for the harm and suffering of others for a long time?' Investigating him, he thus knows: 'There are not in this venerable one such mental states based on hate that, with a mind overcome by such mental states based on hate, while not knowing he would say - "I know," or while not seeing he would say - "I see," or he would instigate another for that purpose which would be for the harm and suffering of others for a long time. Moreover, this venerable one's bodily conduct is such, his verbal conduct is such, as that of one who is not hateful. And the Teaching that this venerable one teaches is deep, difficult to see, difficult to understand, peaceful, sublime, unattainable by mere reasoning, subtle, to be experienced by the wise; that Teaching is not easily expounded by one who is hateful.'

432. "Since investigating him he perceives him as pure regarding mental states based on hate, thereupon he further investigates him regarding mental states based on delusion. 'Are there in this venerable one such mental states based on delusion that, with a mind overcome by such mental states based on delusion, while not

knowing he would say - "I know," or while not seeing he would say - "I see," or he would instigate another for that purpose which would be for the harm and suffering of others for a long time?' Investigating him, he thus knows: 'There are not in this venerable one such mental states based on delusion that, with a mind overcome by such mental states based on delusion, while not knowing he would say - "I know," or while not seeing he would say - "I see," or he would instigate another for that purpose which would be for the harm and suffering of others for a long time. Moreover, this venerable one's bodily conduct is such, his verbal conduct is such, as that of one who is not deluded. And the Teaching that this venerable one teaches is deep, difficult to see, difficult to understand, peaceful, sublime, unattainable by mere reasoning, subtle, to be experienced by the wise; that Teaching is not easily expounded by one who is deluded.'

"Since investigating him he perceives him as pure regarding mental states based on delusion; then he establishes faith in him, having faith arisen he approaches, approaching he attends, attending he gives ear, having given ear he hears the Teaching, having heard he retains the Teaching, he investigates the meaning of the teachings retained, investigating the meaning the teachings yield to pondering, when there is acquiescence in pondering the teachings desire arises, having desire arisen he strives, having striven he scrutinises, having scrutinised he strives, being resolute he realises the supreme truth with the body and, having penetrated it with wisdom, he sees. To this extent indeed, Bhāradvāja, there is the understanding of truth, to this extent one understands the truth, to this extent we declare the understanding of truth; but there is not yet the attainment of truth."

433. "To this extent, Master Gotama, there is the understanding of truth, to this extent one understands the truth, to this extent we regard the understanding of truth. But in what respect, Master Gotama, is there the attainment of truth, in what respect does one attain the truth? We ask Master Gotama about the attainment of truth." "Whatever is the practice, the development, the cultivation of those very mental states, Bhāradvāja, there is the attainment of truth. To this extent indeed, Bhāradvāja, there is the attainment of truth, to this extent one attains the truth, to this extent we declare the attainment of truth."

434. "To this extent, Master Gotama, there is the attainment of truth, to this extent one attains the truth, and to this extent we regard the attainment of truth. But what mental state, Master Gotama, is of great service for the attainment of truth? We ask Master Gotama about the mental state of great service for the attainment of truth." "For the attainment of truth, Bhāradvāja, striving is of great service. If one were not to strive, one would not attain the truth. But because one strives, therefore one attains the truth. Therefore striving is of great service for the attainment of truth."

"But what mental state, Master Gotama, is of great service for striving? We ask Master Gotama about the mental state of great service for striving." "For striving, Bhāradvāja, scrutiny is of great service. If one were not to scrutinise, one would not strive. But because one scrutinises, therefore one strives. Therefore scrutiny is of great service for striving."

"But what mental state, Master Gotama, is of great service for scrutiny? We ask Master Gotama about the mental state of great service for scrutiny." "For scrutiny, Bhāradvāja, endeavour is of great service. If one were not to endeavour, one would not scrutinise. But because one endeavours, therefore one scrutinises. Therefore endeavour is of great service for scrutiny."

"But what mental state, Master Gotama, is of great service for endeavour? We ask Master Gotama about the mental state of great service for endeavour." "For endeavour, Bhāradvāja, desire is of great service. If desire were not to arise, one would not endeavour. But because desire arises, therefore one endeavours. Therefore desire is of great service for endeavour."

"But what mental state, Master Gotama, is of great service for desire? We ask Master Gotama about the mental state of great service for desire." "For desire, Bhāradvāja, acquiescence in pondering the teachings is of great service. If those teachings were not to yield to pondering, desire would not arise. But because the teachings yield to pondering, therefore desire arises. Therefore acquiescence in pondering the teachings is of great service for desire."

"But what, Master Gotama, is of great service for acquiescence in pondering the teachings? We ask Master Gotama about what is of great service for acquiescence in pondering the teachings." "For acquiescence in pondering the teachings, Bhāradvāja, investigation of the meaning is of great service. If one were not to investigate that meaning, the teachings would not yield to pondering. But because one investigates the meaning, therefore the teachings yield to pondering. Therefore, for acquiescence in pondering the teachings, investigation of the meaning is of great service."

"But what, Master Gotama, is of great service for investigation of the meaning? We ask Master Gotama about what is of great service for investigation of the meaning." "For investigation of the meaning, Bhāradvāja, retaining the Teaching is of great service. If one were not to retain that Teaching, one would not investigate the meaning. But because one retains the Teaching, therefore one investigates the meaning. Therefore, for investigation of the meaning, retaining the Teaching is of great service."

"But what, Master Gotama, is of great service for retaining the Teaching? We ask Master Gotama about what is of great service for retaining the Teaching." "For retaining the Teaching, Bhāradvāja, hearing the Teaching is of great service. If one were not to hear that Teaching, one would not retain the Teaching. But because one hears the Teaching, therefore one retains the Teaching. Therefore, for retaining the Teaching, hearing the Teaching is of great service."

"But what, Master Gotama, is of great service for hearing the Teaching? We ask Master Gotama about what is of great service for hearing the Teaching." "For hearing the Teaching, Bhāradvāja, giving ear is of great service. If one were not to give ear, one would not hear the Teaching. But because one gives ear, therefore one hears the Teaching. Therefore, for hearing the Teaching, giving ear is of great service."

"But what, Master Gotama, is of great service for giving ear? We ask Master Gotama about what is of great service for giving ear." "For giving ear, Bhāradvāja, attending is of great service. If one were not to attend, one would not give ear. But because one

attends, therefore one gives ear. Therefore, for giving ear, attending is of great service."

"But, Master Gotama, what factor is of great service for attending on? We ask Master Gotama about the factor of great service for attending on." "For attending on, Bhāradvāja, approaching is of great service. If one were not to approach, one would not attend on. But because one approaches, therefore one attends on. Therefore, for attending on, approaching is of great service."

"But, Master Gotama, what factor is of great service for approaching? We ask Master Gotama about the factor of great service for approaching." "For approaching, Bhāradvāja, faith is of great service. If faith were not to arise, one would not approach. But because faith arises, therefore one approaches. Therefore, for approaching, faith is of great service."

435. "We asked Master Gotama about the protection of truth, Master Gotama explained the protection of truth; and that pleases us and is agreeable to us, and by that we are delighted. We asked Master Gotama about the understanding of truth, Master Gotama explained the understanding of truth; and that pleases us and is agreeable to us, and by that we are delighted. We asked Master Gotama about the attainment of truth, Master Gotama explained the attainment of truth; and that pleases us and is agreeable to us, and by that we are delighted. We asked Master Gotama about the mental state of great service for the attainment of truth, Master Gotama explained the mental state of great service for the attainment of truth; and that pleases us and is agreeable to us, and by that we are delighted. Whatever we asked Master Gotama, that very thing Master Gotama explained; and that pleases us and is agreeable to us, and by that we are delighted. For we, Master Gotama, formerly knew thus - 'Who are these shavelings, these petty ascetics, these menials, these dark offspring of Brahmā's feet, and who are the ones who understand the Teaching?' Master Gotama has indeed aroused in me love for ascetics towards ascetics, confidence in ascetics towards ascetics, respect for ascetics towards ascetics. Excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

The Discourse on Caṅkī is concluded as fifth.

6. The Discourse to Esukārī

436. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's park. Then the brahmin Esukārī approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Esukārī said this to the Blessed One - "Brahmins, Master Gotama, declare four kinds of service - they declare service for a brahmin, they declare service for a noble, they declare service for a merchant, they declare service for a worker. Herein, Master Gotama, brahmins declare service for a brahmin - 'A brahmin or a noble or a merchant or a worker should serve a brahmin. This, Master Gotama, brahmins declare as service for a brahmin. Herein, Master Gotama, brahmins declare service for a noble - 'A noble or a merchant or a worker should serve a noble.' This, Master Gotama, brahmins declare as service for a noble. Herein,

Master Gotama, brahmins declare service for a merchant - 'A merchant or a worker should serve a merchant.' This, Master Gotama, brahmins declare as service for a merchant. Herein, Master Gotama, brahmins declare service for a worker - 'Only a worker should serve a worker. Who else would serve a worker?' This, Master Gotama, brahmins declare as service for a worker. Brahmins, Master Gotama, declare these four kinds of service. What does Master Gotama say about this?"

437. "But, brahmin, does the whole world allow this to the brahmins - 'Let them declare these four kinds of service'?" "No indeed, Master Gotama." "Just as, brahmin, a man who is poor, penniless, destitute. They might attach a portion to him against his will - 'This meat, hey man, is to be eaten by you, and the price is to be paid.' Just so, brahmin, brahmins, without the acknowledgment of those ascetics and brahmins, and yet they declare these four kinds of service. I do not, brahmin, say 'all should be served'; I do not, brahmin, say 'all should not be served'. For if, brahmin, for one serving, because of the service it would be worse, not better, I do not say that 'it should be served'; but if, brahmin, for one serving, because of the service it would be better, not worse, that I say 'should be served'. If, brahmin, they were to ask a noble thus - 'Whether for you serving, because of the service it would be worse, not better, or whether for you serving, because of the service it would be better, not worse; which of these would you serve?' - a noble too indeed, brahmin, answering rightly would answer thus - 'For whatever for me serving, because of the service it would be worse, not better, I would not serve that; but whatever for me serving, because of the service it would be better, not worse, that I would serve.' If a brahmin, brahmin, etc. If a merchant, brahmin, etc. If, brahmin, they were to ask a worker thus - 'Whether for you serving, because of the service it would be worse, not better, or whether for you serving, because of the service it would be better, not worse; which of these would you serve?' - a worker too indeed, brahmin, answering rightly would answer thus - 'For whatever for me serving, because of the service it would be worse, not better, I would not serve that; but whatever for me serving, because of the service it would be better, not worse, that I would serve.' I do not, brahmin, say 'being of noble birth is the better part', nor do I, brahmin, say 'being of noble birth is the worse part'; I do not, brahmin, say 'having eminent beauty is the better part', nor do I, brahmin, say 'having eminent beauty is the worse part'; I do not, brahmin, say 'having eminent wealth is the better part', nor do I, brahmin, say 'having eminent wealth is the worse part'.

