

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

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[SN 42.1-13, PTS 4.305-4.359]



PaliVerse

3. The Collection of the Connected Discourses

4. The Chapter on the Six Sense Bases

8. Connected Discourses to Headmen

1. The Discourse on Caṇḍa

353. At Sāvattthī. Then Caṇḍa the headman approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Caṇḍa the headman said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby someone here who is fierce goes by the term 'fierce'? But what, venerable sir, is the cause, what is the condition, whereby someone here who is gentle goes by the term 'gentle'?" "Here, headman, for a certain person lust has not been abandoned. Because lust has not been abandoned, others make him angry, and being made angry by others, he manifests irritation. He goes by the term 'fierce'. Hate has not been abandoned. Because hate has not been abandoned, others make him angry, and being made angry by others, he manifests irritation. He goes by the term 'fierce'. Delusion has not been abandoned. Because delusion has not been abandoned, others make him angry, and being made angry by others, he manifests irritation. He goes by the term 'fierce'. This, headman, is the cause, this is the condition, whereby someone here who is fierce goes by the term 'fierce'."

"Here again, headman, for a certain person lust has been abandoned. Because lust has been abandoned, others do not make him angry, and being made angry by others, he does not manifest irritation. He goes by the term 'gentle'. Hate has been abandoned. Because hate has been abandoned, others do not make him angry, and being made angry by others, he does not manifest irritation. He goes by the term 'gentle'. Delusion has been abandoned. Because delusion has been abandoned, others do not make him angry, and being made angry by others, he does not manifest irritation. He goes by the term 'gentle'. This, headman, is the cause, this is the condition, whereby someone here who is gentle goes by the term 'gentle'."

When this was said, Caṇḍa the headman said this to the Blessed One - "Excellent, venerable sir, excellent, venerable sir! Just as, venerable sir, 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 Blessed One in many ways. I, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life." The first.

2. The Discourse on Tālapuṭa

354. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then Tālapuṭa the actor-headman approached the Blessed One; having approached, he paid respect to the Blessed One and sat

down to one side. Seated to one side, Tālapuṭa the actor-headman said this to the Blessed One - "I have heard this, venerable sir, from actors of former times, teachers and teachers' teachers, when they speak - 'Whatever actor in the midst of the stage, in the midst of a festive gathering, makes people laugh and delights them with truth and falsehood, he, upon the body's collapse at death, is reborn in the company of the laughing gods.' What does the Blessed One say about this?" "Enough, headman, let this be. Do not ask me this." For the second time Tālapuṭa the actor-headman said this to the Blessed One - "I have heard this, venerable sir, from actors of former times, teachers and teachers' teachers, when they speak - 'Whatever actor in the midst of the stage, in the midst of a festive gathering, makes people laugh and delights them with truth and falsehood, he, upon the body's collapse at death, is reborn in the company of the laughing gods.' What does the Blessed One say about this?" "Enough, headman, let this be. Do not ask me this." For the third time Tālapuṭa the actor-headman said this to the Blessed One - "I have heard this, venerable sir, from actors of former times, teachers and teachers' teachers, when they speak - 'Whatever actor in the midst of the stage, in the midst of a festive gathering, makes people laugh and delights them with truth and falsehood, he, upon the body's collapse at death, is reborn in the company of the laughing gods.' What does the Blessed One say about this?"

"Certainly indeed I cannot obtain from you - 'Enough, headman, let this be, do not ask me this.' But I will explain to you. Formerly, headman, beings were not free from lust, bound by the bondage of lust. For them the actor in the midst of the stage, in the midst of a festive gathering, presents those mental states that arouse lust even more exceedingly. Formerly, headman, beings were not free from hate, bound by the bondage of hate. For them the actor in the midst of the stage, in the midst of a festive gathering, presents those mental states that arouse hate even more exceedingly. Formerly, headman, beings were not free from delusion, bound by the bondage of delusion. For them the actor in the midst of the stage, in the midst of a festive gathering, presents those mental states that arouse delusion even more exceedingly. He himself being intoxicated and heedless, having made others intoxicated and heedless, upon the body's collapse at death, is reborn in a hell called 'Laughter'. But if he holds such a view: 'Whatever actor in the midst of the stage, in the midst of a festive gathering, makes people laugh and delights them with truth and falsehood, he, upon the body's collapse at death, is reborn in the company of the laughing gods' - that is his wrong view. For a person of wrong view, headman, I declare one of two destinations - either hell or the animal realm."

When this was said, Tālapuṭa the headman of actors wailed and shed tears. "This indeed, headman, I did not obtain - 'Enough, headman, let this be; do not ask me this.'" "I am not, venerable sir, weeping because the Blessed One said thus to me; but I, venerable sir, have been cheated, deceived, deluded for a long time by former teachers and teachers' teachers who were actors - 'That actor who in the midst of the stage, in the midst of the festival, makes people laugh and delights them with truth and falsehood, upon the body's collapse at death, is reborn in the company of the laughing gods.'" "Excellent, venerable sir, excellent, venerable sir! Just as, venerable sir, 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 Blessed One in many ways. I, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May I, venerable sir, receive the going forth under the Blessed One, may I receive the full ordination." Then Tālapuṭa the headman of actors received the going forth under the Blessed One, he received the full ordination. And not long after being fully ordained, the Venerable Tālapuṭa, ... became one of the Worthy Ones. The second.

3. The Discourse on the Warrior

355. Then the warrior headman approached the Blessed One; having approached, etc. Seated to one side, the warrior headman said this to the Blessed One - "I have heard this, venerable sir, from warriors of former times, teachers and teachers' teachers, when they speak - 'Whatever warrior strives and endeavours in battle, if others kill him and finish him off while he is striving and endeavouring, he, upon the body's collapse at death, is reborn in the company of the gods of the defeated.' What does the Blessed One say about this?" "Enough, headman, let this be; do not ask me this." For the second time, etc. For the third time, the warrior headman said this to the Blessed One - "I have heard this, venerable sir, from warriors of former times, teachers and teachers' teachers, when they speak - 'Whatever warrior strives and endeavours in battle, if others kill him and finish him off while he is striving and endeavouring, he, upon the body's collapse at death, is reborn in the company of the gods of the defeated.' What does the Blessed One say about this?"

"Certainly indeed I cannot obtain from you - 'Enough, headman, let this be; do not ask me this.' But I will explain to you. Whatever warrior, headman, strives and endeavours in battle, his mind has previously been seized, wrongly done, wrongly directed - 'May these beings be killed, or bound, or annihilated, or destroyed, or may they not exist!' If others kill him and finish him off while he is striving and endeavouring; he, upon the body's collapse at death, is reborn in a hell called 'the defeated'. But if he holds such a view: 'Whatever warrior strives and endeavours in battle, if others kill him and finish him off while he is striving and endeavouring, he, upon the body's collapse at death, is reborn in the company of the gods of the defeated' - that is his wrong view. For a person of wrong view, headman, I declare one of two destinations - either hell or the animal realm."

When this was said, the warrior headman wailed and shed tears. "This indeed, headman, I did not obtain - 'Enough, headman, let this be; do not ask me this.'" "I am not, venerable sir, weeping because the Blessed One said thus to me; but I, venerable sir, have been cheated, deceived, deluded for a long time by warriors of former times, teachers and teachers' teachers - 'Whatever warrior strives and endeavours in battle, if others kill him and finish him off while he is striving and endeavouring, he, upon the body's collapse at death, is reborn in the company of the gods of the defeated.'" "Excellent, venerable sir, etc. From this day forth, may he remember me as a lay follower who has gone for refuge for life." The third.

4. The Discourse on the Elephant Driver

356. Then Hatthāroha the headman approached the Blessed One; having approached, etc. who has gone for refuge from this day forth for life." The fourth.

5. The Discourse on the Horseman

357. Then the horseman headman approached the Blessed One; having approached, he sat down to one side. Seated to one side, the horseman headman said this to the Blessed One - "I have heard this, venerable sir, from horsemen of former times, teachers and teachers' teachers, when they speak - 'Whatever horseman strives and endeavours in battle, if others kill him and finish him off while he is striving and endeavouring, he, upon the body's collapse at death, is reborn in the company of the gods of the defeated.' What does the Blessed One say about this?" "Enough, headman, let this be; do not ask me this." For the second time, etc. For the third time, the horseman headman said this to the Blessed One - "I have heard this, venerable sir, from horsemen of former times, teachers and teachers' teachers, when they speak - 'Whatever horseman strives and endeavours in battle, if others kill him and finish him off while he is striving and endeavouring, he, upon the body's collapse at death, is reborn in the company of the gods of the defeated.' What does the Blessed One say about this?"

"Certainly indeed I cannot obtain from you - 'Enough, headman, let this be; do not ask me this.' But I will explain to you. Whatever horseman, headman, strives and endeavours in battle, his mind has previously been seized, wrongly done, wrongly directed - 'May these beings be killed, or bound, or annihilated, or destroyed, or may they not exist!' If others kill him and finish him off while he is striving and endeavouring, he, upon the body's collapse at death, is reborn in a hell called 'the defeated'. But if he holds such a view: 'Whatever horseman strives and endeavours in battle, if others kill him and finish him off while he is striving and endeavouring, he, upon the body's collapse at death, is reborn in the company of the gods of the defeated' - that is his wrong view. For a person of wrong view, headman, I declare one of two destinations - either hell or the animal realm."

When this was said, the horseman headman wailed and shed tears. "This indeed, headman, I did not obtain - 'Enough, headman, let this be; do not ask me this.'" "I am not, venerable sir, weeping because the Blessed One said thus to me. But I, venerable sir, have been cheated, deceived, deluded for a long time by horsemen of former times, teachers and teachers' teachers - 'Whatever horseman strives and endeavours in battle, if others kill him and finish him off while he is striving and endeavouring, he, upon the body's collapse at death, is reborn in the company of the gods of the defeated.'" "Excellent, venerable sir, etc. From this day forth, may he remember me as a lay follower who has gone for refuge for life." The fifth.

