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Buddhism

Majjhima Nikāya — Middle Discourses

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Buddhist tradition (attributed to the Buddha and his disciples)

Translation by Bhikkhu Sujato

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About:

The 152 middle-length discourses of the Sutta Piṭaka. It is the most varied collection of the canon: dialogues with monks, ascetics, brahmins and kings, accounts of the Buddha's life before and after awakening, and central expositions of the teaching such as the Satipaṭṭhāna Sutta, the Ānāpānasati Sutta (mindfulness of breathing) and the simile of the raft.

It is the second collection of the Sutta Piṭaka and, for many readers, the best way into the Pali canon, for its variety and clarity.

Here are the Buddha's autobiographical accounts — leaving home, the extreme austerities and the awakening — the conversion of the murderer Aṅgulimāla, and parables such as the poisoned arrow, against speculation that does not lead to liberation.

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1 — THE ROOT OF ALL THINGS

✦

1 So I have heard. At one time the Buddha was staying near Ukkaṭṭhā in the Subhaga Forest at the root of a magnificent sal tree. There the Buddha addressed the mendicants, “Mendicants!”

2 “Venerable sir,” they replied. The Buddha said this:

3 “Mendicants, I will teach you the explanation of the root of all things. Listen and apply your minds well, I will speak.”

4 “Yes, sir,” they replied. The Buddha said this:

5 “Take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They perceive earth as earth. Having perceived earth as earth, they conceive it to be earth, they conceive it in earth, they conceive it as earth, they conceive that ‘earth is mine’, they approve earth. Why is that? Because they haven’t completely understood it, I say.

6 They perceive water as water. Having perceived water as water, they conceive it to be water … Why is that? Because they haven’t completely understood it, I say.

7 They perceive fire as fire. Having perceived fire as fire, they conceive it to be fire … Why is that? Because they haven’t completely understood it, I say.

8 They perceive air as air. Having perceived air as air, they conceive it to be air … Why is that? Because they haven't completely understood it, I say.

9 They perceive creatures as creatures. Having perceived creatures as creatures, they conceive them to be creatures … Why is that? Because they haven't completely understood it, I say.

10 They perceive gods as gods. Having perceived gods as gods, they conceive them to be gods … Why is that? Because they haven't completely understood it, I say.

11 They perceive the Progenitor as the Progenitor. Having perceived the Progenitor as the Progenitor, they conceive him to be the Progenitor … Why is that? Because they haven't completely understood it, I say.

12 They perceive the Divinity as the Divinity. Having perceived the Divinity as the Divinity, they conceive him to be the Divinity … Why is that? Because they haven't completely understood it, I say.

13 They perceive those of sublime luminosity as those of sublime luminosity. Having perceived those of sublime luminosity as those of sublime luminosity, they conceive them to be those of sublime luminosity … Why is that? Because they haven't completely understood it, I say.

14 They perceive those of universal beauty as those of universal beauty. But then they conceive them to be those of universal beauty … Why is that? Because they haven't completely understood it, I say.

15 They perceive those of abundant fruit as those of abundant fruit. Having perceived those of abundant fruit as those of abundant fruit, they conceive them to be those of abundant fruit … Why is that? Because they

haven't completely understood it, I say.

16 They perceive the Vanquisher as the Vanquisher. Having perceived the Vanquisher as the Vanquisher, they conceive him to be the Vanquisher ... Why is that? Because they haven't completely understood it, I say.

17 They perceive the dimension of infinite space as the dimension of infinite space. Having perceived the dimension of infinite space as the dimension of infinite space, they conceive it to be the dimension of infinite space ... Why is that? Because they haven't completely understood it, I say.

18 They perceive the dimension of infinite consciousness as the dimension of infinite consciousness. Having perceived the dimension of infinite consciousness as the dimension of infinite consciousness, they conceive it to be the dimension of infinite consciousness ... Why is that? Because they haven't completely understood it, I say.

19 They perceive the dimension of nothingness as the dimension of nothingness. Having perceived the dimension of nothingness as the dimension of nothingness, they conceive it to be the dimension of nothingness ... Why is that? Because they haven't completely understood it, I say.

20 They perceive the dimension of neither perception nor non-perception as the dimension of neither perception nor non-perception. Having perceived the dimension of neither perception nor non-perception as the dimension of neither perception nor non-perception, they conceive it to be the dimension of neither perception nor non-perception ... Why is that? Because they haven't completely understood it, I say.

21 They perceive the seen as the seen. Having perceived the seen as the seen, they conceive it to be the seen … Why is that? Because they haven't completely understood it, I say.

22 They perceive the heard as the heard. Having perceived the heard as the heard, they conceive it to be the heard … Why is that? Because they haven't completely understood it, I say.