438. "For, brahmin, here a certain one of noble birth is one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, and holds wrong view. Therefore I say 'being of noble birth is not the better part'. For, brahmin, here a certain one of noble birth abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter, is non-covetous, has a mind without ill-will, and holds right view. Therefore I say 'being of noble birth is not the worse part'.

439. "For one of eminent beauty too, brahmin, etc. For one of eminent wealth too, brahmin, here a certain one kills living beings, etc. holds wrong view. Therefore I say 'having eminent wealth is not the better part'. For one of eminent wealth too,

brahmin, here a certain one abstains from killing living beings, etc. holds right view. Therefore I say 'having eminent wealth is not the worse part'. I do not, brahmin, say 'all should be served', nor do I, brahmin, say 'all should not be served'. For if, brahmin, for one serving, because of the service faith grows, morality grows, learning grows, generosity grows, wisdom grows, that I say 'should be served'."

440. When this was said, the brahmin Esukārī said this to the Blessed One - "Brahmins, Master Gotama, declare four kinds of wealth -they declare one's own property for a brahmin, they declare one's own property for a noble, they declare one's own property for a merchant, they declare one's own property for a worker. Herein, Master Gotama, brahmins declare going about for alms as one's own property for a brahmin; but a brahmin who despises going about for alms as his own property is one who fails in his duty, like a cowherd taking what is not given. This, Master Gotama, brahmins declare as one's own property for a brahmin. Herein, Master Gotama, brahmins declare bow and quiver as one's own property for a noble; but a noble who despises bow and quiver as his own property is one who fails in his duty, like a cowherd taking what is not given. This, Master Gotama, brahmins declare as one's own property for a noble. Herein, Master Gotama, brahmins declare farming and cow-keeping as one's own property for a merchant; but a merchant who despises farming and cow-keeping as his own property is one who fails in his duty, like a cowherd taking what is not given. This, Master Gotama, brahmins declare as one's own property for a merchant. Herein, Master Gotama, brahmins declare sickle and carrying-pole as one's own property for a worker; but a worker who despises sickle and carrying-pole as his own property is one who fails in his duty, like a cowherd taking what is not given. This, Master Gotama, brahmins declare as one's own property for a worker. Brahmins, Master Gotama, declare these four kinds of wealth. What does Master Gotama say about this?"

441. "But, brahmin, does the whole world allow this to the brahmins -'Let them declare these four kinds of wealth?'" "No indeed, Master Gotama." "Just as, brahmin, a man who is poor, penniless, destitute. They might attach a portion to him against his will - 'This meat, hey man, is to be eaten by you, and the price is to be paid.' Just so, brahmin, brahmins, without the acknowledgment of those ascetics and brahmins, and yet they declare these four kinds of wealth. I declare, brahmin, the noble supramundane teaching as a person's own property. But when one traces back his ancient maternal and paternal family lineage, wherever there is the production of individual existence, by that very thing he is reckoned. If there is the production of individual existence in a family of the warrior caste, he is reckoned simply as 'a noble'; if there is the production of individual existence in a brahmin family, he is reckoned simply as 'a brahmin'; if there is the production of individual existence in a merchant family, he is reckoned simply as 'a merchant'; if there is the production of individual existence in a worker family, he is reckoned simply as 'a worker'. Just as, brahmin, whatever condition dependent on which fire burns, by that very condition it is reckoned. If fire burns dependent on wood, it is reckoned simply as 'a wood fire'; if fire burns dependent on splinters, it is reckoned simply as 'a splinter fire'; if fire burns dependent on grass, it is reckoned simply as 'a grass fire'; if fire burns dependent on cow-dung, it is reckoned simply as 'a cow-dung fire'. Just so, brahmin, I declare the

noble supramundane teaching as a person's own property. But when one traces back his ancient maternal and paternal family lineage, wherever there is the production of individual existence, by that very thing he is reckoned.

"If there is the production of individual existence in a family of the warrior caste, he is reckoned simply as 'a noble'; if there is the production of individual existence in a brahmin family, he is reckoned simply as 'a brahmin'; if there is the production of individual existence in a merchant family, he is reckoned simply as 'a merchant'; if there is the production of individual existence in a worker family, he is reckoned simply as 'a worker'.

"If even from a family of the warrior caste, brahmin, one has gone forth from home into homelessness, and having come to the Teaching and discipline proclaimed by the Truth-finder, he abstains from killing living beings, abstains from taking what is not given, abstains from not practising the holy life, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter, is non-covetous, has a mind without ill-will, holds right view, he is one who fulfils the true method, the wholesome teaching.

"If even from a brahmin family, brahmin, one has gone forth from home into homelessness, and having come to the Teaching and discipline proclaimed by the Truth-finder, he abstains from killing living beings, etc. he holds right view, he is one who fulfils the true method, the wholesome teaching.

"If even from a merchant family, brahmin, one has gone forth from home into homelessness, and having come to the Teaching and discipline proclaimed by the Truth-finder, he abstains from killing living beings, etc. he holds right view, he is one who fulfils the true method, the wholesome teaching.

"If from a worker family, brahmin, one has gone forth from home into homelessness, and having come to the Teaching and discipline proclaimed by the Truth-finder, he abstains from killing living beings, etc. he holds right view, he is one who fulfils the true method, the wholesome teaching.

442. "What do you think, brahmin, is it only a brahmin who is able to develop a mind of friendliness, free from enmity, free from ill-will, in this place, and not a noble, not a merchant, not a worker?" "No indeed, Master Gotama. A noble too indeed, Master Gotama, is able to develop a mind of friendliness, free from enmity, free from ill-will, in this place; a brahmin too indeed, Master Gotama, etc. a merchant too indeed, Master Gotama, etc. a worker too indeed, Master Gotama, etc. all four castes indeed, Master Gotama, are able to develop a mind of friendliness, free from enmity, free from ill-will, in this place." "Just so, brahmin, if even from a family of the warrior caste one has gone forth from home into homelessness, and having come to the Teaching and discipline proclaimed by the Truth-finder, he abstains from killing living beings, etc. he holds right view, he is one who fulfils the true method, the wholesome teaching.

"If even from a brahmin family, brahmin, etc. If even from a merchant family, brahmin, etc. If from a worker family, brahmin, one has gone forth from home into homelessness, and having come to the Teaching and discipline proclaimed by the

Truth-finder, he abstains from killing living beings, etc. he holds right view, he is one who fulfils the true method, the wholesome teaching.

443. "What do you think, brahmin, is it only a brahmin who is able, having taken bathing paste, having gone to the river, to wash off dust and dirt, and not a noble, not a merchant, not a worker?" "No indeed, Master Gotama. A noble too indeed, Master Gotama, is able, having taken bathing paste, having gone to the river, to wash off dust and dirt; a brahmin too indeed, Master Gotama, etc. a merchant too indeed, Master Gotama, etc. a worker too indeed, Master Gotama, etc. all four castes indeed, Master Gotama, are able, having taken bathing paste, having gone to the river, to wash off dust and dirt." "Just so, brahmin, if even from a family of the warrior caste one has gone forth from home into homelessness, and having come to the Teaching and discipline proclaimed by the Truth-finder, he abstains from killing living beings, etc. he holds right view, he is one who fulfils the true method, the wholesome teaching.

"If even from a brahmin family, brahmin, etc. If even from a merchant family, brahmin, etc. If from a worker family, brahmin, one has gone forth from home into homelessness, and having come to the Teaching and discipline proclaimed by the Truth-finder, he abstains from killing living beings, etc. he holds right view, he is one who fulfils the true method, the wholesome teaching.

444. "What do you think, brahmin, suppose here head-anointed king of the ruling cast, were to convoke a hundred men of various births - 'Let those sirs come who are arisen from families of the warrior caste, from brahmin families, from royal families, having taken an upper fire-stick of teak or sal or salaḷa or sandal or padumaka wood, let them produce fire, let them manifest heat; and let those sirs come who are arisen from outcast families, from hunter families, from basket-maker families, from chariot-maker families, from refuse-remover families, having taken an upper fire-stick from a dog's drinking trough or a pig's trough or a washerman's trough or castor-oil wood, let them produce fire, let them manifest heat.'

"What do you think, brahmin, would that fire produced by those arisen from families of the warrior caste, from brahmin families, from royal families, having taken an upper fire-stick of teak or sal or salaḷa or sandal or padumaka wood, that fire having heat manifested, would that fire alone be with flame and colourful and luminous, and would it be possible with that fire to do what should be done with fire; but that fire produced by those arisen from outcast families, from hunter families, from basket-maker families, from chariot-maker families, from refuse-remover families, having taken an upper fire-stick from a dog's drinking trough or a pig's trough or a washerman's trough or castor-oil wood, that fire having heat manifested, would that fire be without flame and without colour and without luminosity, and would it not be possible with that fire to do what should be done with fire?" "No indeed, Master Gotama. For that fire, Master Gotama, produced by those arisen from families of the warrior caste, from brahmin families, from royal families, having taken an upper fire-stick of teak or sal or salaḷa or sandal or padumaka wood, that fire having heat manifested, that fire would be with flame and colourful and luminous, and it would be possible with that fire to do what should be done with fire; and that fire produced by those arisen from outcast families, from hunter families, from basket-maker families, from chariot-maker families, from refuse-remover families, having taken an upper

fire-stick from a dog's drinking trough or a pig's trough or a washerman's trough or castor-oil wood, that fire having heat manifested, that fire too would be with flame and colourful and luminous, and it would be possible with that fire to do what should be done with fire. For all fire, Master Gotama, is with flame and colourful and luminous, and with all fire it is possible to do what should be done with fire."

"Just so, brahmin, if even from a family of the warrior caste one has gone forth from home into homelessness, and having come to the Teaching and discipline proclaimed by the Truth-finder, he abstains from killing living beings, etc. he holds right view, he is one who fulfils the true method, the wholesome teaching. If even from a brahmin family, brahmin, etc. If even from a merchant family, brahmin, etc. If even from a worker family, brahmin, one has gone forth from home into homelessness, and having come to the Teaching and discipline proclaimed by the Truth-finder, he abstains from killing living beings, abstains from taking what is not given, abstains from not practising the holy life, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter, is non-covetous, has a mind without ill-will, holds right view, he is one who fulfils the true method, the wholesome teaching."

When this was said, the brahmin Esukārī said this to the Blessed One - "Excellent, Master Gotama, excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

The Discourse on Esukārī is concluded as sixth.