6. The Discourse on the Son of Asibandhaka

358. On one occasion the Blessed One was dwelling at Nālandā in Pāvārika's mango grove. Then Asibandhakaputta the headman approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Asibandhakaputta the headman said this to the Blessed One - "The brahmins, venerable sir, of the western lands, carrying water-pots, wearing garlands of moss, descending into water, tending the fire. They raise up the dead, the departed, they inform them, they make them enter heaven. But is the Blessed One, venerable sir, the Worthy One, the Perfectly Enlightened One, able to act in such a way that the whole world, upon the body's collapse at death, would be reborn in a fortunate realm, in a heavenly world?" "Well then, headman, I will ask you a question about this very matter. As it pleases you, so you should answer it."

"What do you think, headman, suppose here a man were one who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, and holds wrong view. A great crowd of people, having come together and assembled, might request him, praise him, circumambulate him with joined palms - 'May this man, upon the body's collapse at death, be reborn in a fortunate realm, in a heavenly world.' What do you think, headman, would that man, because of the requesting of that great crowd of people, or because of their praising, or because of their circumambulating with joined palms, upon the body's collapse at death, be reborn in a fortunate realm, in a heavenly world?" "No, Venerable Sir."

"Just as, headman, a man might throw a large broad stone into a deep water pool. A great crowd of people, having come together and assembled, might request him, praise him, circumambulate him with joined palms - 'Rise up, dear broad stone, float up, dear broad stone, float up to dry land, dear broad stone.' What do you think, headman, would that broad stone, because of the requesting of that great crowd of people, or because of their praising, or because of their circumambulating with joined palms, rise up, or float up, or float up to dry land?" "No, Venerable Sir." "Just so, headman, whatever man is one who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, and holds wrong view. Even though a great crowd of people, having come together and assembled, might request him, praise him, circumambulate him with joined palms - 'May this man, upon the body's collapse at death, be reborn in a fortunate realm, in a heavenly world' - yet that man, upon the body's collapse at death, would be reborn in a realm of misery, an unfortunate realm, a nether world, in hell.

"What do you think, headman, suppose here a man were one who abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter, is non-covetous, has a mind without ill-will, and holds right view. A great crowd of people, having come together and assembled, might request him, praise him, circumambulate him with joined palms - 'May this man, upon the body's collapse at death, be reborn in a realm of misery, an unfortunate realm, a nether world, in hell.' What do you think, headman, would that man, because of the requesting of that great crowd of people, or because of their praising, or because of their circumambulating with joined palms, upon the body's collapse at death, be reborn in a realm of misery, an unfortunate realm, a nether world, in hell?" "No, Venerable Sir."

"Just as, headman, a man might plunge a pot of ghee or a pot of oil into a deep water pool and break it. There, whatever gravel or potsherds there might be, they would go downwards; but whatever ghee or oil there might be, that would go upwards. A great crowd of people, having come together and assembled, might request him, praise him, circumambulate him with joined palms - 'Sink down, dear ghee and oil, settle down, dear ghee and oil, go down, dear ghee and oil.' What do you think, headman, would that ghee and oil, because of the requesting of that great crowd of people, or because of their praising, or because of their circumambulating with joined palms, sink down, or settle down, or go down?" "No, Venerable Sir." "Just so, headman,

whatever man is one who abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter, is non-covetous, has a mind without ill-will, and holds right view - even though a great crowd of people, having come together and assembled, might request him, praise him, circumambulate him with joined palms - 'May this man, upon the body's collapse at death, be reborn in a realm of misery, an unfortunate realm, a nether world, in hell' - yet that man, upon the body's collapse at death, would be reborn in a fortunate realm, in a heavenly world." When this was said, Asibandhakaputta the headman said this to the Blessed One - "Excellent, venerable sir! Etc. From this day forth, may he remember me as a lay follower who has gone for refuge for life." The sixth.

7. The Discourse on the Simile of the Field

359. On one occasion the Blessed One was dwelling at Nālandā in Pāvārika's mango grove. Then Asibandhakaputta the headman approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Asibandhakaputta the headman said this to the Blessed One - "Is it not so, venerable sir, that the Blessed One dwells compassionate for the welfare of all living beings?" "Yes, headman, the Truth-finder dwells compassionate for the welfare of all living beings." "Then why, venerable sir, does the Blessed One expound the Teaching thoroughly to some, but not so thoroughly to others?" "Well then, headman, I will ask you a question about this very matter. As it pleases you, so you should answer it. What do you think, headman, suppose here a farmer householder had three fields - one field excellent, one field middling, one field inferior, rough, saline, bad ground. What do you think, headman, that farmer householder wishing to plant seeds, where would he plant first - in that excellent field, or in that middling field, or in that inferior field, rough, saline, bad ground?" "That farmer householder, venerable sir, wishing to plant seeds, would plant in that excellent field. Having planted there, he would plant in that middling field. Having planted there, in that inferior field, rough, saline, bad ground, he might plant, or he might not plant. What is the reason for this? At least it will serve as fodder for cattle."

"Just as, headman, that excellent field; just so are my monks and nuns. To them I expound the Teaching - good in the beginning, good in the middle, good in the end, with meaning and with phrasing; I reveal the holy life that is complete in its entirety and pure. What is the reason for this? For these, headman, dwell with me as their island, me as their shelter, me as their protection, me as their refuge. Just as, headman, that middling field; just so are my male and female lay followers. To them too I expound the Teaching - good in the beginning, good in the middle, good in the end, with meaning and with phrasing; I reveal the holy life that is complete in its entirety and pure. What is the reason for this? For these, headman, dwell with me as their island, me as their shelter, me as their protection, me as their refuge. Just as, headman, that inferior field, rough, saline, bad ground; just so are my heterodox ascetics, brahmins, and wandering ascetics. To them too I expound the Teaching - good in the beginning, good in the middle, good in the end, with meaning and with phrasing; I reveal the holy life that is complete in its entirety and pure. What is the reason for this? Perhaps they might understand even a single sentence; that would be for their welfare and happiness for a long time."

"Just as, headman, a man might have three water jars -one water jar without cracks, not leaking, not seeping; one water jar without cracks, leaking, seeping; one water jar with cracks, leaking, seeping. What do you think, headman, that man wishing to store water, where would he first store it - in that water jar without cracks, not leaking, not seeping, or in that water jar without cracks, leaking, seeping, or in that water jar with cracks, leaking, seeping?" "That man, venerable sir, wishing to store water, would store it in that water jar without cracks, not leaking, not seeping; having stored it there, he would store it in that water jar without cracks, leaking, seeping; having stored it there, he might or might not store it in that water jar with cracks, leaking, seeping. What is the reason for this? At least it will be useful for washing utensils."

"Just as, headman, that water jar without cracks, not leaking, not seeping; just so are my monks and nuns. To them I expound the Teaching - good in the beginning, good in the middle, good in the end, with meaning and with phrasing; I reveal the holy life that is complete in its entirety and pure. What is the reason for this? For these, headman, dwell with me as their island, me as their shelter, me as their protection, me as their refuge. Just as, headman, that water jar without cracks, leaking, seeping; just so are my male and female lay followers. To them I expound the Teaching - good in the beginning, good in the middle, good in the end, with meaning and with phrasing; I reveal the holy life that is complete in its entirety and pure. What is the reason for this? For these, headman, dwell with me as their island, me as their shelter, me as their protection, me as their refuge. Just as, headman, that water jar with cracks, leaking, seeping; just so are my heterodox ascetics, brahmins, and wandering ascetics. To them I expound the Teaching - good in the beginning, good in the middle, good in the end, with meaning and with phrasing; I reveal the holy life that is complete in its entirety and pure. What is the reason for this? Perhaps they might understand even a single sentence; that would be for their welfare and happiness for a long time." When this was said, Asibandhakaputta the headman said this to the Blessed One - "Excellent, venerable sir! Etc. From this day forth, may he remember me as a lay follower who has gone for refuge for life." The seventh.

8. The Discourse on the Conch Blower

360. On one occasion the Blessed One was dwelling at Nāḷandā in Pāvārika's mango grove. Then Asibandhakaputta the headman, a disciple of the Jains, approached the Blessed One; having approached, he sat down to one side. To Asibandhakaputta the headman seated to one side, the Blessed One said this: "How indeed, headman, does Nigaṇṭha Nāṭaputta expound the Teaching to his disciples?" "Thus indeed, venerable sir, Nigaṇṭha Nāṭaputta expounds the Teaching to his disciples: 'Whoever kills a living being, every such one is bound for the realm of misery, doomed to hell; whoever takes what is not given, every such one is bound for the realm of misery, doomed to hell; whoever engages in sexual misconduct, every such one is bound for the realm of misery, doomed to hell; whoever speaks falsely, every such one is bound for the realm of misery, doomed to hell. Whatever one frequently dwells in, by that one is led.' Thus indeed, venerable sir, Nigaṇṭha Nāṭaputta expounds the Teaching to his disciples." "Whatever one frequently dwells in, by that one is led' - this being so, headman, no one would be bound for the realm of misery, doomed to hell, according to the words of Nigaṇṭha Nāṭaputta.

What do you think, headman, a man who kills living beings, taking into account the

various times of night or day, which is the greater time - the time when he kills living beings, or the time when he does not kill living beings?" "That man, venerable sir, who kills living beings, taking into account the various times of night or day, the time when he kills living beings is less, but the time when he does not kill living beings is indeed greater." "Whatever one frequently dwells in, by that one is led' - this being so, headman, no one would be bound for the realm of misery, doomed to hell, according to the words of Nigaṇṭha Nāṭaputta.