23 They perceive the thought as the thought. Having perceived the thought as the thought, they conceive it to be the thought … Why is that? Because they haven't completely understood it, I say.

24 They perceive the known as the known. Having perceived the known as the known, they conceive it to be the known … Why is that? Because they haven't completely understood it, I say.

25 They perceive oneness as oneness. Having perceived oneness as oneness, they conceive it to be oneness … Why is that? Because they haven't completely understood it, I say.

26 They perceive diversity as diversity. Having perceived diversity as diversity, they conceive it to be diversity … Why is that? Because they haven't completely understood it, I say.

27 They perceive all as all. Having perceived all as all, they conceive it to be all … Why is that? Because they haven't completely understood it, I say.

28 They perceive extinguishment as extinguishment. Having perceived extinguishment as extinguishment, they conceive it to be extinguishment, they conceive it in extinguishment, they conceive it as extinguishment,

they conceive that ‘extinguishment is mine’, they approve extinguishment. Why is that? Because they haven’t completely understood it, I say.

30 A mendicant who is a trainee, who hasn’t achieved their heart’s desire, but lives aspiring to the supreme sanctuary from the yoke, directly knows earth as earth. Having directly known earth as earth, let them not conceive it to be earth, let them not conceive it in earth, let them not conceive it as earth, let them not conceive that ‘earth is mine’, let them not approve earth. Why is that? So that they may completely understand it, I say.

31 They directly know water … fire … air … creatures … gods … the Progenitor … the Divinity … those of sublime luminosity … those replete with glory … those of abundant fruit … the Vanquisher … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all …

31.2 They directly know extinguishment as extinguishment. Having directly known extinguishment as extinguishment, let them not conceive it to be extinguishment, let them not conceive it in extinguishment, let them not conceive it as extinguishment, let them not conceive that ‘extinguishment is mine’, let them not approve extinguishment. Why is that? So that they may completely understand it, I say.

33 A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—directly knows earth as earth.

33.2 Having directly known earth as earth, they do not conceive it to be earth, they do not conceive it in earth, they do not conceive it as earth, they do not conceive that ‘earth is mine’, they do not approve earth. Why is that? Because they have completely understood it, I say.

34 They directly know water … fire … air … creatures … gods … the Progenitor … the Divinity … those of sublime luminosity … those replete with glory … those of abundant fruit … the Vanquisher … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all …

34.2 They directly know extinguishment as extinguishment. Having directly known extinguishment as extinguishment, they do not conceive it to be extinguishment, they do not conceive it in extinguishment, they do not conceive it as extinguishment, they do not conceive that ‘extinguishment is mine’, they do not approve extinguishment. Why is that? Because they have completely understood it, I say.

36 A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—directly knows earth as earth.

36.2 Having directly known earth as earth, they do not conceive it to be earth, they do not conceive it in earth, they do not conceive it as earth, they do not conceive that ‘earth is mine’, they do not approve earth. Why is that? Because they’re free of greed due to the ending of greed.

37 They directly know water … fire … air … creatures … gods … the Progenitor … the Divinity … those of sublime luminosity … those replete with glory … those of abundant fruit … the Vanquisher … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all …

37.2 They directly know extinguishment as extinguishment. Having directly known extinguishment as extinguishment, they do not conceive it to be extinguishment, they do not conceive it in extinguishment, they do not conceive it as extinguishment, they do not conceive that 'extinguishment is mine', they do not approve extinguishment. Why is that? Because they're free of greed due to the ending of greed.

39 A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—directly knows earth as earth.

39.2 Having directly known earth as earth, they do not conceive it to be earth, they do not conceive it in earth, they do not conceive it as earth, they do not conceive that 'earth is mine', they do not approve earth. Why is that? Because they're free of hate due to the ending of hate.

40 They directly know water … fire … air … creatures … gods … the Progenitor … the Divinity … those of sublime luminosity … those replete with glory … those of abundant fruit … the Vanquisher … the dimension of infinite space … the dimension of infinite consciousness … the dimension

of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all …

40.2 They directly know extinguishment as extinguishment. Having directly known extinguishment as extinguishment, they do not conceive it to be extinguishment, they do not conceive it in extinguishment, they do not conceive it as extinguishment, they do not conceive that 'extinguishment is mine', they do not approve extinguishment. Why is that? Because they're free of hate due to the ending of hate.

42 A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—directly knows earth as earth.

42.2 Having directly known earth as earth, they do not conceive it to be earth, they do not conceive it in earth, they do not conceive it as earth, they do not conceive that 'earth is mine', they do not approve earth. Why is that? Because they're free of delusion due to the ending of delusion.