7. The Discourse to Dhanañjāni

445. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Venerable Sāriputta was wandering on a journey in the Southern Hills together with a large Community of monks. Then a certain monk who had completed the rains retreat at Rājagaha went to the Southern Hills, to the Venerable Sāriputta, and approached him; having approached, he exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. To that monk seated to one side, the Venerable Sāriputta said this - "I hope, friend, the Blessed One is healthy and powerful?" "The Blessed One is healthy, friend, and powerful." "And I hope, friend, the Community of monks is healthy and powerful?" "The Community of monks too, friend, is healthy and powerful." "Here, friend, at the Taṇḍulapāli Gate, there is a brahmin named Dhanañjāni. I hope, friend, the brahmin Dhanañjāni is healthy and powerful?" "The brahmin Dhanañjāni too, friend, is healthy and powerful." "And I hope, friend, the brahmin Dhanañjāni is diligent?" "How could there be diligence, friend, for the brahmin Dhanañjāni? The brahmin Dhanañjāni, friend, relying on the king, plunders the brahmins and householders; relying on the brahmins and householders, he plunders the king. And his wife who was faithful, brought from a faithful family, she too has died; another wife, faithless, brought from a faithless family, has been brought." "Indeed, friend, we have heard something unfit to hear, indeed, friend, we have heard something unfit to hear; that we have heard the brahmin Dhanañjāni is heedless. Perhaps we might at some time or other meet together with the brahmin Dhanañjāni, perhaps there might be some friendly conversation."

446. Then the Venerable Sāriputta, having dwelt in the Southern Hills as long as he liked, set out on a journey towards Rājagaha. Wandering on a journey gradually, he arrived at Rājagaha. There the Venerable Sāriputta stayed at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then the Venerable Sāriputta, having dressed in the earlier period of the day, taking his bowl and robe, entered Rājagaha for almsfood. Now at that time the brahmin Dhanañjāni was having cows milked in a cowshed outside the city. Then the Venerable Sāriputta, having walked for almsfood in Rājagaha, after the meal, having returned from his alms round, approached the brahmin Dhanañjāni. The brahmin Dhanañjāni saw the Venerable Sāriputta coming from afar. Having seen him, he approached the Venerable Sāriputta; having approached, he said this to the Venerable Sāriputta - "Here, dear Sāriputta, is milk, drink it; meanwhile it will be time for the meal." "Enough, brahmin. My meal duty is done for today. My day residence will be at such and such a tree-root. You should come there." "Yes, sir," the brahmin Dhanañjāni assented to the Venerable Sāriputta. Then the brahmin Dhanañjāni, after the meal, having eaten his morning meal, approached the Venerable Sāriputta; having approached, he exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. To the brahmin Dhanañjāni seated to one side, the Venerable Sāriputta said this - "Are you diligent, Dhanañjāni?" "How could there be diligence for us, dear Sāriputta, when we have mother and father to support, children and wife to support, slaves and workers to support, duties for friends and colleagues to be done, duties for relatives and blood-relations to be done, duties for guests to be done, duties for deceased ancestors to be done, duties for deities to be done, duties for the king to be done, and this body too must be nourished and sustained?"

447. "What do you think, Dhanañjāni, here someone because of mother and father might be unrighteous and uneven in conduct, and because of that unrighteous and uneven conduct the guardians of hell might drag him to hell. Would he obtain 'I was unrighteous and uneven in conduct because of mother and father, let not the guardians of hell take me to hell', or else would his mother and father obtain 'This one was unrighteous and uneven in conduct because of us, let not the guardians of hell take him to hell'?" "No indeed, dear Sāriputta. Then the guardians of hell would throw him into hell even as he cries aloud."

"What do you think, Dhanañjāni, here someone because of children and wife might be unrighteous and uneven in conduct, and because of that unrighteous and uneven conduct the guardians of hell might drag him to hell. Would he obtain 'I was unrighteous and uneven in conduct because of children and wife, let not the guardians of hell take me to hell', or else would his children and wife obtain 'This one was unrighteous and uneven in conduct because of us, let not the guardians of hell take him to hell'?" "No indeed, dear Sāriputta. Then the guardians of hell would throw him into hell even as he cries aloud."

"What do you think, Dhanañjāni, here someone because of slaves, workmen and servants might be unrighteous and uneven in conduct, and because of that unrighteous and uneven conduct the guardians of hell might drag him to hell. Would he obtain 'I was unrighteous and uneven in conduct because of slaves, workmen and servants, let not the guardians of hell take me to hell', or else would his slaves,

workmen and servants obtain 'This one was unrighteous and uneven in conduct because of us, let not the guardians of hell take him to hell?' "No indeed, dear Sāriputta. Then the guardians of hell would throw him into hell even as he cries aloud."

"What do you think, Dhanañjāni, here someone because of friends and colleagues might be unrighteous and uneven in conduct, and because of that unrighteous and uneven conduct the guardians of hell might drag him to hell. Would he obtain 'I was unrighteous and uneven in conduct because of friends and colleagues, let not the guardians of hell take me to hell', or else would his friends and colleagues obtain 'This one was unrighteous and uneven in conduct because of us, let not the guardians of hell take him to hell'?" "No indeed, dear Sāriputta. Then the guardians of hell would throw him into hell even as he cries aloud."

"What do you think, Dhanañjāni, here someone because of relatives and blood-relations might be unrighteous and uneven in conduct, and because of that unrighteous and uneven conduct the guardians of hell might drag him to hell. Would he obtain 'I was unrighteous and uneven in conduct because of relatives and blood-relations, let not the guardians of hell take me to hell', or else would his relatives and blood-relations obtain 'This one was unrighteous and uneven in conduct because of us, let not the guardians of hell take him to hell'?" "No indeed, dear Sāriputta. Then the guardians of hell would throw him into hell even as he cries aloud."

"What do you think, Dhanañjāni, here someone because of guests might be unrighteous and uneven in conduct, and because of that unrighteous and uneven conduct the guardians of hell might drag him to hell. Would he obtain 'I was unrighteous and uneven in conduct because of guests, let not the guardians of hell take me to hell', or else would his guests obtain 'This one was unrighteous and uneven in conduct because of us, let not the guardians of hell take him to hell'?" "No indeed, dear Sāriputta. Then the guardians of hell would throw him into hell even as he cries aloud."

"What do you think, Dhanañjāni, here someone because of deceased ancestors might be unrighteous and uneven in conduct, and because of that unrighteous and uneven conduct the guardians of hell might drag him to hell. Would he obtain 'I was unrighteous and uneven in conduct because of deceased ancestors, let not the guardians of hell take me to hell', or else would his deceased ancestors obtain 'This one was unrighteous and uneven in conduct because of us, let not the guardians of hell take him to hell'?" "No indeed, dear Sāriputta. Then the guardians of hell would throw him into hell even as he cries aloud."

"What do you think, Dhanañjāni, here someone because of deities might be unrighteous and uneven in conduct, and because of that unrighteous and uneven conduct the guardians of hell might drag him to hell. Would he obtain 'I was unrighteous and uneven in conduct because of deities, let not the guardians of hell take me to hell', or else would the deities obtain 'This one was unrighteous and uneven in conduct because of us, let not the guardians of hell take him to hell'?" "No indeed, dear Sāriputta. Then the guardians of hell would throw him into hell even as he cries aloud."

"What do you think, Dhanañjāni, here someone because of the king might be

unrighteous and uneven in conduct, and because of that unrighteous and uneven conduct the guardians of hell might drag him to hell. Would he obtain from them: 'I was unrighteous and uneven in conduct because of the king, let not the guardians of hell take me to hell,' or else would the king obtain: 'This one was unrighteous and uneven in conduct because of us, let not the guardians of hell take him to hell'?" "No indeed, dear Sāriputta. Then the guardians of hell would throw him into hell even as he cries aloud."

"What do you think, Dhanañjāni, here someone for the sake of satisfying and nourishing the body might be unrighteous and uneven in conduct, and because of that unrighteous and uneven conduct the guardians of hell might drag him to hell. Would he obtain from them: 'I was unrighteous and uneven in conduct for the sake of satisfying and nourishing the body, let not the guardians of hell take me to hell,' or else would others obtain: 'This one was unrighteous and uneven in conduct for the sake of satisfying and nourishing the body, let not the guardians of hell take him to hell'?" "No indeed, dear Sāriputta. Then the guardians of hell would throw him into hell even as he cries aloud."

448. "What do you think, Dhanañjāni, one who because of mother and father might be unrighteous and uneven in conduct, or one who because of mother and father might be righteous and even in conduct; which is better?" "Indeed, dear Sāriputta, one who because of mother and father might be unrighteous and uneven in conduct, that is not better; but one who, dear Sāriputta, because of mother and father might be righteous and even in conduct, that indeed here is better. Than unrighteous conduct and uneven conduct, dear Sāriputta, righteous conduct and even conduct is better." "There are indeed, Dhanañjāni, other righteous activities rooted in other causes, by which it is possible both to support mother and father, and not to commit evil deeds, and to proceed along the meritorious practice."

"What do you think, Dhanañjāni, one who because of children and wife might be unrighteous and uneven in conduct, or one who because of children and wife might be righteous and even in conduct; which is better?" "Indeed, dear Sāriputta, one who because of children and wife might be unrighteous and uneven in conduct, that is not better; but one who, dear Sāriputta, because of children and wife might be righteous and even in conduct, that indeed here is better. Than unrighteous conduct and uneven conduct, dear Sāriputta, righteous conduct and even conduct is better." "There are indeed, Dhanañjāni, other righteous activities rooted in other causes, by which it is possible both to support children and wife, and not to commit evil deeds, and to proceed along the meritorious practice."

"What do you think, Dhanañjāni, one who because of slaves, workmen and servants might be unrighteous and uneven in conduct, or one who because of slaves, workmen and servants might be righteous and even in conduct; which is better?" "Indeed, dear Sāriputta, one who because of slaves, workmen and servants might be unrighteous and uneven in conduct, that is not better; but one who, dear Sāriputta, because of slaves, workmen and servants might be righteous and even in conduct, that indeed here is better. Than unrighteous conduct and uneven conduct, dear Sāriputta, righteous conduct and even conduct is better." "There are indeed, Dhanañjāni, other righteous activities rooted in other causes, by which it is possible both to support slaves, workmen and servants, and not to commit evil deeds, and to proceed along

the meritorious practice.

"What do you think, Dhanañjāni, one who because of friends and colleagues might be unrighteous and uneven in conduct, or one who because of friends and colleagues might be righteous and even in conduct; which is better?" "Indeed, dear Sāriputta, one who because of friends and colleagues might be unrighteous and uneven in conduct, that is not better; but one who, dear Sāriputta, because of friends and colleagues might be righteous and even in conduct, that indeed here is better. Than unrighteous conduct and uneven conduct, dear Sāriputta, righteous conduct and even conduct is better." "There are indeed, Dhanañjāni, other righteous activities rooted in other causes, by which it is possible both to do duties for friends and colleagues, and not to commit evil deeds, and to proceed along the meritorious practice.

"What do you think, Dhanañjāni, one who because of relatives and blood-relations might be unrighteous and uneven in conduct, or one who because of relatives and blood-relations might be righteous and even in conduct; which is better?" "Indeed, dear Sāriputta, one who because of relatives and blood-relations might be unrighteous and uneven in conduct, that is not better; but one who, dear Sāriputta, because of relatives and blood-relations might be righteous and even in conduct, that indeed here is better. Than unrighteous conduct and uneven conduct, dear Sāriputta, righteous conduct and even conduct is better." "There are indeed, Dhanañjāni, other righteous activities rooted in other causes, by which it is possible both to do duties for relatives and blood-relations, and not to commit evil deeds, and to proceed along the meritorious practice.