What do you think, headman, a man who takes what is not given, taking into account the various times of night or day, which is the greater time - the time when he takes what is not given, or the time when he does not take what is not given?" "That man, venerable sir, who takes what is not given, taking into account the various times of night or day, the time when he takes what is not given is less, but the time when he does not take what is not given is indeed greater." "Whatever one frequently dwells in, by that one is led' - this being so, headman, no one would be bound for the realm of misery, doomed to hell, according to the words of Nigaṇṭha Nāṭaputta.

What do you think, headman, a man who engages in sexual misconduct, taking into account the various times of night or day, which is the greater time - the time when he engages in sexual misconduct, or the time when he does not engage in sexual misconduct?" "That man, venerable sir, who engages in sexual misconduct, taking into account the various times of night or day, the time when he engages in sexual misconduct is less, but the time when he does not engage in sexual misconduct is indeed greater." "Whatever one frequently dwells in, by that one is led' - this being so, headman, no one would be bound for the realm of misery, doomed to hell, according to the words of Nigaṇṭha Nāṭaputta.

What do you think, headman, a man who is a liar, taking into account the various times of night or day, which is the greater time - the time when he speaks falsely, or the time when he does not speak falsely?" "That man, venerable sir, who is a liar, taking into account the various times of night or day, the time when he speaks falsely is less, but the time when he does not speak falsely is indeed greater." "Whatever one frequently dwells in, by that one is led' - this being so, headman, no one would be bound for the realm of misery, doomed to hell, according to the words of Nigaṇṭha Nāṭaputta.

Here, headman, a certain teacher holds such a doctrine and view: 'Whoever kills a living being, every such one is bound for the realm of misery, doomed to hell; whoever takes what is not given, every such one is bound for the realm of misery, doomed to hell; whoever engages in sexual misconduct, every such one is bound for the realm of misery, doomed to hell; whoever speaks falsely, every such one is bound for the realm of misery, doomed to hell.' Now, headman, a disciple has faith in that teacher. He thinks thus: 'My teacher holds such a doctrine and view: whoever kills a living being, every such one is bound for the realm of misery, doomed to hell. But I have killed a living being; I too am bound for the realm of misery, doomed to hell' - he acquires such a view. Without abandoning that speech, headman, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there. My teacher holds such a doctrine and view: whoever takes what is not given, every such one is bound for the realm of misery, doomed to hell. But I have taken what is not given; I too am bound for the realm of misery, doomed to hell' - he

acquires such a view. Without abandoning that speech, headman, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there. My teacher holds such a doctrine and view: whoever engages in sexual misconduct, every such one is bound for the realm of misery, doomed to hell. But I have engaged in sexual misconduct. 'I too am bound for the realm of misery, doomed to hell' - he acquires such a view. Without abandoning that speech, headman, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there. My teacher holds such a doctrine and view: whoever speaks falsely, every such one is bound for the realm of misery, doomed to hell. But I have spoken falsely. 'I too am bound for the realm of misery, doomed to hell' - he acquires such a view. Without abandoning that speech, headman, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there.

"Here again, headman, 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 in many ways censures and rebukes killing living beings, and says 'Abstain from killing living beings.' He censures and rebukes taking what is not given, and says 'Abstain from taking what is not given.' He censures and rebukes sexual misconduct, and says 'Abstain from sexual misconduct.' He censures and rebukes lying, and says 'Abstain from lying.' Now, headman, a disciple has faith in that teacher. He considers thus: 'The Blessed One indeed in many ways censures and rebukes killing living beings, and says "Abstain from killing living beings." There are indeed living beings killed by me, to this extent or that extent. Whatever living beings have been killed by me, to this extent or that extent, that is not well, that is not good. And if I were to be remorseful on that account, this evil deed done by me will not become undone.' He, having thus reflected, abandons that very killing of living beings. And in the future he abstains from killing living beings. Thus there is the abandoning of this evil deed. Thus there is the transcendence of this evil deed.

'The Blessed One indeed in many ways censures and rebukes taking what is not given, and says "Abstain from taking what is not given." There is indeed what is not given taken by me, to this extent or that extent. Whatever is not given that has been taken by me, to this extent or that extent, that is not well, that is not good. And if I were to be remorseful on that account, this evil deed done by me will not become undone.' He, having thus reflected, abandons that very taking what is not given. And in the future he abstains from taking what is not given. Thus there is the abandoning of this evil deed. Thus there is the transcendence of this evil deed.

'The Blessed One indeed in many ways censures and rebukes sexual misconduct, and says "Abstain from sexual misconduct." There is indeed wrong conduct in sensual pleasures practised by me, to this extent or that extent. Whatever wrong conduct in sensual pleasures has been practised by me, to this extent or that extent, that is not well, that is not good. And if I were to be remorseful on that account, this evil deed done by me will not become undone.' He, having thus reflected, abandons that very sexual misconduct, and in the future he abstains from sexual misconduct. Thus there is the abandoning of this evil deed. Thus there is the transcendence of this evil deed.

"The Blessed One indeed in many ways censures lying, rebukes it, and says: "Abstain from lying." There is indeed lying spoken by me, to whatever extent or to whatever degree. Whatever lying has been spoken by me, to whatever extent or to whatever degree, that is not good, that is not well done. And if I were to be remorseful on that account, this evil deed done by me will not become undone.' He, having thus reflected, abandons that very lying, and in the future abstains from lying. Thus there is the abandoning of this evil deed. Thus there is the transcendence of this evil deed.

"He, having abandoned the killing of living beings, abstains from killing living beings. Having abandoned taking what is not given, he abstains from taking what is not given. Having abandoned sexual misconduct, he abstains from sexual misconduct. Having abandoned lying, he abstains from lying. Having abandoned divisive speech, he abstains from divisive speech. Having abandoned harsh speech, he abstains from harsh speech. Having abandoned idle chatter, he abstains from idle chatter. Having abandoned covetousness, he is non-covetous. Having abandoned anger and malice, he has a mind without ill-will. Having abandoned wrong view, he holds right view.

"That noble disciple, headman, thus free from covetousness, free from ill-will, undeluded, fully aware, and mindful, 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. Just as, headman, a powerful conch-blower would with little difficulty make himself heard in the four directions; just so, headman, when the liberation of mind through friendliness is thus developed, thus cultivated, whatever action done within limits does not remain there, does not persist there.

"That noble disciple, headman, thus free from covetousness, free from ill-will, undeluded, fully aware, and mindful, with a mind accompanied by compassion... etc. with a mind accompanied by altruistic joy... etc. He dwells having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. Just as, headman, a powerful conch-blower would with little difficulty make himself heard in the four directions; just so, headman, when the liberation of mind through equanimity is thus developed, thus cultivated, whatever action done within limits does not remain there, does not persist there." When this was said, Asibandhakaputta the headman said this to the Blessed One - "Excellent, venerable sir, excellent, venerable sir! Etc. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life." The eighth.

9. The Discourse on the Family

361. On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks, and arrived at Nāḷandā. There the Blessed One stayed at Nāḷandā in Pāvārika's mango grove.

Now at that time Nāḷandā was afflicted by famine, with difficult livelihood, with white bones scattered about, subsisting by means of food tickets. Now at that time

Nigaṇṭha Nāṭaputta was residing at Nāḷandā together with a great assembly of Jains. Then Asibandhakaputta the headman, a disciple of the Jains, approached Nigaṇṭha Nāṭaputta; having approached, he paid respect to Nigaṇṭha Nāṭaputta and sat down to one side. To Asibandhakaputta the headman seated to one side, Nigaṇṭha Nāṭaputta said this - "Come, headman, refute the ascetic Gotama. Thus a good reputation will arise for you - 'Asibandhakaputta the headman has refuted the ascetic Gotama who is of such great supernormal power, of such great majesty.'"

"But how, venerable sir, shall I refute the ascetic Gotama who is of such great supernormal power, of such great majesty?" "Come, headman, go to where the ascetic Gotama is; having approached, say this to the ascetic Gotama - 'Is it not so, venerable sir, that the Blessed One in many ways praises sympathy for families, praises protection, praises compassion?' If, headman, the ascetic Gotama, thus asked, answers thus - 'Yes, headman, the Truth-finder in many ways praises sympathy for families, praises protection, praises compassion,' then you should say to him thus - 'Then why, venerable sir, does the Blessed One wander on a journey together with a large Community of monks during a famine, with difficult livelihood, with white bones scattered about, when people are subsisting by means of food tickets? The Blessed One is practising for the annihilation of families, the Blessed One is practising for the calamity of families, the Blessed One is practising for the destruction of families!' When the ascetic Gotama, headman, is asked this two-horned question, he will be able neither to spit it out nor to swallow it down." "Yes, venerable sir," Asibandhakaputta the headman, having replied to Nigaṇṭha Nāṭaputta, rose from his seat, paid respect to Nigaṇṭha Nāṭaputta, circumambulated him keeping him on his right, and approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Asibandhakaputta the headman said this to the Blessed One -

"Is it not so, venerable sir, that the Blessed One in many ways praises sympathy for families, praises protection, praises compassion?" "Yes, headman, the Truth-finder in many ways praises sympathy for families, praises protection, praises compassion." "Then why, venerable sir, does the Blessed One wander on a journey together with a large Community of monks during a famine, with difficult livelihood, with white bones scattered about, when people are subsisting by means of food tickets? The Blessed One is practising for the annihilation of families, the Blessed One is practising for the calamity of families, the Blessed One is practising for the destruction of families." "For ninety-one cosmic cycles from now, headman, that I recollect, I do not know of any family that has been destroyed merely by giving cooked almsfood. But whatever families are wealthy, of great riches, of great possessions, with abundant gold and silver, with abundant means and equipment, with abundant wealth and grain, all those have arisen through giving, have arisen through truthfulness, have arisen through self-restraint. There are, headman, eight causes, eight conditions for the destruction of families. Families go to destruction from kings, or families go to destruction from thieves, or families go to destruction from fire, or families go to destruction from water, or what has been stored disappears from its place, or badly managed enterprises fail, or in the family a wastrel arises who scatters, disperses, and destroys those possessions, and impermanence is the eighth. These, headman, are the eight causes, the eight conditions for the destruction of families. When these eight causes, these eight conditions exist, headman, whoever would say thus of me -

'The Blessed One is practising for the annihilation of families, the Blessed One is practising for the calamity of families, the Blessed One is practising for the destruction of families' - without abandoning that speech, headman, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there." When this was said, Asibandhakaputta the headman said this to the Blessed One - "Excellent, venerable sir, excellent, venerable sir! Etc. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life." The ninth.