"What do you think, Dhanañjāni, one who because of guests might be unrighteous and uneven in conduct, or one who because of guests might be righteous and even in conduct; which is better?" "Whoever indeed, dear Sāriputta, because of guests might be unrighteous and uneven in conduct, that is not better; but whoever, dear Sāriputta, because of guests might be righteous and even in conduct, that here is better. Than unrighteous conduct and uneven conduct, dear Sāriputta, righteous conduct and even conduct is better." "There are indeed, Dhanañjāni, other righteous activities rooted in causes, by which it is possible both to do duties for guests and not to commit evil deeds, and to proceed on the meritorious practice.

"What do you think, Dhanañjāni, one who because of deceased ancestors might be unrighteous and uneven in conduct, or one who because of deceased ancestors might be righteous and even in conduct; which is better?" "Whoever indeed, dear Sāriputta, because of deceased ancestors might be unrighteous and uneven in conduct, that is not better; but whoever, dear Sāriputta, because of deceased ancestors might be righteous and even in conduct, that here is better. Than unrighteous conduct and uneven conduct, dear Sāriputta, righteous conduct and even conduct is better." "There are indeed, Dhanañjāni, other righteous activities rooted in causes, by which it is possible both to do duties for deceased ancestors and not to commit evil deeds, and to proceed on the meritorious practice.

"What do you think, Dhanañjāni, one who because of deities might be unrighteous and uneven in conduct, or one who because of deities might be righteous and even in conduct; which is better?" "Whoever indeed, dear Sāriputta, because of deities might be unrighteous and uneven in conduct, that is not better; but whoever, dear

Sāriputta, because of deities might be righteous and even in conduct, that here is better. Than unrighteous conduct and uneven conduct, dear Sāriputta, righteous conduct and even conduct is better." "There are indeed, Dhanañjāni, other righteous activities rooted in causes, by which it is possible both to do duties for deities and not to commit evil deeds, and to proceed on the meritorious practice.

"What do you think, Dhanañjāni, one who because of the king might be unrighteous and uneven in conduct, or one who because of the king might be righteous and even in conduct; which is better?" "Whoever indeed, dear Sāriputta, because of the king might be unrighteous and uneven in conduct, that is not better; but whoever, dear Sāriputta, because of the king might be righteous and even in conduct, that here is better. Than unrighteous conduct and uneven conduct, dear Sāriputta, righteous conduct and even conduct is better." "There are indeed, Dhanañjāni, other righteous activities rooted in causes, by which it is possible both to do duties for the king and not to commit evil deeds, and to proceed on the meritorious practice.

"What do you think, Dhanañjāni, one who for the sake of satisfying and nourishing the body might be unrighteous and uneven in conduct, or one who for the sake of satisfying and nourishing the body might be righteous and even in conduct; which is better?" "Whoever indeed, dear Sāriputta, for the sake of satisfying and nourishing the body might be unrighteous and uneven in conduct, that is not better; but whoever, dear Sāriputta, for the sake of satisfying and nourishing the body might be righteous and even in conduct, that here is better. Than unrighteous conduct and uneven conduct, dear Sāriputta, righteous conduct and even conduct is better." "There are indeed, Dhanañjāni, other righteous activities rooted in causes, by which it is possible both to satisfy and nourish the body and not to commit evil deeds, and to proceed on the meritorious practice."

449. Then the brahmin Dhanañjāni, having delighted in and given thanks for what the Venerable Sāriputta had said, rose from his seat and departed. Then at a later time the brahmin Dhanañjāni became sick, afflicted, severely ill. Then the brahmin Dhanañjāni addressed a certain man - "Come, my good man, go to where the Blessed One is; having approached, in my name pay respect with your head at the Blessed One's feet - 'The brahmin Dhanañjāni, venerable sir, is sick, afflicted, severely ill. He pays respect with his head at the Blessed One's feet.' And go to where the Venerable Sāriputta is; having approached, in my name pay respect with your head at the Venerable Sāriputta's feet - 'The brahmin Dhanañjāni, venerable sir, is sick, afflicted, severely ill. He pays respect with his head at the Venerable Sāriputta's feet.' And say this: 'It would be good, venerable sir, if the Venerable Sāriputta would approach the dwelling of the brahmin Dhanañjāni, out of compassion.'" "Yes, venerable sir," that man replied to the brahmin Dhanañjāni and approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that man said this to the Blessed One - "The brahmin Dhanañjāni, venerable sir, is sick, afflicted, severely ill. He pays respect with his head at the Blessed One's feet." And he approached the Venerable Sāriputta; having approached, he paid respect to the Venerable Sāriputta and sat down to one side. Seated to one side, that man said this to the Venerable Sāriputta - "The brahmin Dhanañjāni, venerable sir, is sick, afflicted, severely ill. He pays respect with his head at the Venerable Sāriputta's

feet, and says thus - 'It would be good, venerable sir, if the Venerable Sāriputta would approach the dwelling of the brahmin Dhanañjāni, out of compassion.'" The Venerable Sāriputta consented by silence.

450. Then the Venerable Sāriputta, having dressed, taking his bowl and robe, approached the dwelling of the brahmin Dhanañjāni; having approached, he sat down on the prepared seat. Having sat down, the Venerable Sāriputta said this to the brahmin Dhanañjāni - "Is it bearable for you, Dhanañjāni, is it endurable? Are unpleasant feelings receding, not advancing? Is their receding evident, not their advancing?" "It is not bearable for me, dear Sāriputta, not endurable. Excessive unpleasant feelings are advancing for me, not receding. Their advancing is evident, not their receding. Just as, dear Sāriputta, a strong man were to crush one's head with a sharp point; just so indeed, dear Sāriputta, exceeding winds strike at my head. It is not bearable for me, dear Sāriputta, not endurable. Excessive unpleasant feelings are advancing for me, not receding. Their advancing is evident, not their receding. Just as, dear Sāriputta, a strong man were to bind one's head with a tight leather strap as a head-band; just so indeed, dear Sāriputta, there are exceeding headaches in my head. It is not bearable for me, dear Sāriputta, not endurable. Excessive unpleasant feelings are advancing for me, not receding. Their advancing is evident, not their receding. Just as, dear Sāriputta, a skilled butcher or a butcher's apprentice were to cut through the belly with a sharp butcher's knife; just so indeed, dear Sāriputta, exceeding winds cut through my belly. It is not bearable for me, dear Sāriputta, not endurable. Excessive unpleasant feelings are advancing for me, not receding. Their advancing is evident, not their receding. Just as, dear Sāriputta, 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, dear Sāriputta, there is an exceeding burning in my body. It is not bearable for me, dear Sāriputta, not endurable. Excessive unpleasant feelings are advancing for me, not receding. Their advancing is evident, not their receding."

451. "What do you think, Dhanañjāni, which is better -hell or the animal realm?" "Than hell, dear Sāriputta, the animal realm is better." "What do you think, Dhanañjāni, which is better - the animal realm or the sphere of ghosts?" "Than the animal realm, dear Sāriputta, the sphere of ghosts is better." "What do you think, Dhanañjāni, which is better - the sphere of ghosts or human beings?" "Than the sphere of ghosts, dear Sāriputta, human beings are better." "What do you think, Dhanañjāni, which is better - human beings or the gods (ruled by) the four great kings?" "Than human beings, dear Sāriputta, the gods (ruled by) the four great kings are better." "What do you think, Dhanañjāni, which is better -the gods (ruled by) the four great kings or the Thirty-three gods?" "Than the gods (ruled by) the four great kings, dear Sāriputta, the Thirty-three gods are better." "What do you think, Dhanañjāni, which is better - the Thirty-three gods or the Yāma gods?" "Than the Thirty-three gods, dear Sāriputta, the Yāma gods are better." "What do you think, Dhanañjāni, which is better - the Yāma gods or the Tusita gods?" "Than the Yāma gods, dear Sāriputta, the Tusita gods are better." "What do you think, Dhanañjāni, which is better - the Tusita gods or the Nimmānaratī gods?" "Than the Tusita gods, dear Sāriputta, the Nimmānaratī gods are better." "What do you think, Dhanañjāni, which is better - the Nimmānaratī gods or the Paranimmitavasavattī gods?" "Than the Nimmānaratī gods, dear Sāriputta, the Paranimmitavasavattī gods are better." "What

do you think, Dhanañjāni, which is better - the Paranimmitavasavattī gods or the brahma world?" "The brahma world' - the venerable Sāriputta says; 'the brahma world' - the venerable Sāriputta says."

Then this occurred to the Venerable Sāriputta: "These brahmins are indeed intent upon the Brahma world. What if I were to teach the brahmin Dhanañjāni the path to companionship with Brahmā." "I will teach you, Dhanañjāni, the path to companionship with Brahmā; listen to that, pay close attention, I will speak." "Yes, sir," the brahmin Dhanañjāni assented to the Venerable Sāriputta. The Venerable Sāriputta said this - "And what, Dhanañjāni, is the path to companionship with Brahmā? Here, Dhanañjāni, a monk 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. This, Dhanañjāni, is the path to companionship with Brahmā."

452. "Furthermore, Dhanañjāni, a monk with a mind accompanied by compassion... etc. with a mind accompanied by altruistic joy... 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. This, Dhanañjāni, is the path to companionship with Brahmā." "If so, dear Sāriputta, in my name pay respect with your head at the Blessed One's feet - 'The brahmin Dhanañjāni, venerable sir, is sick, afflicted, severely ill. He pays respect with his head at the Blessed One's feet.' Then the Venerable Sāriputta, having established the brahmin Dhanañjāni in the inferior Brahma world when there was something further to be done, rose from his seat and departed. Then the brahmin Dhanañjāni, not long after the Venerable Sāriputta had departed, died and was reborn in the Brahma world.

453. Then the Blessed One addressed the monks: "This Sāriputta, monks, having established the brahmin Dhanañjāni in the inferior Brahma world when there was something further to be done, rose from his seat and departed." Then the Venerable Sāriputta 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 Sāriputta said this to the Blessed One: "The brahmin Dhanañjāni, venerable sir, is sick, afflicted, severely ill. He pays respect with his head at the Blessed One's feet." "But why did you, Sāriputta, having established the brahmin Dhanañjāni in the inferior Brahma world when there was something further to be done, rise from your seat and depart?" "Venerable sir, it occurred to me thus: 'These brahmins are indeed intent upon the Brahma world. What if I were to teach the brahmin Dhanañjāni the path to companionship with Brahmā.'" "The brahmin Dhanañjāni, Sāriputta, has died and has been reborn in the Brahma world."

The Discourse on Dhanañjāni is concluded as seventh.

8. The Discourse to Vāseṭṭha

454. Thus have I heard - On one occasion the Blessed One was dwelling at Icchānaṅgala in the Icchānaṅgala forest thicket. Now at that time several well-known wealthy brahmins were dwelling at Icchānaṅgala, as follows - the brahmin Caṅkī, the brahmin Tārukkha, the brahmin Pokkharasāti, the brahmin Jāṇussoṇi, the brahmin Todeyya, and other well-known wealthy brahmins. Then, as the young men Vāseṭṭha and Bhāradvāja were walking up and down and wandering about on a walk, this discussion arose - "How, friend, does one become a brahmin?" The young man Bhāradvāja said thus - "When, friend, one is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth - to this extent, friend, one is a brahmin." The young man Vāseṭṭha said thus - "When, friend, one is virtuous and dutiful - to this extent, friend, one is a brahmin." Indeed the young man Bhāradvāja was not able to convince the young man Vāseṭṭha, nor was the young man Vāseṭṭha able to convince the young man Bhāradvāja. Then the young man Vāseṭṭha addressed the young man Bhāradvāja: "This, friend Bhāradvāja, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, is dwelling at Icchānaṅgala in the Icchānaṅgala forest thicket. And concerning that Master Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' Come, friend Bhāradvāja, let us go to where the ascetic Gotama is; having approached, we will ask the ascetic Gotama about this matter. As the ascetic Gotama answers us, so we will remember it." "Yes, friend," the young man Bhāradvāja assented to the young man Vāseṭṭha.

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

"Acknowledged and approved, we both possess the threefold true knowledge;
I am of Pokkharasāti, this young man is of Tārukkha.

"Whatever has been declared by those who possess the threefold true
knowledge, therein we are complete;
In verse and grammar, in recitation equal to our teachers;
Between us there is a dispute about birth, Gotama.

"One is a brahmin by birth, thus Bhāradvāja says;
But I say by action, know this, O One with Vision.

"We two are unable to convince each other;
We have come to ask you, renowned as the Enlightened by himself.

"Just as people with joined palms, after death, approach the moon that has
passed beyond waning;
Paying homage, they venerate Gotama in the world.

"The Eye arisen in the world, we ask Gotama;

Is one a brahmin by birth, or does one become so by action?
Tell us who do not know, so that we may know the brahmin."

456. "I will explain to you,
Gradually, according to truth;
The analysis of births among living beings, for births are mutually different.

"Know even grasses and trees, yet they do not acknowledge it;
Their mark is determined by birth, for births are mutually different.

"Then insects and moths, even down to lice and ants;
Their mark is determined by birth, for births are mutually different.

"Know also quadrupeds, both small and large;
Their mark is determined by birth, for births are mutually different.

"Know also those whose bellies are their feet, snakes with long backs;
Their mark is determined by birth, for births are mutually different.

"Then know also fish, living in water, feeding in water;
Their mark is determined by birth, for births are mutually different.

"Then know also birds, winged ones travelling by wings;
Their mark is determined by birth, for births are mutually different.

"Just as among these births, the mark determined by birth is manifold;
Thus there is not among humans, a mark determined by birth that is manifold.

"Not by hair, not by head, not by ears, not by eyes;
Not by mouth, not by nose, not by lips or eyebrows.

"Not by neck, not by shoulders, not by belly, not by back;
Not by hip, not by chest, not by private parts, not by sexual organs.

"Not by hands, not by feet, not by fingers or nails;
Not by calves, not by thighs, not by colour or voice;
There is indeed no mark determined by birth, as in other births.

457. "And individually in bodies, this is not found among humans;
And the distinction among humans is spoken of by convention.

"Whoever among humans lives by cow-keeping;
Thus, Vāsetṭha, know that he is a farmer, not a brahmin.

"Whoever among humans lives by various crafts;
Thus, Vāsetṭha, know that he is a craftsman, not a brahmin.

"Whoever among humans lives by trade;
Thus, Vāsetṭha, know that he is a merchant, not a brahmin.

"Whoever among humans lives by serving others;

Thus, Vāseṭṭha, know that he is a servant, not a brahmin.

"Whoever among humans lives by what is not given;
Thus, Vāseṭṭha, know that he is a thief, not a brahmin.

"Whoever among humans lives by archery;
Thus, Vāseṭṭha, know that he is a warrior, not a brahmin.

"Whoever among humans lives by the office of chaplain;
Thus, Vāseṭṭha, know that he is a sacrificer, not a brahmin.

"Whoever among humans consumes village and country;
Thus, Vāseṭṭha, know that he is a king, not a brahmin.

"And I do not call one a brahmin who is womb-born, arisen from a mother;
He is called a 'bho-sayer' by name, if he has possessions;
One who owns nothing, without grasping, him I call a brahmin.

458. "Having cut all mental fetters, whoever indeed is not agitated;
Gone beyond attachment, unbound, him I call a brahmin."

"Having cut the thong and the strap, the chain together with the knot;
With the bar lifted, awakened, him I call a brahmin.

"Whoever, without anger, endures reviling, murder and bondage;
Whose power is patience, whose military unit is power, him I call a brahmin.

"Without wrath, observant of religious duties, virtuous, without excess;
Tamed, bearing the final body, him I call a brahmin.

"Like water on a lotus leaf, like a mustard seed on a needle's tip;
Whoever does not cling to sensual pleasures, him I call a brahmin.

"Whoever understands the elimination of his own suffering right here;
With burden laid down, unbound, him I call a brahmin.

"Of profound wisdom, intelligent, skilled in what is the path and what is not the path;
Having attained the highest good, him I call a brahmin.

"Unassociated with householders, and with homeless ones, both;
Not dwelling in a home, of few wishes, him I call a brahmin.

"Having laid aside the rod towards beings, towards those that tremble and those that are firm;
Whoever neither kills nor causes to kill, him I call a brahmin.

"Unopposed among the opposed, quenched among those who have taken up the rod;
Without grasping among those with grasping, him I call a brahmin.

"For whom lust and hate, conceit and contempt have been laid down;
Like a mustard seed from a needle's tip, him I call a brahmin.

459. "One who utters speech that is not harsh, informative, truthful;
By which he does not offend anyone, him I call a brahmin.

"One who does not take what is not given in the world, whether long or short,
subtle or gross, beautiful or ugly;
Him I call a brahmin.

"One in whom hopes are not found, in this world or the next;
Desireless, unbound, him I call a brahmin.

"One in whom attachments are not found, who through final knowledge is free
from doubt;
Grounded upon the Deathless, having attained it, him I call a brahmin.

"One who here has gone beyond both merit and evil, both attachments;
Sorrowless, stainless, pure, him I call a brahmin.

"Like the moon, spotless, pure, serene, undisturbed;
With delight and existence exhausted, him I call a brahmin.

"One who has overcome this dangerous path, this difficult passage, the round
of rebirths, and delusion;
Who has crossed over, gone beyond, a meditator, without longing, free from
doubt;
Quenched by non-clinging, him I call a brahmin.

"One who here, having abandoned sensual pleasures, wanders forth homeless;
With sensual existence exhausted, him I call a brahmin.

"One who here, having abandoned craving, wanders forth homeless;
With craving and existence exhausted, him I call a brahmin.

"Having abandoned the human bond, having overcome the divine bond;
Unbound from all bonds, him I call a brahmin.

"Having abandoned delight and discontent, become cool, without clinging;
A hero, overlord of all the world, him I call a brahmin.

"One who knows the passing away and rebirth of beings in every way;
Non-attached, the Fortunate One, awakened, him I call a brahmin.

"One whose destination gods, gandhabbas, and humans do not know;
One who has eliminated the mental corruptions, a Worthy One, him I call a
brahmin.

"One for whom there is nothing in the past, in the future, or in the present;
One who owns nothing, without grasping, him I call a brahmin.

"The bull, the excellent, the hero, the great sage, the victorious;
Without longing, bathed, awakened, him I call a brahmin.

"He who knows past lives, and sees heaven and the realms of misery;
And also has attained the destruction of birth, him I call a brahmin.

460. "This is merely a designation in the world, name and clan are arranged;
Arisen from convention, arranged here and there.

"Lying dormant for a long time, a wrong view of those not knowing;
Not knowing, they tell us, 'One is a brahmin by birth.'

"Not by birth is one a brahmin, not by birth is one a non-brahmin;
By action one is a brahmin, by action one is a non-brahmin.

"By action one is a farmer, by action one is a craftsman;
By action one is a merchant, by action one is a servant.

"By action too one is a thief, by action too one is a warrior;
By action one is a sacrificer, by action too one is a king.

"Thus the wise see this action as it really is;
Seers of dependent origination, skilled in the result of action.

"By action the world goes on, by action the generation goes on;
Beings are bound by action, like the linchpin of a moving chariot.

"By austere asceticism, by the holy life, by self-control and by taming;
By this one is a brahmin, this is the highest brahmin quality.

"Accomplished in the three true knowledges, peaceful, with rebirth eliminated;
Thus, Vāseṭṭha, know this, he is Brahmā and Sakka to those who understand."

461. When this was said, the young men Vāseṭṭha and Bhāradvāja said to the Blessed One: "Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - so that those with eyes might see forms - just so, the Teaching has been made clear by Master Gotama in many ways. We go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember us as lay followers who have gone for refuge from this day forth for life."

The Discourse on Vāseṭṭha is concluded as eighth.

9. The Discourse to Subha

462. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattṥī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the young brahmin Subha, son of Todeyya, was residing at Sāvattṥī at a certain householder's dwelling on some business. Then the young brahmin Subha, son of Todeyya, said this to the householder at whose dwelling he was residing - "I have heard this, householder -

'Sāvattthī is not devoid of Worthy Ones.' What ascetic or brahmin might we attend upon today?" "This Blessed One, venerable sir, is dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Attend upon that Blessed One, venerable sir." Then the young brahmin Subha, son of Todeyya, having assented to that householder, approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the young brahmin Subha, son of Todeyya, said this to the Blessed One - "Brahmins, Master Gotama, say thus - 'A householder is one who fulfils the true method, the wholesome teaching, not one who has gone forth is one who fulfils the true method, the wholesome teaching.' What does Master Gotama say about this?"

463. "I am an analyst in this matter, young man; I am not a one-sided speaker in this matter. I do not praise wrong practice, young man, whether of a householder or of one gone forth. For indeed, young man, whether a householder or one gone forth, one who has practised wrongly, because of wrong practice, is not one who fulfils the true method, the wholesome teaching. I praise right practice, young man, whether of a householder or of one gone forth. For indeed, young man, whether a householder or one gone forth, one who has practised rightly, because of right practice, is one who fulfils the true method, the wholesome teaching."

"Brahmins, Master Gotama, say thus - 'This household work, requiring great resources, great duties, great management, great undertaking, is of great fruit; this going forth work, requiring little resources, little duties, little management, little undertaking, is of little fruit.' What does Master Gotama say about this?"