10. The Discourse on Maṇicūḷaka

362. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time in the royal inner palace, when the royal assembly was seated together assembled, this discussion arose - "It is allowable for the ascetics, disciples of the Sakyan, to accept gold and silver, the ascetics, disciples of the Sakyan, consent to gold and silver, the ascetics, disciples of the Sakyan, accept gold and silver!"

Now at that time the headman Maṇicūḷaka was seated in that assembly. Then the headman Maṇicūḷaka said this to that assembly - "Do not speak thus, sirs. It is not allowable for the ascetics, disciples of the Sakyan, to accept gold and silver, the ascetics, disciples of the Sakyan, do not consent to gold and silver, the ascetics, disciples of the Sakyan, do not accept gold and silver, the ascetics, disciples of the Sakyan, have laid aside jewels and gold, are without gold and silver." The headman Maṇicūḷaka was able to convince that assembly. Then the headman Maṇicūḷaka approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the headman Maṇicūḷaka said this to the Blessed One - "Here, venerable sir, in the royal inner palace, when the royal assembly was seated together assembled, this discussion arose - 'It is allowable for the ascetics, disciples of the Sakyan, to accept gold and silver, the ascetics, disciples of the Sakyan, consent to gold and silver, the ascetics, disciples of the Sakyan, accept gold and silver.' When this was said, I, venerable sir, said this to that assembly - 'Do not speak thus, sirs. It is not allowable for the ascetics, disciples of the Sakyan, to accept gold and silver, the ascetics, disciples of the Sakyan, do not consent to gold and silver, the ascetics, disciples of the Sakyan, do not accept gold and silver, the ascetics, disciples of the Sakyan, have laid aside jewels and gold, are without gold and silver.' I was able, venerable sir, to convince that assembly. Am I, venerable sir, thus answering, one who speaks what has been said by the Blessed One, and do I not misrepresent the Blessed One with what is untrue, and do I explain what is in conformity with the Teaching, and does no reasonable counter-argument come to a blameworthy position?"

"Truly you, headman, thus answering, are one who speaks what has been said by me, and you do not misrepresent me with what is untrue, and you explain what is in conformity with the Teaching, and no reasonable counter-argument comes to a blameworthy position. For indeed, headman, it is not allowable for the ascetics, disciples of the Sakyan, to accept gold and silver, the ascetics, disciples of the Sakyan, do not consent to gold and silver, the ascetics, disciples of the Sakyan, do not accept gold and silver, the ascetics, disciples of the Sakyan, have laid aside

jewels and gold, are without gold and silver. For whom, headman, gold and silver is allowable, for him the five types of sensual pleasure are also allowable. For whom the five types of sensual pleasure are allowable, this, headman, you should definitely remember as not the practice of an ascetic, not the practice of a disciple of the Sakyan. And further, headman, I say thus - grass should be sought by one needing grass, wood should be sought by one needing wood, a cart should be sought by one needing a cart, a man should be sought by one needing a man. But I do not say, headman, that by any method gold and silver should be consented to or sought." The tenth.

11. The Discourse on Bhadraka

363. On one occasion the Blessed One was dwelling among the Mallas, where there was a market town of the Mallas named Uruvelakappa. Then Bhadraka the headman approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Bhadraka the headman said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would teach me the origin and passing away of suffering." "If I, headman, were to teach you the origin and passing away of suffering with reference to the past period of time - 'Thus it was in the past period of time' - there would be uncertainty in you about that, there would be doubt. If I, headman, were to teach you the origin and passing away of suffering with reference to the future period of time - 'Thus it will be in the future period of time' - there too would be uncertainty in you about that, there would be doubt. But I, headman, seated right here, will teach you seated right here the origin and passing away of suffering. Listen to that, pay close attention; I will speak." "Yes, venerable sir," Bhadraka the headman assented to the Blessed One. The Blessed One said this -

"What do you think, headman, are there people in Uruvelakappa for whom, through their murder or imprisonment or loss or blame, sorrow, lamentation, pain, displeasure, and anguish would arise in you?" "There are, venerable sir, people in Uruvelakappa for whom, through their murder or imprisonment or loss or blame, sorrow, lamentation, pain, displeasure, and anguish would arise in me." "But are there, headman, people in Uruvelakappa for whom, through their murder or imprisonment or loss or blame, sorrow, lamentation, pain, displeasure, and anguish would not arise in you?" "There are, venerable sir, people in Uruvelakappa for whom, through their murder or imprisonment or loss or blame, sorrow, lamentation, pain, displeasure, and anguish would not arise in me." "What now, headman, is the cause, what is the condition, whereby through the murder or imprisonment or loss or blame of some people of Uruvelakappa, sorrow, lamentation, pain, displeasure, and anguish would arise in you?" "Those people of Uruvelakappa, venerable sir, through whose murder or imprisonment or loss or blame sorrow, lamentation, pain, displeasure, and anguish would arise in me - there is desire and lust in me towards them. But those people of Uruvelakappa, venerable sir, through whose murder or imprisonment or loss or blame sorrow, lamentation, pain, displeasure, and anguish would not arise in me - there is no desire and lust in me towards them." "By this phenomenon, headman, that is seen, known, immediate, attained, and penetrated, draw an inference regarding the past and future - 'Whatever suffering arose in the past period of time, all that had desire as its root, desire as its source. For desire is the root of suffering. Whatever suffering will arise in the future period of time, all that will have

desire as its root, desire as its source. For desire is the root of suffering.'" "Wonderful, venerable sir, marvellous, venerable sir! How well spoken is this, venerable sir, by the Blessed One - 'Whatever suffering arises when arising, all that has desire as its root, desire as its source. For desire is the root of suffering.' There is, venerable sir, a boy named Ciravāsī who lives outside in a public rest-house. I, venerable sir, having risen early in the morning, send a man - 'Go, my good man, find out about the boy Ciravāsī.' As long as, venerable sir, that man does not return, there is indeed anxiety in me - 'May nothing have afflicted the boy Ciravāsī!'"

"What do you think, headman, would sorrow, lamentation, pain, displeasure, and anguish arise in you from the murder or imprisonment or loss or blame of the boy Ciravāsī?" "Venerable sir, from the murder or imprisonment or loss or blame of my boy Ciravāsī, there would even be an alteration in my life, how then would sorrow, lamentation, pain, displeasure, and anguish not arise in me?" "By this method too, headman, it should be known - 'Whatever suffering arises when arising, all that has desire as its root, desire as its source. For desire is the root of suffering.'"

"What do you think, headman, when Ciravāsī's mother was unseen by you, unheard by you, was there desire or lust or affection in you for Ciravāsī's mother?" "No, Venerable Sir." "Was it through seeing or hearing, headman, that this arose in you - 'desire or lust or affection for Ciravāsī's mother'?" "Yes, venerable sir."

"What do you think, headman, would sorrow, lamentation, pain, displeasure, and anguish arise in you from the murder or imprisonment or loss or blame of Ciravāsī's mother?" "Venerable sir, from the murder or imprisonment or loss or blame of Ciravāsī's mother, there would even be an alteration in my life, how then would sorrow, lamentation, pain, displeasure, and anguish not arise in me!" "By this method too, headman, it should be known - 'Whatever suffering arises when arising, all that has desire as its root, desire as its source. For desire is the root of suffering.'" The eleventh.

12. The Discourse on Rāsiya

364. Then Rāsiya the headman approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Rāsiya the headman said this to the Blessed One - "I have heard this, venerable sir, 'The ascetic Gotama censures all austere asceticism, he absolutely blames and reproaches every austere ascetic who leads a miserable life.' Those who, venerable sir, say thus - 'The ascetic Gotama censures all austere asceticism, he absolutely blames and reproaches every austere ascetic who leads a miserable life' - are they, venerable sir, speaking what has been said by the Blessed One, and do they not misrepresent the Blessed One with what is untrue, and do they explain what is in conformity with the Teaching, and does no reasonable counter-argument come to a blameworthy position?" "Those who, headman, say thus - 'The ascetic Gotama censures all austere asceticism, he absolutely blames and reproaches every austere ascetic who leads a miserable life' - they are not speaking what has been said by me, and they misrepresent me with what is non-existent, hollow, and untrue.

"There are these two extremes, headman, that should not be cultivated by one who has gone forth - that which is the pursuit of sensual happiness in sensual pleasures, which is low, vulgar, belonging to ordinary people, ignoble, not connected with

benefit, and that which is the pursuit of self-mortification, which is painful, ignoble, not connected with benefit. Not approaching these two extremes, headman, the middle practice has been fully awakened to by the Truth-finder - giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna. And what, headman, is that middle practice that has been fully awakened to by the Truth-finder - giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna? It is just this noble eightfold path, as follows -right view, etc. right concentration. This, headman, is that middle practice that has been fully awakened to by the Truth-finder - giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna.