"In this matter too, young man, I am an analyst; I am not a one-sided speaker in this matter. There is, young man, work requiring great resources, great duties, great management, great undertaking, which when failing is of little fruit; there is, young man, work requiring great resources, great duties, great management, great undertaking, which when succeeding is of great fruit; there is, young man, work requiring little resources, little duties, little management, little undertaking, which when failing is of little fruit; there is, young man, work requiring little resources, little duties, little management, little undertaking, which when succeeding is of great fruit. And what, young man, is the work requiring great resources, great duties, great management, great undertaking, which when failing is of little fruit? Farming, young man, is work requiring great resources, great duties, great management, great undertaking, which when failing is of little fruit. And what, young man, is the work requiring great resources, great duties, great management, great undertaking, which when succeeding is of great fruit? Farming itself, young man, is work requiring great resources, great duties, great management, great undertaking, which when succeeding is of great fruit. And what, young man, is the work requiring little resources, little duties, little management, little undertaking, which when failing is of little fruit? Trade, young man, is work requiring little resources, little duties, little management, little undertaking, which when failing is of little fruit. And what, young man, is the work requiring little resources, little duties, little management, little undertaking, which when succeeding is of great fruit? Trade itself, young man, is work requiring little resources, little duties, little management, little undertaking, which when succeeding is of great fruit.

464. "Just as, young man, farming is work requiring great resources, great duties, great management, great undertaking, which when failing is of little fruit; just so, young man, household work is work requiring great resources, great duties, great management, great undertaking, which when failing is of little fruit. Just as, young man, farming itself is work requiring great resources, great duties, great management, great undertaking, which when succeeding is of great fruit; just so, young man, household work is work requiring great resources, great duties, great management, great undertaking, which when succeeding is of great fruit. Just as, young man, trade is work requiring little resources, little duties, little management, little undertaking, which when failing is of little fruit; just so, young man, going forth is work requiring little resources, little duties, little management, little undertaking, which when failing is of little fruit. Just as, young man, trade itself is work requiring little resources, little duties, little management, little undertaking, which when succeeding is of great fruit; just so, young man, going forth is work requiring little resources, little duties, little management, little undertaking, which when succeeding is of great fruit."

"Brahmins, Master Gotama, declare five principles for the performance of merit, for the accomplishment of the wholesome." "Those brahmins, young man, who declare five principles for the performance of merit, for the accomplishment of the wholesome - if it is not troublesome for you - good, speak those five principles in this assembly." "It is not troublesome for me, Master Gotama, where the venerable one is seated, or one like the venerable one." "If so, young man, speak." "Truth indeed, Master Gotama, brahmins declare as the first principle for the performance of merit, for the accomplishment of the wholesome. Austere asceticism indeed, Master Gotama, brahmins declare as the second principle for the performance of merit, for the accomplishment of the wholesome. The holy life indeed, Master Gotama, brahmins declare as the third principle for the performance of merit, for the accomplishment of the wholesome. Vedic recitation indeed, Master Gotama, brahmins declare as the fourth principle for the performance of merit, for the accomplishment of the wholesome. Generosity indeed, Master Gotama, brahmins declare as the fifth principle for the performance of merit, for the accomplishment of the wholesome. Brahmins, Master Gotama, declare these five principles for the performance of merit, for the accomplishment of the wholesome. What does Master Gotama say about this?"

465. "But then, young man, is there any single brahmin among the brahmins who says thus: 'I declare the result of these five qualities, having realised them by direct knowledge myself'?" "No indeed, Master Gotama." "But then, young man, is there any single teacher among the brahmins, or any teacher's teacher, up to the seventh generation of teachers, who says thus: 'I declare the result of these five qualities, having realised them by direct knowledge myself'?" "No indeed, Master Gotama." "But then, young man, those who were the ancient sages of the brahmins, the makers of the sacred hymns, the transmitters of the sacred hymns, whose ancient hymn passages are now sung, recited, and collected by the brahmins of today, who sing along with them, recite along with them, repeat what was spoken, recite what was taught, as follows: Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu - did even they speak thus: 'We declare the result of these five qualities, having realised them by direct knowledge ourselves'?"

"No indeed, Master Gotama."

"Thus indeed, young man, there is not any single brahmin among the brahmins who says thus: 'I declare the result of these five qualities, having realised them by direct knowledge myself'; there is not any single teacher among the brahmins, or any teacher's teacher, up to the seventh generation of teachers, who says thus: 'I declare the result of these five qualities, having realised them by direct knowledge myself'; those who were the ancient sages of the brahmins, the makers of the sacred hymns, the transmitters of the sacred hymns, whose ancient hymn passages are now sung, recited, and collected by the brahmins of today, who sing along with them, recite along with them, repeat what was spoken, recite what was taught, as follows: Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu - Even they did not speak thus: 'We declare the result of these five qualities, having realised them by direct knowledge ourselves.'

"Just as, young man, a file of blind men clinging to one another, the first one does not see, the middle one does not see, the last one does not see; even so, young man, methinks the speech of the brahmins turns out to be like a file of blind men: the first one does not see, the middle one does not see, the last one does not see."

466. When this was said, the young brahmin Subha, son of Todeyya, being addressed by the Blessed One with the simile of the blind bamboo, angry and displeased, jeering at the Blessed One, scoffing at the Blessed One, speaking against the Blessed One - thinking "The ascetic Gotama will be brought to disgrace," said this to the Blessed One - "The brahmin, Master Gotama, Pokkharasāti of the Opamañña clan, lord of Subhagavana, says thus - 'Just so, here some ascetics and brahmins claim super-human achievement, a distinction of knowledge and vision worthy of the noble ones. This speech of theirs turns out to be ridiculous, turns out to be mere words, turns out to be void, turns out to be hollow. For how indeed could one who has become a human being know or see or realise any super-human achievement, any distinction of knowledge and vision worthy of the noble ones - this is impossible?'"

"But then, young man, does the brahmin Pokkharasāti of the Opamañña clan, lord of Subhagavana, understand the minds of all ascetics and brahmins, having encompassed them with his own mind?" "Indeed, Master Gotama, the brahmin Pokkharasāti of the Opamañña clan, lord of Subhagavana, does not understand even the mind of his own female slave Puṇṇikā, having encompassed it with his own mind; how then could he understand the minds of all ascetics and brahmins, having encompassed them with his own mind?"

"Just as, young man, a man blind from birth would not see black and white forms, would not see blue forms, would not see yellow forms, would not see red forms, would not see crimson forms, would not see what is even and uneven, would not see the stars, would not see the moon and sun. He might speak thus - 'There are no black and white forms, there is no one who sees black and white forms; there are no blue forms, there is no one who sees blue forms; there are no yellow forms, there is no one who sees yellow forms; there are no red forms, there is no one who sees red forms; there are no crimson forms, there is no one who sees crimson forms; there is no even and uneven, there is no one who sees what is even and uneven; there are no

stars, there is no one who sees the stars; there is no moon and sun, there is no one who sees the moon and sun. I do not know this, I do not see this; therefore it does not exist.' Would he, young man, speaking thus, speak rightly?"

"No indeed, Master Gotama. There are black and white forms, there is one who sees black and white forms; there are blue forms, there is one who sees blue forms; there are yellow forms, there is one who sees yellow forms; there are red forms, there is one who sees red forms; there are crimson forms, there is one who sees crimson forms; there is what is even and uneven, there is one who sees what is even and uneven; there are stars, there is one who sees the stars; there is the moon and sun, there is one who sees the moon and sun. 'I do not know this, I do not see this; therefore it does not exist'; indeed, Master Gotama, he would not be speaking rightly."

"Just so, young man, the brahmin Pokkharasāti of the Opamañña clan, lord of Subhagavana, is blind, without eyes. That he indeed will know or see or realise any super-human achievement, any distinction of knowledge and vision worthy of the noble ones - this is impossible."

467. "What do you think, young man, those wealthy brahmins of Kosala, as follows - the brahmin Caṅkī, the brahmin Tārukkha, the brahmin Pokkharasāti, the brahmin Jāṇussoṇi, and your father Todeyya, which is better for them, whether they would speak speech according to convention or not according to convention?" "According to convention, Master Gotama."

"Which is better for them, whether they would speak speech after deliberation or without deliberation?" "After deliberation, Master Gotama."

"Which is better for them, whether they would speak speech after reflection or without reflection?" "After reflection, Master Gotama."

"Which is better for them, whether they would speak speech connected with benefit or not connected with benefit?" "Connected with benefit, Master Gotama."

"What do you think, young man, this being so, was the speech spoken by the brahmin Pokkharasāti of the Opamañña clan, lord of Subhagavana, according to convention or not according to convention?" "Not according to convention, Master Gotama."

"Was the speech spoken after deliberation or without deliberation?" "Without deliberation, Master Gotama."

"Was the speech spoken after reflection or without reflection?" "Without reflection, Master Gotama."

"Was the speech spoken connected with benefit or not connected with benefit?" "Not connected with benefit, Master Gotama."

"Young man, there are these five mental hindrances. Which five? The mental hindrance of sensual desire, the mental hindrance of anger, the mental hindrance of sloth and torpor, the mental hindrance of restlessness and remorse, the mental hindrance of sceptical doubt - these, young man, are the five mental hindrances. Young man, the brahmin Pokkharasāti of the Opamañña clan, lord of Subhagavana, is

obstructed, hindered, covered, and enveloped by these five mental hindrances. That he indeed will know or see or realise any super-human achievement, any distinction of knowledge and vision worthy of the noble ones - this is impossible.

468. "Young man, there are these five types of sensual pleasure. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue... tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing - these, young man, are the five types of sensual pleasure. Young man, the brahmin Pokkharasāti of the Opamañña clan, lord of Subhagavana, consumes these five types of sensual pleasure bound, infatuated, transgressing, not seeing the danger, without wisdom of escape. That he indeed will know or see or realise any super-human achievement, any distinction of knowledge and vision worthy of the noble ones - this is impossible.

"What do you think, young man, if one were to kindle a fire dependent on grass and wood as fuel, or if one were to kindle a fire without grass and wood as fuel, which fire would be with flame and colourful and luminous?" "If, Master Gotama, it were possible to kindle a fire without grass and wood as fuel, that fire would be with flame and colourful and luminous." "This is impossible, young man, there is no chance that one could kindle a fire without grass and wood as fuel, except by one possessing supernormal power. Just as, young man, fire burns dependent on grass and wood as fuel, so too, young man, I speak of this rapture, that rapture which is dependent on the five types of sensual pleasure. Just as, young man, fire burns without grass and wood as fuel, so too, young man, I speak of this rapture, that rapture which is apart from sensual pleasures, apart from unwholesome mental states.

"And what, young man, is the rapture apart from sensual pleasures, apart from unwholesome mental states? Here, young man, a monk, quite secluded from sensual pleasures... etc. he enters and dwells in the first meditative absorption. This too, young man, is rapture apart from sensual pleasures, apart from unwholesome mental states. Furthermore, young man, with the subsiding of applied and sustained thought, a monk... etc. he enters and dwells in the second meditative absorption. This too, young man, is rapture apart from sensual pleasures, apart from unwholesome mental states.