"There are, headman, three kinds of enjoyers of sensual pleasures existing and found in the world. Which three? Here, headman, a certain enjoyer of sensual pleasures seeks wealth not by rule, by violence; having sought wealth not by rule, by violence, he does not make himself happy, does not please himself, does not share, does not make merit. Here again, headman, a certain enjoyer of sensual pleasures seeks wealth not by rule, by violence. Having sought wealth not by rule, by violence, he makes himself happy, pleases himself, but does not share, does not make merit. Here again, headman, a certain enjoyer of sensual pleasures seeks wealth not by rule, by violence. Having sought wealth not by rule, by violence, he makes himself happy, pleases himself, shares, and makes merit.

"Here again, headman, a certain enjoyer of sensual pleasures seeks wealth both by rule and not by rule, both by violence and without violence. Having sought wealth both by rule and not by rule, both by violence and without violence, he does not make himself happy, does not please himself, does not share, does not make merit. Here again, headman, a certain enjoyer of sensual pleasures seeks wealth both by rule and not by rule, both by violence and without violence. Having sought wealth both righteously and not righteously, both by violence and without violence, he makes himself happy, pleases himself, but does not share, does not make merit. Here again, headman, a certain enjoyer of sensual pleasures seeks wealth both by rule and not by rule, both by violence and without violence. Having sought wealth both by rule and not by rule, both by violence and without violence, he makes himself happy, pleases himself, shares, and makes merit.

"Here again, headman, a certain one enjoying sensual pleasures seeks wealth righteously, without violence. Having sought wealth righteously, without violence, he does not make himself happy, does not please himself, does not share, does not make merit. Here again, headman, a certain one enjoying sensual pleasures seeks wealth righteously, without violence. Having sought wealth righteously, without violence, he makes himself happy, pleases himself, does not share, does not make merit. Here again, headman, a certain one enjoying sensual pleasures seeks wealth righteously, without violence. Having sought wealth righteously, without violence, he makes himself happy, pleases himself, shares, makes merit. And he consumes that wealth greedy, infatuated, transgressing, not seeing the danger, without wisdom of escape. Here again, headman, a certain one enjoying sensual pleasures seeks wealth righteously, without violence. Having sought wealth righteously, without violence, he

makes himself happy, pleases himself, shares, makes merit. And he consumes that wealth not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape.

"Therein, headman, that one enjoying sensual pleasures who seeks wealth unrighteously, with violence, having sought wealth unrighteously, with violence, does not make himself happy, does not please himself, does not share, does not make merit. This, headman, one enjoying sensual pleasures is blameworthy on three grounds. On which three grounds is he blameworthy? 'He seeks wealth unrighteously, with violence' - by this first ground he is blameworthy. 'He does not make himself happy, does not please himself' - by this second ground he is blameworthy. 'He does not share, does not make merit' - by this third ground he is blameworthy. This, headman, one enjoying sensual pleasures is blameworthy on these three grounds.

"Therein, headman, that one enjoying sensual pleasures who seeks wealth unrighteously, with violence, having sought wealth unrighteously, with violence, makes himself happy, pleases himself, does not share, does not make merit. This, headman, one enjoying sensual pleasures is blameworthy on two grounds, praiseworthy on one ground. On which two grounds is he blameworthy? 'He seeks wealth unrighteously, with violence' - by this first ground he is blameworthy. 'He does not share, does not make merit' - by this second ground he is blameworthy. On which one ground is he praiseworthy? 'He makes himself happy, pleases himself' - by this one ground he is praiseworthy. This, headman, one enjoying sensual pleasures is blameworthy on these two grounds, praiseworthy on this one ground.

"Therein, headman, that one enjoying sensual pleasures who seeks wealth unrighteously, with violence, having sought wealth unrighteously, with violence, makes himself happy, pleases himself, shares, makes merit. This, headman, one enjoying sensual pleasures is blameworthy on one ground, praiseworthy on two grounds. On which one ground is he blameworthy? 'He seeks wealth unrighteously, with violence' - by this one ground he is blameworthy. On which two grounds is he praiseworthy? 'He makes himself happy, pleases himself' - by this first ground he is praiseworthy. 'He shares, makes merit' - by this second ground he is praiseworthy. This, headman, one enjoying sensual pleasures is blameworthy on this one ground, praiseworthy on these two grounds.

"There, headman, whatever one enjoying sensual pleasures seeks wealth both righteously and not righteously, both with violence and without violence, and having sought wealth both righteously and not righteously, both with violence and without violence, does not make himself happy, does not please himself, does not share, does not perform meritorious deeds. This, headman, one enjoying sensual pleasures is praiseworthy on one ground, blameworthy on three grounds. On which one ground is he praiseworthy? 'He seeks wealth righteously, without violence' - by this one ground he is praiseworthy. On which three grounds is he blameworthy? 'He seeks wealth unrighteously, with violence' - by this first ground he is blameworthy. 'He does not make himself happy, does not please himself' - by this second ground he is blameworthy. 'He does not share, does not make merit' - by this third ground he is blameworthy. This, headman, one enjoying sensual pleasures is praiseworthy by this one ground, blameworthy on these three grounds.

"There, headman, whatever one enjoying sensual pleasures seeks wealth both righteously and not righteously, both with violence and without violence, and having sought wealth both righteously and not righteously, both with violence and without violence, makes himself happy, pleases himself, does not share, does not perform meritorious deeds. This, headman, one enjoying sensual pleasures is praiseworthy on two grounds, blameworthy on two grounds. On which two grounds is he praiseworthy? 'He seeks wealth righteously, without violence' - by this first ground he is praiseworthy. 'He makes himself happy, pleases himself' - by this second ground he is praiseworthy. On which two grounds is he blameworthy? 'He seeks wealth unrighteously, with violence' - by this first ground he is blameworthy. 'He does not share, does not make merit' - by this second ground he is blameworthy. This, headman, one enjoying sensual pleasures is praiseworthy on these two grounds, blameworthy on these two grounds.

"There, headman, whatever one enjoying sensual pleasures seeks wealth both righteously and not righteously, both with violence and without violence, and having sought wealth both righteously and not righteously, both with violence and without violence, makes himself happy, pleases himself, shares, performs meritorious deeds. This, headman, one enjoying sensual pleasures is praiseworthy on three grounds, blameworthy on one ground. On which three grounds is he praiseworthy? 'He seeks wealth righteously, without violence' - by this first ground he is praiseworthy. 'He makes himself happy, pleases himself' - by this second ground he is praiseworthy. 'He shares, performs meritorious deeds' - by this third ground he is praiseworthy. On which one ground is he blameworthy? 'He seeks wealth unrighteously, with violence' - by this one ground he is blameworthy. This, headman, one enjoying sensual pleasures is praiseworthy on these three grounds, blameworthy by this one ground.

"There, headman, whatever one enjoying sensual pleasures seeks wealth righteously, without violence, and having sought wealth righteously, without violence, does not make himself happy, does not please himself, does not share, does not perform meritorious deeds. This, headman, one enjoying sensual pleasures is praiseworthy on one ground, blameworthy on two grounds. On which one ground is he praiseworthy? 'He seeks wealth righteously, without violence' - by this one ground he is praiseworthy. On which two grounds is he blameworthy? 'He does not make himself happy, does not please himself' - by this first ground he is blameworthy. 'He does not share, does not make merit' - by this second ground he is blameworthy. This, headman, one enjoying sensual pleasures is praiseworthy by this one ground, blameworthy on these two grounds.

"There, headman, whatever one enjoying sensual pleasures seeks wealth righteously, without violence, and having sought wealth righteously, without violence, makes himself happy and pleased, does not share, does not perform meritorious deeds. This, headman, one enjoying sensual pleasures is praiseworthy on two grounds, blameworthy on one ground. On which two grounds is he praiseworthy? 'He seeks wealth righteously, without violence' - by this first ground he is praiseworthy. 'He makes himself happy, pleases himself' - by this second ground he is praiseworthy. On which one ground is he blameworthy? 'He does not share, does not perform

meritorious deeds' - by this one ground he is blameworthy. This, headman, one enjoying sensual pleasures is praiseworthy on these two grounds, blameworthy on this one ground.

"There, headman, whatever one enjoying sensual pleasures seeks wealth righteously, without violence, and having sought wealth righteously, without violence, makes himself happy and pleased, shares, performs meritorious deeds, yet he consumes that wealth bound, infatuated, transgressing, not seeing the danger, without wisdom of escape. This, headman, one enjoying sensual pleasures is praiseworthy on three grounds, blameworthy on one ground. On which three grounds is he praiseworthy? 'He seeks wealth righteously, without violence' - by this first ground he is praiseworthy. 'He makes himself happy, pleases himself' - by this second ground he is praiseworthy. 'He shares, performs meritorious deeds' - by this third ground he is praiseworthy. On which one ground is he blameworthy? 'He consumes that wealth bound, infatuated, transgressing, not seeing the danger, without wisdom of escape' - by this one ground he is blameworthy. This, headman, one enjoying sensual pleasures is praiseworthy on these three grounds, blameworthy by this one ground.

"There, headman, whatever one enjoying sensual pleasures seeks wealth righteously, without violence, and having sought wealth righteously, without violence, makes himself happy and pleased, shares, performs meritorious deeds. And he consumes that wealth not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape. This, headman, one enjoying sensual pleasures is praiseworthy on four grounds. On which four grounds is he praiseworthy? 'He seeks wealth righteously, without violence' - by this first ground he is praiseworthy. 'He makes himself happy, pleases himself' - by this second ground he is praiseworthy. 'He shares, performs meritorious deeds' - by this third ground he is praiseworthy. 'He consumes that wealth not bound, not infatuated, not transgressing, seeing the danger, with wisdom of escape' - by this fourth ground he is praiseworthy. This, headman, one enjoying sensual pleasures is praiseworthy on these four grounds.

"There are these three austere ascetics living roughly existing and found in the world, headman. Which three? Here, headman, a certain austere ascetic living roughly has gone forth with faith from home into homelessness - 'Perhaps I might attain a wholesome mental state, perhaps I might realise a super-human achievement, a distinction of knowledge and vision worthy of the noble ones.' He scorches and torments himself, yet does not attain a wholesome mental state, and does not realise a super-human achievement, a distinction of knowledge and vision worthy of the noble ones.

"Here again, headman, a certain austere ascetic living roughly, with faith, has gone forth from home into homelessness - 'Perhaps I might attain a wholesome mental state, perhaps I might realise a super-human achievement, a distinction of knowledge and vision worthy of the noble ones.' He scorches and torments himself, yet he attains a wholesome mental state, but does not realise a super-human achievement, a distinction of knowledge and vision worthy of the noble ones.

"Here again, headman, a certain austere ascetic living roughly, with faith, has gone forth from home into homelessness - 'Perhaps I might attain a wholesome mental state, perhaps I might realise a super-human achievement, a distinction of knowledge

and vision worthy of the noble ones.' He scorches and torments himself, and he attains a wholesome mental state, and realises a super-human achievement, a distinction of knowledge and vision worthy of the noble ones.

"There, headman, that austere ascetic living roughly who scorches and torments himself, and does not attain a wholesome mental state, and does not realise a super-human achievement, a distinction of knowledge and vision worthy of the noble ones. This, headman, austere ascetic living roughly is blameworthy on three grounds. On which three grounds is he blameworthy? 'He scorches and torments himself' - by this first ground he is blameworthy. 'And he does not attain a wholesome mental state' - by this second ground he is blameworthy. 'And he does not realise a super-human achievement, a distinction of knowledge and vision worthy of the noble ones' - by this third ground he is blameworthy. This, headman, austere ascetic living roughly is blameworthy on these three grounds.

"There, headman, that austere ascetic living roughly who scorches and torments himself, yet he attains a wholesome mental state, and does not realise a super-human achievement, a distinction of knowledge and vision worthy of the noble ones. This, headman, austere ascetic living roughly is blameworthy on two grounds, praiseworthy on one ground. On which two grounds is he blameworthy? 'He scorches and torments himself' - by this first ground he is blameworthy. 'And he does not realise a super-human achievement, a distinction of knowledge and vision worthy of the noble ones' - by this second ground he is blameworthy. On which one ground is he praiseworthy? 'Yet he attains a wholesome mental state' - by this one ground he is praiseworthy. This, headman, austere ascetic living roughly is blameworthy on these two grounds, praiseworthy on this one ground.

"There, headman, that austere ascetic living roughly who scorches and torments himself, and attains a wholesome mental state, and realises a super-human achievement, a distinction of knowledge and vision worthy of the noble ones. This, headman, austere ascetic living roughly is blameworthy on one ground, praiseworthy on two grounds. On which one ground is he blameworthy? 'He scorches and torments himself' - by this one ground he is blameworthy. On which two grounds is he praiseworthy? 'And he attains a wholesome mental state' - by this first ground he is praiseworthy. 'And he realises a super-human achievement, a distinction of knowledge and vision worthy of the noble ones' - by this second ground he is praiseworthy. This, headman, austere ascetic living roughly is blameworthy on this one ground, praiseworthy on these two grounds.

"There are these three wearings away visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the intelligent, headman. Which three? When one who is lustful, because of lust, intends for his own affliction, intends for the affliction of others, intends for the affliction of both. When lust has been abandoned, one does not intend for affliction of oneself, does not intend for affliction of others, does not intend for affliction of both. This is a wearing away visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the intelligent. When one who is hateful, because of hate, intends for his own affliction, intends for the affliction of others, intends for the affliction of both. When hate has been abandoned, one does not intend for affliction of oneself, does not intend for affliction of others, does not intend for affliction of

both. This is a wearing away visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the intelligent. When one who is deluded, because of delusion, intends for his own affliction, intends for the affliction of others, intends for the affliction of both. When delusion has been abandoned, one does not intend for affliction of oneself, does not intend for affliction of others, does not intend for affliction of both. This is a wearing away visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the intelligent. These, headman, are the three wearings away visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the intelligent."

When this was said, Rāsiya the headman said this to the Blessed One - "Excellent, venerable sir! Etc. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life." The twelfth.

13. The Discourse on Pāṭaliya

365. On one occasion the Blessed One was dwelling among the Koliyans, where there was a market town of the Koliyans named Uttara. Then Pāṭaliya the headman approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Pāṭaliya the headman said this to the Blessed One - "I have heard this, venerable sir - 'The ascetic Gotama knows deceit.' Those who, venerable sir, say thus - 'The ascetic Gotama knows deceit' - are they, venerable sir, speaking what has been said by the Blessed One, and do they not misrepresent the Blessed One with what is untrue, and do they explain what is in conformity with the Teaching, and does no reasonable counter-argument come to a blameworthy position? For we do not wish to misrepresent the Blessed One, venerable sir." "Those who, headman, say thus - 'The ascetic Gotama knows deceit' - they are indeed speaking what has been said by me, and they do not misrepresent me with what is untrue, and they explain what is in conformity with the Teaching, and no reasonable counter-argument comes to a blameworthy position. But truly, friend, we do not believe those ascetics and brahmins - 'The ascetic Gotama knows deceit, therefore the ascetic Gotama is indeed deceitful.' Now, headman, whoever says thus - 'I know deceit,' he says thus - 'I am deceitful.' Thus indeed the Blessed One would be, thus indeed the Fortunate One would be." "Well then, headman, I will ask you a question about this very matter; as it pleases you, so you should answer it -

"What do you think, headman, do you know the Koliyan soldiers with hanging topknots?" "I know, venerable sir, the Koliyan soldiers with hanging topknots." "What do you think, headman, for what purpose are the Koliyan soldiers with hanging topknots?" "To ward off the thieves of the Koliyans, venerable sir, and to carry the messenger duties of the Koliyans - for this purpose, venerable sir, are the Koliyan soldiers with hanging topknots." "What do you think, headman, do you know the Koliyan soldiers with hanging topknots to be moral or immoral?" "I know, venerable sir, the Koliyan soldiers with hanging topknots to be immoral, of bad character; those who in the world are immoral, of bad character - the Koliyan soldiers with hanging topknots are some of them." "Now, headman, if someone were to say thus - 'Pāṭaliya the headman knows the Koliyan soldiers with hanging topknots to be immoral, of bad character, therefore Pāṭaliya the headman is also immoral, of bad character' - would he, speaking thus, speak rightly?" "No, Venerable Sir! The Koliyan soldiers with

hanging topknots are different, venerable sir, and I am different. The Koliyan soldiers with hanging topknots are of a different nature, and I am of a different nature." "If you, headman, can obtain - 'Pāṭaliya the headman knows the Koliyan soldiers with hanging topknots to be immoral, of bad character, yet Pāṭaliya the headman is not immoral, of bad character' - why should the Truth-finder not obtain - 'The Truth-finder knows deceit, yet the Truth-finder is not deceitful'? I understand deceit, headman, and the result of deceit, and how one practising thus who is deceitful, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - that too I understand."

"I understand killing living beings, headman, and the result of killing living beings, and how one practising thus, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - that too I understand. I understand taking what is not given, headman, and the result of taking what is not given, and how one practising thus, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - that too I understand. I understand sexual misconduct, headman, and the result of sexual misconduct, and how one practising thus, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - that too I understand. I understand lying, headman, and the result of lying, and how a liar practising thus, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - that too I understand. I understand divisive speech, headman, and the result of divisive speech, and how one who speaks divisively practising thus, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - that too I understand. I understand harsh speech, headman, and the result of harsh speech, and how one who speaks harshly practising thus, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - that too I understand. I understand idle chatter, headman, and the result of idle chatter, and how one who engages in idle chatter practising thus, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - that too I understand. I understand covetousness, headman, and the result of covetousness, and how one who is covetous practising thus, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - that too I understand. I understand anger and malice, headman, and the result of anger and malice, and how one with a corrupted mind practising thus, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - that too I understand. I understand wrong view, headman, and the result of wrong view, and how one who holds wrong view practising thus, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - that too I understand.

"There are indeed, headman, some ascetics and brahmins who hold such a doctrine and view as this: 'Whoever kills a living being, every such one experiences suffering and displeasure in this very life. Whoever takes what is not given, every such one experiences suffering and displeasure in this very life. Whoever engages in sexual misconduct, every such one experiences suffering and displeasure in this very life. Whoever speaks falsely, every such one experiences suffering and displeasure in this very life.'

"But one is seen here, headman, wearing garlands and earrings, well-bathed, well-anointed, with hair and beard trimmed, indulging himself with women, like a king, methinks. They say this to him - 'Hey! What did this man do that he is wearing garlands and earrings, well-bathed, well-anointed, with hair and beard trimmed, indulging himself with women, like a king, methinks?' They say this to him - 'Hey! This man forcibly deprived the king's enemy of life. The king, delighted with him, gave him a gift. Therefore this man is wearing garlands and earrings, well-bathed, well-anointed, with hair and beard trimmed, indulging himself with women, like a king, methinks.'

"One is seen here, headman, with his hands tied behind his back with a strong rope, tightly bound, head shaved, being led from road to road, from crossroads to crossroads with a harsh-sounding drum, having departed by the southern gate, to the south of the city, having his head cut off. They say this to him - 'Hey! What did this man do that with his hands tied behind his back with a strong rope, tightly bound, head shaved, being led from road to road, from crossroads to crossroads with a harsh-sounding drum, having departed by the southern gate, to the south of the city, they are cutting off his head?' They say this to him - 'Hey! This man, an enemy of the king, deprived a woman or a man of life; therefore the kings, having seized him, are inflicting such bodily punishment.'"