469. "Those brahmins, young man, who declare five principles for the performance of merit, for the accomplishment of the wholesome, which of these principles do brahmins declare as having more great results for the performance of merit, for the accomplishment of the wholesome?" "Those brahmins, Master Gotama, who declare five principles for the performance of merit, for the accomplishment of the wholesome, here brahmins declare generosity as the principle having more great results for the performance of merit, for the accomplishment of the wholesome."

"What do you think, young man, suppose here a great sacrifice had been prepared for a certain brahmin. Then two brahmins might come - 'We shall partake in the great sacrifice of such-and-such a brahmin.' Therein one brahmin might think thus - 'Oh indeed! May I alone obtain the best seat, the best water, the best almsfood in the refectory, may no other brahmin obtain the best seat, the best water, the best

almsfood in the refectory.' Now, young man, there is this possibility that another brahmin might obtain the best seat, the best water, the best almsfood in the refectory, and that brahmin might not obtain the best seat, the best water, the best almsfood in the refectory. 'Another brahmin obtains the best seat, the best water, the best almsfood in the refectory, I do not obtain the best seat, the best water, the best almsfood in the refectory' - thus he is angry and displeased. Now for this one, young man, what result do brahmins declare?" "It is not indeed, Master Gotama, that brahmins give gifts thus - 'By this may another be angry and displeased.' Rather, here brahmins give gifts born of compassion." "This being so, young man, this is the sixth way of making merit for brahmins - that is, born of compassion." "This being so, Master Gotama, this is the sixth way of making merit for brahmins - that is, born of compassion."

"Those brahmins, young man, who declare five principles for the performance of merit, for the accomplishment of the wholesome, where do you perceive these five principles as being mostly - among householders or among those gone forth?" "Those brahmins, Master Gotama, who declare five principles for the performance of merit, for the accomplishment of the wholesome, I perceive these five principles as being mostly among those gone forth, little among householders. For a householder, Master Gotama, has great purposes, great duties, great legal cases, great undertakings, he is not constantly and continuously a truth-speaker; but one gone forth, Master Gotama, has few purposes, few duties, few legal cases, few undertakings, he is constantly and continuously a truth-speaker. For a householder, Master Gotama, has great purposes, great duties, great legal cases, great undertakings, he is not constantly and continuously an austere ascetic... a practitioner of the holy life... one abundant in recitation... one abundant in generosity; but one gone forth, Master Gotama, has few purposes, few duties, few legal cases, few undertakings, he is constantly and continuously an austere ascetic... a practitioner of the holy life... one abundant in recitation... one abundant in generosity. Those brahmins, Master Gotama, who declare five principles for the performance of merit, for the accomplishment of the wholesome, I perceive these five principles as being mostly among those gone forth, little among householders."

"Those brahmins, young man, who declare five principles for the performance of merit, for the accomplishment of the wholesome - I say these are requisites for the mind - that is to say, for the development of a mind free from enmity, free from ill-will. Here, young man, a monk is a speaker of truth. He, thinking 'I am a speaker of truth,' obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. That gladness connected with the wholesome - I say this is a requisite for the mind - that is to say, for the development of a mind free from enmity, free from ill-will. Here, young man, a monk is an austere ascetic... etc. is a practitioner of the holy life... etc. is devoted to study... etc. one abundant in generosity. He, thinking 'I am devoted to generosity,' obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. That gladness connected with the wholesome - I say this is a requisite for the mind - that is to say, for the development of a mind free from enmity, free from ill-will. Those brahmins, young man, who declare five

principles for the performance of merit, for the accomplishment of the wholesome - I say these are requisites for the mind - that is to say, for the development of a mind free from enmity, free from ill-will."

470. When this was said, the young brahmin Subha, son of Todeyya, said this to the Blessed One - "I have heard this, Master Gotama - 'The ascetic Gotama knows the path to companionship with Brahmā.'"

"What do you think, young man, is the basket-makers' village near from here, is the basket-makers' village not far from here?"

"Yes, sir, the basket-makers' village is near from here, the basket-makers' village is not far from here."

"What do you think, young man, suppose there were a man born and brought up in the basket-makers' village; if they were to ask him, just after he had left the basket-makers' village, about the path to the basket-makers' village; would there be, young man, for that man born and brought up in the basket-makers' village, when asked about the path to the basket-makers' village, any hesitation or confusion?"

"No indeed, Master Gotama."

"What is the reason for this?"

"Because, Master Gotama, that man was born and brought up in the basket-makers' village. All the paths to the basket-makers' village are well known to him." "There might be, young man, for that man born and brought up in the basket-makers' village, when asked about the path to the basket-makers' village, some hesitation or confusion, but there would never be for the Truth-finder, when asked about the Brahma world or the practice leading to the Brahma world, any hesitation or confusion. I understand Brahmā, young man, and the Brahma world, and the practice leading to the Brahma world; and how one who has practised thus has been reborn in the Brahma world - that too I understand."

"I have heard this, Master Gotama - 'The ascetic Gotama teaches the path to companionship with Brahmā.' It would be good if Master Gotama would teach me the path to companionship with Brahmā."

"If so, young man, listen, pay close attention, I will speak." "Yes, sir," the young brahmin Subha, son of Todeyya, assented to the Blessed One. The Blessed One said this -

471. "And what, young man, is the path to companionship with Brahmā? Here, young man, a monk 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. When the liberation of mind through friendliness is thus developed, young man, whatever action done within limits does not remain there, does not persist there. Just as, young man, a powerful conch-blower would with little difficulty make himself heard in the four directions; just so, young man, etc. when the liberation of mind through friendliness is thus developed, young man, whatever action done within limits does not remain there, does not persist there. This

too, young man, is a path to companionship with Brahmā. "Furthermore, young man, a monk 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. When the liberation of mind through equanimity is thus developed, young man, whatever action done within limits does not remain there, does not persist there. Just as, young man, a powerful conch-blower would with little difficulty make himself heard in the four directions; just so, young man, etc. when the liberation of mind through equanimity is thus developed, young man, whatever action done within limits does not remain there, does not persist there. This too, young man, is a path to companionship with Brahmā."

472. When this was said, the young brahmin Subha, son of Todeyya, said this to the Blessed One - "Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - so that those with eyes might see forms -just so, the Teaching has been made clear by Master Gotama in many ways. I go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life. Well then, Master Gotama, we will now go; we have much to do, we have many duties." "Now do as you think fit, young man." Then the young brahmin Subha, son of Todeyya, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed.

Now at that time the brahmin Jāṇussoṇi was driving out of Sāvattthī with an all-white chariot drawn by mares in the middle of the day. The brahmin Jāṇussoṇi saw the the young man Subha, son of Todeyya, coming from afar. Having seen the the young man Subha, son of Todeyya, he said this - "Well now, from where is the venerable Bhāradvāja coming in the middle of the day?" "I am coming from here, sir, from the presence of the ascetic Gotama." "What does the venerable Bhāradvāja think - does he consider the ascetic Gotama wise regarding his lucidity of wisdom?" "Who am I, sir, and who could know the ascetic Gotama's lucidity of wisdom? Surely he who could know the ascetic Gotama's lucidity of wisdom would himself be such as he." "Indeed the venerable Bhāradvāja praises the ascetic Gotama with lofty praise." "Who am I, sir, and who could praise the ascetic Gotama? That Master Gotama is praised by the praised, the foremost among gods and humans. Those brahmins, sir, who declare five principles for the performance of merit, for the accomplishment of the wholesome; the ascetic Gotama says these are requisites for the mind -that is to say, for the development of a mind free from enmity, free from ill-will."

When this was said, the brahmin Jāṇussoṇi, having descended from his all-white mare-drawn chariot, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, uttered an inspired

utterance - "It is a gain for King Pasenadi of Kosala, it is well-gained for King Pasenadi of Kosala, in whose realm the Truth-finder dwells, the Worthy One, the Perfectly Enlightened One."

The Discourse on Subha is concluded as ninth.

10. The Discourse to Saṅgārava

473. Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks. Now at that time a brahmin woman named Dhanañjānī was dwelling at Cañcalikappa, having faith in the Buddha, the Teaching, and the Community. Then the brahmin woman Dhanañjānī, having stumbled, uttered an inspired utterance three times - "Homage to that Blessed One, the Worthy One, the Perfectly Enlightened One. Homage to that Blessed One, the Worthy One, the Perfectly Enlightened One. Homage to that Blessed One, the Worthy One, the Perfectly Enlightened One."

Now at that time a young man named Saṅgārava was dwelling at Cañcalikappa, who had mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man. The young man Saṅgārava heard the brahmin woman Dhanañjānī speaking thus. Having heard, he said this to the brahmin woman Dhanañjānī - "This brahmin woman Dhanañjānī has become degraded, this brahmin woman Dhanañjānī has become ruined, for while brahmins exist, she will praise that shaveling, that petty ascetic." "But indeed you, dear good-faced one, do not know the morality and wisdom of that Blessed One. If you, dear good-faced one, were to know the morality and wisdom of that Blessed One, you, dear good-faced one, would not think that Blessed One should be reviled or abused." "If so, madam, when the ascetic Gotama has arrived at Cañcalikappa, then you should inform me." "Yes, good-faced one," the brahmin woman Dhanañjānī assented to the young man Saṅgārava.

Then the Blessed One, wandering on a journey gradually among the Kosalans, arrived at Cañcalikappa. There the Blessed One stayed at Cañcalikappa in the mango grove of the Todeyya brahmins. The brahmin woman Dhanañjānī heard - "The Blessed One, it is said, has arrived at Cañcalikappa and is staying at Cañcalikappa in the mango grove of the Todeyya brahmins." Then the brahmin woman Dhanañjānī approached the young man Saṅgārava; having approached, she said this to the young man Saṅgārava - "This, dear good-faced one, that Blessed One has arrived at Cañcalikappa and is staying at Cañcalikappa in the mango grove of the Todeyya brahmins. Now do as you think fit, dear good-faced one."

474. "Yes, sir," the young man Saṅgārava replied to the brahmin woman Dhanañjānī and approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the young man Saṅgārava said this to the Blessed One - "There are indeed, Master Gotama, some ascetics and brahmins who, having attained the perfection of the conclusion of direct knowledge in the present life, claim the fundamentals of the holy life. Therein, Master Gotama, among those ascetics and brahmins who, having attained the perfection of the conclusion of

direct knowledge in the present life, claim the fundamentals of the holy life, which of them is Master Gotama?" "Even among those who, having attained the perfection of the conclusion of direct knowledge in the present life, claim the fundamentals of the holy life, I, Bhāradvāja, speak of a distinction. There are, Bhāradvāja, some ascetics and brahmins who follow oral tradition. They, through oral tradition, having attained the perfection of the conclusion of direct knowledge in the present life, claim the fundamentals of the holy life; just as the brahmins who possess the threefold true knowledge. But there are, Bhāradvāja, some ascetics and brahmins who, merely through faith alone, having attained the perfection of the conclusion of direct knowledge in the present life, claim the fundamentals of the holy life; just as a reasoner, an inquirer. There are, Bhāradvāja, some ascetics and brahmins who, regarding things not heard before, having directly known the Teaching by themselves, having attained the perfection of the conclusion of direct knowledge in the present life, claim the fundamentals of the holy life. Therein, Bhāradvāja, among those ascetics and brahmins who, regarding things not heard before, having directly known the Teaching by themselves, having attained the perfection of the conclusion of direct knowledge in the present life, claim the fundamentals of the holy life, I am one of them. By this method too, Bhāradvāja, it should be known how among those ascetics and brahmins who, regarding things not heard before, having directly known the Teaching by themselves, having attained the perfection of the conclusion of direct knowledge in the present life, claim the fundamentals of the holy life, I am one of them.