"What do you think, headman, have you seen or heard of such a thing?" "Both seen, venerable sir, and heard, and it will be heard of." "Therein, headman, as to those ascetics and brahmins who hold such a doctrine and view as this: 'whoever kills a living being, every such one experiences suffering and displeasure in this very life' - did they speak truth or falsehood?" "Falsehood, venerable sir." "But those who speak what is hollow and false, are they moral or immoral?" "Immoral, venerable sir." "But those who are immoral and of bad character, are they wrongly practiced or rightly practiced?" "Wrongly practiced, venerable sir." "But those who are wrongly practiced, do they hold wrong views or right views?" "They hold wrong views, venerable sir." "But those who hold wrong views, is it proper to have confidence in them?" "No, Venerable Sir."

"But it is seen, headman, that here a certain one with garlands and earrings, etc. amuses himself with sensual pleasures with women, like a king, methinks. They say this to him - 'Hey! What did this man do that he has garlands and earrings, etc. and amuses himself with sensual pleasures with women, like a king, methinks?' They say this to him - 'Hey! This man forcibly took valuables from the king's enemy. The king, delighted with him, gave him a gift. Therefore this man has garlands and earrings, etc. and amuses himself with sensual pleasures with women, like a king, methinks.'"

"But it is seen, headman, that here a certain one with a strong rope, etc. having his head cut off to the south of the city, they say this to him - 'Hey! What did this man do that with a strong rope, etc. they are cutting off his head to the south of the city?' They say this to him - 'Hey! This man took from a village or from a forest what was not given, reckoned a theft. Therefore kings, having seized him, inflict such bodily punishment.' What do you think, headman, have you seen or heard of such a thing?" "Both seen, venerable sir, and heard, and it will be heard of." "Therein, headman, as to those ascetics and brahmins who hold such a doctrine and view as this: 'whoever takes what is not given, every such one experiences suffering and displeasure in this

very life' - did they speak truth or falsehood? Etc. Is it proper to have confidence in them?" "No, Venerable Sir."

"But it is seen, headman, that here a certain one with garlands and earrings, etc. amuses himself with sensual pleasures with women, like a king, methinks. They say this to him - 'Hey! What did this man do that he has garlands and earrings, etc. and amuses himself with sensual pleasures with women, like a king, methinks?' They say this to him - 'Hey! This man committed adultery with the wives of the king's enemy. The king, delighted with him, gave him a gift. Therefore this man has garlands and earrings, etc. and amuses himself with sensual pleasures with women, like a king, methinks.'"

"But it is seen, headman, that here a certain one with a strong rope, etc. to the south of the city, having his head cut off. They say this to him - 'Hey! What did this man do that with a strong rope, etc. they are cutting off his head to the south of the city?' They say this to him - 'Hey! This man committed adultery with respectable women and respectable girls of good families, therefore kings, having seized him, inflict such bodily punishment.' What do you think, headman, have you seen or heard of such a thing?" "Both seen, venerable sir, and heard, and it will be heard of." "Therein, headman, as to those ascetics and brahmins who hold such a doctrine and view as this: 'Whoever engages in sexual misconduct, every such one experiences suffering and displeasure in this very life' - did they speak truth or falsehood? Etc. Is it proper to have confidence in them?" "No, Venerable Sir."

"But one is seen here, headman, wearing garlands and earrings, well-bathed, well-anointed, with hair and beard trimmed, indulging himself with women, like a king, methinks. They say this to him - 'Hey! What did this man do that he is wearing garlands and earrings, well-bathed, well-anointed, with hair and beard trimmed, indulging himself with women, like a king, methinks?' They say this to him - 'Hey! This man delighted the king with lying. The king, delighted with him, gave him a gift. Therefore this man with garlands, with earrings, well-bathed, well-perfumed, with trimmed hair and beard, amuses himself with sensual pleasures with women, like a king, methinks.'"

"One sees, headman, here a certain person, having bound him with his hands tied behind his back with a strong rope, tightly bound, having shaved his head, having led him from road to road, from crossroads to crossroads with a harsh-sounding drum, having departed by the southern gate, to the south of the city, having his head cut off. They say this to him - 'Hey! What did this man do that, having bound him with his hands tied behind his back with a strong rope, tightly bound, having shaved his head, having led him from road to road, from crossroads to crossroads with a harsh-sounding drum, having departed by the southern gate, to the south of the city, they cut off his head?' They say this to him - 'Hey! This man ruined the welfare of a householder or a householder's son by lying, therefore kings, having seized him, inflict such bodily punishment.' What do you think, headman, have you seen or heard of such a thing?" "Both seen, venerable sir, and heard, and it will be heard of."

"Therein, headman, as to those ascetics and brahmins who hold such a doctrine and view as this: 'Whoever speaks falsely, every such one experiences suffering and displeasure in this very life' - did they speak truth or falsehood?" "Falsehood, venerable sir." "But those who speak what is hollow and false, are they moral or

immoral?" "Immoral, venerable sir." "But those who are immoral and of bad character, are they wrongly practiced or rightly practiced?" "Wrongly practiced, venerable sir." "But those who are wrongly practiced, do they hold wrong views or right views?" "They hold wrong views, venerable sir." "But those who hold wrong views, is it proper to have confidence in them?" "No, Venerable Sir."

"Wonderful, venerable sir, marvellous, venerable sir! There is, venerable sir, a rest-house belonging to me. There are beds there, there are seats, there is a water jar, there is an oil lamp. There, whatever ascetic or brahmin takes up residence, I share with him according to my ability, according to my strength. Once in the past, venerable sir, four teachers of different views, of different beliefs, of different preferences, took up residence in that rest-house."

"One teacher held such a doctrine and view: 'There is not what is given, there is not what is sacrificed, there is not what is offered, there is no fruit and result of good and bad actions. There is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves.'"

"One teacher held such a doctrine and view: 'There is what is given, there is what is sacrificed, there is what is offered, there is fruit and result of good and bad actions, there is this world, there is the other world, there is mother, there is father, there are spontaneously reborn beings, there are in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves.'"

"One teacher held such a doctrine and view: 'For one who acts, for one who causes to act, for one who cuts, for one who causes to cut, for one who tortures, for one who causes to torture, for one who causes grief, for one who causes to grieve, for one who wearies, for one who causes to weary, for one who trembles, for one who causes to tremble, for one who kills living beings, for one who takes what is not given, for one who breaks into houses, for one who plunders, for one who commits burglary, for one who waits in ambush, for one who goes to another's wife, for one who speaks falsely - for one who acts, no evil is done. If with a razor-edged wheel one were to make all the living beings on this earth into one heap of flesh, one pile of flesh, there is no evil on that account, there is no coming of evil. If one were to go along the south bank of the Ganges killing, slaying, cutting, causing to cut, torturing, causing to torture, there is no evil on that account, there is no coming of evil. If one were to go along the north bank of the Ganges giving, causing to give, sacrificing, causing to sacrifice, there is no merit on that account, there is no coming of merit. By giving, by self-control, by restraint, by speaking truth, there is no merit, there is no coming of merit.'

"One teacher held such a doctrine and view: 'For one who acts, for one who causes to act, for one who cuts, for one who causes to cut, for one who tortures, for one who causes to torture, for one who causes grief, for one who causes to grieve, for one who wearies, for one who causes to weary, for one who trembles, for one who causes to tremble, for one who kills living beings, for one who takes what is not given, for one who breaks into houses, for one who plunders, for one who commits burglary, for one

who waits in ambush, for one who goes to another's wife, for one who speaks falsely - for one who acts, evil is done. If with a razor-edged wheel one were to make all the living beings on this earth into one heap of flesh, one pile of flesh, there is evil on that account, there is coming of evil. If one were to go along the south bank of the Ganges killing, slaying, cutting, causing to cut, torturing, causing to torture, there is evil on that account, there is coming of evil. If one were to go along the north bank of the Ganges giving, causing to give, sacrificing, causing to sacrifice, there is merit on that account, there is coming of merit. By giving, by self-control, by restraint, by speaking truth, there is merit, there is coming of merit.'

"Then, venerable sir, there was indeed uncertainty in me, there was sceptical doubt: 'Which indeed of these venerable ascetics and brahmins speaks truth, which speaks falsely?'"

"Indeed it is enough for you to be uncertain, headman, enough to have sceptical doubt. Sceptical doubt has arisen in you in a matter that should be doubted." "Thus confident am I, venerable sir, in the Blessed One. The Blessed One is able to expound to me the Teaching in such a way that I might abandon this matter of uncertainty."

"There is, headman, concentration based on the Teaching. If therein you were to attain concentration of mind, thus you would abandon this matter of uncertainty. And what, headman, is concentration based on the Teaching? Here, headman, a noble disciple, having abandoned the killing of living beings, abstains from killing living beings; having abandoned taking what is not given, abstains from taking what is not given; having abandoned sexual misconduct, abstains from sexual misconduct; having abandoned lying, abstains from lying; having abandoned divisive speech, abstains from divisive speech; having abandoned harsh speech, abstains from harsh speech; having abandoned idle chatter, abstains from idle chatter; having abandoned covetousness, he is non-covetous; having abandoned anger and malice, he has a mind without ill-will; having abandoned wrong view, he holds right view.

"That noble disciple, headman, thus free from covetousness, free from ill-will, undeluded, fully aware, and mindful, 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. He considers thus: 'This teacher holds such a doctrine and view: "There is not what is given, there is not what is sacrificed, there is not what is offered, there is no result and consequence of good and bad actions, there is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves." 'If this venerable teacher's words are true, my position is still incontrovertible, since I harm no one, whether frail or firm. On both counts I hold the winning throw: I am restrained in body, restrained in speech, restrained in mind; and, with the body's breakup, after death, I will be reborn in a fortunate realm, in a heavenly world.' Gladness arises in him. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes concentrated. This, headman, is

concentration based on the Teaching. If therein you were to attain concentration of mind, thus you would abandon this matter of uncertainty.

"That noble disciple, headman, thus free from covetousness, free from ill-will, undeluded, fully aware, and mindful, 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. He considers thus: 'This teacher holds such a doctrine and view: "There is what is given, there is what is sacrificed, there is what is offered, there is result and consequence of good and bad actions, there is this world, there is the other world, there is mother, there is father, there are spontaneously reborn beings, there are in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves." 'If this venerable teacher's words are true, my position is still incontrovertible, since I harm no one, whether frail or firm. On both counts I hold the winning throw: I am restrained in body, restrained in speech, restrained in mind; and, with the body's breakup, after death, I will be reborn in a fortunate realm, in a heavenly world.' Gladness arises in him. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes concentrated. This, headman, is concentration based on the Teaching. If therein you were to attain concentration of mind, thus you would abandon this matter of uncertainty.

"That noble disciple, headman, thus free from covetousness, free from ill-will, undeluded, fully aware, and mindful, 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. He considers thus: 'This teacher holds such a doctrine and view: "For one who acts, for one who causes to act, for one who cuts, for one who causes to cut, for one who tortures, for one who causes to torture, for one who causes grief, for one who causes to grieve, for one who wearies, for one who causes to weary, for one who trembles, for one who causes to tremble, for one who kills living beings, for one who takes what is not given, for one who breaks into houses, for one who plunders, for one who commits burglary, for one who waits in ambush, for one who goes to another's wife, for one who speaks falsely - for one who acts, no evil is done. If with a razor-edged wheel one were to make all the living beings on this earth into one heap of flesh, one pile of flesh, there is no evil on that account, there is no coming of evil. If one were to go along the south bank of the Ganges killing, slaying, cutting, causing to cut, torturing, causing to torture, there is no evil on that account, there is no coming of evil. If one were to go along the north bank of the Ganges giving, causing to give, sacrificing, causing to sacrifice, there is no merit on that account, there is no coming of merit. By giving, by self-control, by restraint, by speaking truth, there is no merit, there is no coming of merit.' 'If this venerable teacher's words are true, my position is still incontrovertible, since I harm no one, whether frail or firm. On both counts I hold the winning throw: I am restrained in body, restrained in speech, restrained in mind; and, with the body's breakup, after

death, I will be reborn in a fortunate realm, in a heavenly world.' Gladness arises in him. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes concentrated. This, headman, is concentration through the Teaching. If therein you were to obtain concentration of mind, thus you would abandon this matter of uncertainty.

"That noble disciple, headman, thus free from covetousness, free from ill-will, undeluded, fully aware, and mindful, 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. He considers thus: 'This teacher holds such a doctrine and view: "For one who acts, for one who causes to act, for one who cuts, for one who causes to cut, for one who tortures, for one who causes to torture, for one who causes grief, for one who causes to grieve, for one who wearies, for one who causes to weary, for one who trembles, for one who causes to tremble, for one who kills living beings, for one who takes what is not given, for one who breaks into houses, for one who plunders, for one who commits burglary, for one who waits in ambush, for one who goes to another's wife, for one who speaks falsely - for one who acts, evil is done. If with a razor-edged wheel one were to make all the living beings on this earth into one heap of flesh, one pile of flesh, there is evil on that account, there is coming of evil. If one were to go along the south bank of the Ganges killing, slaying, cutting, causing to cut, torturing, causing to torture, there is evil on that account, there is coming of evil. If one were to go along the north bank of the Ganges giving, causing to give, sacrificing, causing to sacrifice, there is merit on that account, there is coming of merit. By giving, by self-control, by restraint, by speaking truth, there is merit, there is coming of merit." 'If this venerable teacher's words are true, my position is still incontrovertible, since I harm no one, whether frail or firm. On both counts I hold the winning throw: I am restrained in body, restrained in speech, restrained in mind; and, with the body's breakup, after death, I will be reborn in a fortunate realm, in a heavenly world.' Gladness arises in him. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes concentrated. This, headman, is concentration based on the Teaching. If therein you were to attain concentration of mind, thus you would abandon this matter of uncertainty.

"That noble disciple, headman, thus free from covetousness, free from ill-will, undeluded, fully aware, and mindful, dwells having pervaded one direction with a mind accompanied by compassion, etc. with a mind accompanied by altruistic joy, he dwells having pervaded one direction, etc.

"That noble disciple, headman, thus free from covetousness, free from ill-will, undeluded, fully aware, and mindful, 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. He considers thus: 'This teacher

holds such a doctrine and view: "There is not what is given, there is not what is sacrificed, there is not what is offered, there is no result and consequence of good and bad actions, there is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves." 'If this venerable teacher's words are true, my position is still incontrovertible, since I harm no one, whether frail or firm. On both counts I hold the winning throw: I am restrained in body, restrained in speech, restrained in mind; and, with the body's breakup, after death, I will be reborn in a fortunate realm, in a heavenly world.' Gladness arises in him. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes concentrated. This, headman, is concentration based on the Teaching. If therein you were to attain concentration of mind, thus you would abandon this matter of uncertainty.

"That noble disciple, headman, thus free from covetousness, free from ill-will, undeluded, fully aware, and mindful, 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. He considers thus: 'This teacher holds such a doctrine and view: "There is what is given, there is what is sacrificed, there is what is offered, there is result and consequence of good and bad actions, there is this world, there is the other world, there is mother, there is father, there are spontaneously reborn beings, there are in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves." 'If this venerable teacher's words are true, my position is still incontrovertible, since I harm no one, whether frail or firm. On both counts I hold the winning throw: I am restrained in body, restrained in speech, restrained in mind; and, with the body's breakup, after death, I will be reborn in a fortunate realm, in a heavenly world.' Gladness arises in him. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes concentrated. This, headman, is concentration based on the Teaching. If therein you were to attain concentration of mind, thus you would abandon this matter of uncertainty.

"That noble disciple, headman, thus free from covetousness, free from ill-will, undeluded, fully aware, and mindful, 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. He considers thus: 'This teacher holds such a doctrine and view: "For one who acts, for one who causes to act, for one who cuts, for one who causes to cut, for one who tortures, for one who causes to torture, for one who causes grief, for one who causes to grieve, for one who wearies, for one who causes to weary, for one who trembles, for one who causes to tremble, for one who kills living beings, for one who takes what is not given, for one who

breaks into houses, for one who plunders, for one who commits burglary, for one who waits in ambush, for one who goes to another's wife, for one who speaks falsely - for one who acts, no evil is done. If with a razor-edged wheel one were to make all the living beings on this earth into one heap of flesh, one pile of flesh, there is no evil on that account, there is no coming of evil. If one were to go along the south bank of the Ganges killing, slaying, cutting, causing to cut, torturing, causing to torture, there is no evil on that account, there is no coming of evil. If one were to go along the north bank of the Ganges giving, causing to give, sacrificing, causing to sacrifice, there is no merit on that account, there is no coming of merit. By giving, by self-control, by restraint, by speaking truth, there is no merit, there is no coming of merit.' 'If this venerable teacher's words are true, my position is still incontrovertible, since I harm no one, whether frail or firm. On both counts I hold the winning throw: I am restrained in body, restrained in speech, restrained in mind; and, with the body's breakup, after death, I will be reborn in a fortunate realm, in a heavenly world.' Gladness arises in him. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes concentrated. This, headman, is concentration based on the Teaching. If therein you were to attain concentration of mind, thus you would abandon this matter of uncertainty.

"That noble disciple, headman, thus free from covetousness, free from ill-will, undeluded, fully aware, and mindful, 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. He considers thus: 'This teacher holds such a doctrine and view: "For one who acts, for one who causes to act, for one who cuts, for one who causes to cut, for one who tortures, for one who causes to torture, for one who causes grief, for one who causes to grieve, for one who wearies, for one who causes to weary, for one who trembles, for one who causes to tremble, for one who kills living beings, for one who takes what is not given, for one who breaks into houses, for one who plunders, for one who commits burglary, for one who waits in ambush, for one who goes to another's wife, for one who speaks falsely - for one who acts, evil is done. If with a razor-edged wheel one were to make all the living beings on this earth into one heap of flesh, one pile of flesh, there is evil on that account, there is coming of evil. If one were to go along the south bank of the Ganges killing, slaying, cutting, causing to cut, torturing, causing to torture, there is evil on that account, there is coming of evil. If one were to go along the north bank of the Ganges giving, causing to give, sacrificing, causing to sacrifice, there is merit on that account, there is coming of merit. By giving, by self-control, by restraint, by speaking truth, there is merit, there is coming of merit.' 'If this venerable teacher's words are true, my position is still incontrovertible, since I harm no one, whether frail or firm. On both counts I hold the winning throw: I am restrained in body, restrained in speech, restrained in mind; and, with the body's breakup, after death, I will be reborn in a fortunate realm, in a heavenly world.' Gladness arises in him. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes

concentrated. This, headman, is concentration based on the Teaching. If therein you were to attain concentration of mind, thus you would abandon this matter of uncertainty."

When this was said, Pāṭaliya the headman said this to the Blessed One: "Excellent, venerable sir, excellent, venerable sir! Etc. From this day forth, may he remember me as a lay follower who has gone for refuge for life." The thirteenth.

The Connected Discourses on Village Headmen is complete.

Its summary:

Caṇḍa, Puṭa, the Warrior, Elephant-and-Horse, the Sword-bearer;
The Teaching, Conch-clan, Maṇicūḷa, Bhadra, Rāsiya, and Pāṭalī.



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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 3. The Collection of the Connected Discourses. 4. The Chapter on the Six Sense Bases. 8. Connected Discourses to Headmen
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