475. "Here, Bhāradvāja, 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, Bhāradvāja, at a later time, while still young, with jet-black hair, endowed with the blessing of youth, in the first stage of life, against the wishes of my unwilling parents, with tearful faces, weeping, having shaved off my hair and beard, having put on ochre robes, went forth from home into homelessness. Having thus gone forth, seeking what is wholesome, searching for the unsurpassed state of supreme peace, I approached Āḷāra Kālāma; having approached, I said this to Āḷāra Kālāma - 'I wish, friend Kālāma, to live the holy life in this Teaching and discipline.' When this was said, Bhāradvāja, Āḷāra Kālāma said this to me - 'Let the venerable one dwell here. This Teaching is such that an intelligent person could before long realise his own teacher's doctrine by direct knowledge himself, having attained, and dwell in it.' So I, Bhāradvāja, before long, quickly, learnt that Teaching thoroughly. So I, Bhāradvāja, to that extent 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, Bhāradvāja - 'Āḷāra Kālāma does not declare this Teaching merely through faith alone, saying "having realised by direct knowledge myself, having attained, I dwell in it"; certainly Āḷāra Kālāma dwells knowing and seeing this Teaching.'

Then I, Bhāradvāja, approached Āḷāra Kālāma; having approached, I said this to Āḷāra Kālāma - 'In what respect, friend Kālāma, do you declare this Teaching, saying "having realised by direct knowledge myself, having attained, I dwell in it"?' When this

was said, Bhāradvāja, Āḷāra Kālāma declared the plane of nothingness. This occurred to me, Bhāradvāja - 'It is not only Āḷāra Kālāma who has faith, I too have faith; it is not only Āḷāra Kālāma who has energy, etc. mindfulness, concentration, wisdom, I too have wisdom. What if I were to strive for the realisation of that Teaching which Āḷāra Kālāma declares, saying "having realised by direct knowledge myself, having attained, I dwell in it".' So I, Bhāradvāja, before long, quickly, having realised that Teaching by direct knowledge myself, having attained, dwelt in it. Then I, Bhāradvāja, 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, Bhāradvāja, 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, Bhāradvāja - '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, Bhāradvāja, not being satisfied with that Teaching, disenchanted with that Teaching, departed.

476. "So I, Bhāradvāja, 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, Bhāradvāja, Udaka Rāmaputta said this to me - 'Let the venerable one dwell here. This Teaching is such that an intelligent person could before long realise his own teacher's doctrine by direct knowledge himself, having attained, and dwell in it.' So I, Bhāradvāja, before long, quickly, learnt that Teaching thoroughly. So I, Bhāradvāja, to that extent 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, Bhāradvāja - '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, Bhāradvāja, approached Udaka Rāmaputta; having approached, I said this to Udaka Rāmaputta - 'In what respect, friend, did Rāma declare this Teaching, saying "having realised by direct knowledge myself, having attained, I dwell in it"?' When this was said, Bhāradvāja, Udaka Rāmaputta declared the plane of neither-perception-nor-non-perception. This occurred to me, Bhāradvāja - 'It is not only Rāma who had faith, I too have faith; it is not only Rāma who had energy, etc. mindfulness, concentration, wisdom, I too have wisdom. What if I were to strive for the realisation of that Teaching which Rāma

declared, saying "having realised by direct knowledge myself, having attained, I dwell in it." So I, Bhāradvāja, before long, quickly, having realised that Teaching by direct knowledge myself, having attained, dwelt in it.

"Then I, Bhāradvāja, 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, Bhāradvāja, 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, Bhāradvāja - '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, Bhāradvāja, not being satisfied with that Teaching, disenchanted with that Teaching, departed.

477. "So I, Bhāradvāja, 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, Bhāradvāja - '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, Bhāradvāja, sat down right there - 'This is suitable for striving.' So much so, Bhāradvāja, that three similes came to my mind, simple, never heard before.

"Just as, Bhāradvāja, 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, Bhāradvāja, 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, Bhāradvāja, 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, Bhāradvāja, was the first simile that came to my mind, simple, never heard before.

478. "Another simile also came to my mind, Bhāradvāja, simple, never heard before. Just as, Bhāradvāja, 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, Bhāradvāja, 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; that man would only become a partaker of weariness and vexation." "Just so, Bhāradvāja, 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, Bhāradvāja, was the second simile that came to my mind, simple, never heard before.

479. "Another simile also came to my mind, Bhāradvāja, a third one, simple, never heard before. Just as, Bhāradvāja, 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, Bhāradvāja, 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, Bhāradvāja, 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, Bhāradvāja, was the third simile that came to my mind, simple, never heard before. These three similes came to my mind, Bhāradvāja, simple, never heard before.

480. This occurred to me, Bhāradvāja - '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, Bhāradvāja, with teeth clenched, with tongue pressed against the palate,

restrain, crush, and torment the mind by the mind. As I, Bhāradvāja, 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, Bhāradvāja, 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, Bhāradvāja, 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, Bhāradvāja, was aroused and unsluggish, mindfulness was established and unconfused; but my body was excited and not calm, being overwhelmed by that painful striving.

481. This occurred to me, Bhāradvāja - 'What if I were to meditate on the breathless meditative absorption.' So I, Bhāradvāja, 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, Bhāradvāja, 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, Bhāradvāja, 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, Bhāradvāja, was aroused and unsluggish, mindfulness was established and unconfused; but my body was excited and not calm, being overwhelmed by that painful striving.

This occurred to me, Bhāradvāja - 'What if I were to meditate on the breathless meditative absorption.' So I, Bhāradvāja, 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, Bhāradvāja, exceeding winds struck at my head. Just as, Bhāradvāja, a strong man were to crush one's head with a sharp point, just so indeed for me, Bhāradvāja, 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, Bhāradvāja, was aroused and unsluggish, mindfulness was established and unconfused; but my body was excited and not calm, being overwhelmed by that painful striving.

This occurred to me, Bhāradvāja - 'What if I were to meditate on the breathless meditative absorption.' So I, Bhāradvāja, 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, Bhāradvāja, there were exceeding headaches in my head. Just as, Bhāradvāja, a strong man were to bind one's head with a tight leather strap as a head-band, just so indeed, Bhāradvāja, 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, Bhāradvāja, was aroused and unsluggish, mindfulness was established and unconfused; but my body was excited and not calm, being overwhelmed by that painful striving.

This occurred to me, Bhāradvāja - 'What if I were to meditate on the breathless meditative absorption.' So I, Bhāradvāja, 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, Bhāradvāja, exceeding winds cut through my belly. Just as, Bhāradvāja, 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, Bhāradvāja, 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, Bhāradvāja, was aroused and unsluggish, mindfulness was established and unconfused; but my body was excited and not calm, being overwhelmed by that painful striving.

This occurred to me, Bhāradvāja - 'What if I were to meditate on the breathless meditative absorption.' So I, Bhāradvāja, 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, Bhāradvāja, there was an exceeding burning in my body. Just as, Bhāradvāja, 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, Bhāradvāja, 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, Bhāradvāja, was aroused and unsluggish, mindfulness was established and unconfused, but my body was excited and not calm, being overwhelmed by that painful striving. So much so, Bhāradvāja, 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.'

This occurred to me, Bhāradvāja - 'What if I were to proceed to the complete arrest of food.' Then, Bhāradvāja, 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. By that you will sustain yourself.' This occurred to me, Bhāradvāja - '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, Bhāradvāja, dismissed those deities, saying 'enough'.

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

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

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

"So I, Bhāradvāja, having taken gross food, having gained strength, quite secluded from sensual pleasures, etc. entered and dwelt in the first meditative absorption. With the subsiding of applied and sustained thought, internal confidence and

unification of mind, without applied thought and without sustained thought, with rapture and happiness born of concentration, the second meditative absorption... the third meditative absorption... entered and dwelt in the fourth meditative absorption.

"When the mind was thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, I directed and inclined the mind towards the knowledge of recollecting past lives. I recollect manifold past lives, that is - one birth, two births, etc. Thus with aspects and terms I recollect manifold past lives. This, Bhāradvāja, 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.

484. "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, Bhāradvāja, was the second true knowledge attained by me in the middle watch of the night; ignorance was destroyed, true knowledge arose; darkness was destroyed, light arose; as happens for one dwelling diligent, ardent, and resolute.

"When the mind was thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, I directed and inclined the mind towards the knowledge of the elimination of mental corruptions. I directly knew as it really is: 'This is suffering'; 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 was to be done has been done, there is no more of this state of being.' This, Bhāradvāja, 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."

485. When this was said, the young man Saṅgārava said this to the Blessed One - "The striving of Master Gotama was indeed with steadfastness, the striving of Master Gotama was indeed that of a good person; as is natural for a Worthy One, a Perfectly Enlightened One. But, Master Gotama, are there gods?" "This is known to me with reason and cause, Bhāradvāja, that is to say - there are higher gods." "Why then, Master Gotama, when asked 'are there gods?' do you say 'This is known to me with reason and cause, Bhāradvāja, that is to say, there are higher gods'? Is it not, Master Gotama, this being so, hollow and false?" "When asked 'are there gods?', Bhāradvāja,

whoever would say 'there are gods', whoever would say 'they are known to me with reason and cause'; then here an intelligent person should come to the absolute conclusion, that is to say - 'there are gods'." "But why did Master Gotama not explain this to me from the very beginning?" "This is authorized by a loud voice in the world, Bhāradvāja, that is to say - 'there are gods'."

486. When this was said, the young man Saṅgārava said this to the Blessed One - "Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - so that those with eyes might see forms - just so, the Teaching has been made clear by Master Gotama in many ways. I go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

The Discourse on Saṅgārava is concluded as tenth.

The Chapter on Brahmins is concluded as fifth.

Its summary:

Brahmāyu, Sela, Assalāyana, Ghoṭamukha and the Brahmin;
Caṅkī, in these Dhanañjāni, Vāseṭṭha, Subha and Respect.

This is the summary of the chapters:

The chapter on the Householder, the Monk, named after the Wandering Ascetic;
The Chapter on Kings and the Brahmin, five in the Middle Collection.

The Middle Fifty is complete.



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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