43 They directly know water … fire … air … creatures … gods … the Progenitor … the Divinity … those of sublime luminosity … those replete with glory … those of abundant fruit … the Vanquisher … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all …

43.2 They directly know extinguishment as extinguishment. Having directly known extinguishment as extinguishment, they do not conceive it to be extinguishment, they do not conceive it in extinguishment, they do not conceive it as extinguishment, they do not conceive that 'extinguishment is mine', they do not approve extinguishment. Why is that? Because they're free of delusion due to the ending of delusion.

45 The Realized One, the perfected one, the fully awakened Buddha directly knows earth as earth. Having directly known earth as earth, he does not conceive it to be earth, he does not conceive it in earth, he does not conceive it as earth, he does not conceive that 'earth is mine', he does not approve earth. Why is that? Because the Realized One has completely understood it to the end, I say.

46 He directly knows water … fire … air … creatures … gods … the Progenitor … the Divinity … those of sublime luminosity … those replete with glory … those of abundant fruit … the Vanquisher … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all …

46.2 He directly knows extinguishment as extinguishment. Having directly known extinguishment as extinguishment, he does not conceive it to be extinguishment, he does not conceive it in extinguishment, he does not conceive it as extinguishment, he does not conceive that 'extinguishment is mine', he does not approve extinguishment. Why is that? Because the Realized One has completely understood it to the end, I say.

48 The Realized One, the perfected one, the fully awakened Buddha directly knows earth as earth. Having directly known earth as earth, he does not conceive it to be earth, he does not conceive it in earth, he does not conceive it as earth, he does not conceive that 'earth is mine', he does not approve earth. Why is that?

48.2 Because he has understood that approval is the root of suffering, and that rebirth comes from continued existence; whoever has come to be gets old and dies. That's why the Realized One—with the ending, fading away, cessation, giving up, and letting go of all cravings—has awakened to the supreme perfect awakening, I say.

49 He directly knows water … fire … air … creatures … gods … the Progenitor … the Divinity … those of sublime luminosity … those replete with glory … those of abundant fruit … the Vanquisher … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all …

49.2 He directly knows extinguishment as extinguishment. Having directly known extinguishment as extinguishment, he does not conceive it to be extinguishment, he does not conceive it in extinguishment, he does not conceive it as extinguishment, he does not conceive that 'extinguishment is mine', he does not approve extinguishment. Why is that?

49.3 Because he has understood that approval is the root of suffering, and that rebirth comes from continued existence; whoever has come to be gets old and dies. That's why the Realized One—with the ending, fading

away, cessation, giving up, and letting go of all cravings—has awakened to the supreme perfect Awakening, I say."

51 That is what the Buddha said. But the mendicants did not approve what the Buddha said.

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2 — ALL THE DEFILEMENTS

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, I will teach you the explanation of the restraint of all defilements. Listen and apply your mind well, I will speak."

4 "Yes, sir," they replied. The Buddha said this:

5 "Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? Rational application of mind and irrational application of mind. When you apply the mind irrationally, defilements arise, and once arisen they grow. When you apply the mind rationally, defilements don't arise, and those that have already arisen are given up.

6 Some defilements should be given up by seeing, some by restraint, some by using, some by enduring, some by avoiding, some by dispelling, and some by developing.

7 1. Defilements Given Up by Seeing

And what are the defilements that should be given up by seeing? Take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true per-

sons. They don't understand to which things they should apply the mind and to which things they should not apply the mind. So they apply the mind to things they shouldn't and don't apply the mind to things they should.

8 And what are the things to which they apply the mind but should not? They are the things that, when the mind is applied to them, give rise to unarisen defilements and make arisen defilements grow: the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they apply the mind but should not.

9 And what are the things to which they do not apply the mind but should? They are the things that, when the mind is applied to them, do not give rise to unarisen defilements and give up arisen defilements: the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they do not apply the mind but should.

10 Because of applying the mind to what they should not and not applying the mind to what they should, unarisen defilements arise and arisen defilements grow.

11 This is how they apply the mind irrationally: 'Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? After being what, what did I become in the past? Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? After being what, what will I become in the future?' Or they are undecided about the present thus: 'Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?'

12 When they apply the mind irrationally in this way, one of the following six views arises in them and is taken as a genuine fact. The view: 'My self survives.' The view: 'My self does not survive.' The view: 'I perceive the self with the self.' The view: 'I perceive what is not-self with the self.' The view: 'I perceive the self with what is not-self.'

12.2 Or they have such a view: 'This self of mine is he, the one who speaks, the one who knows, who experiences the results of good and bad deeds in all the different realms. This self is permanent, everlasting, eternal, and imperishable, and will last forever and ever.'

12.3 This is called a misconception, the thicket of views, the desert of views, the twist of views, the dodge of views, the fetter of views. An unlearned ordinary person who is fettered by views is not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

13 But take a learned noble disciple who has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They understand to which things they should apply the mind and to which things they should not apply the mind. So they apply the mind to things they should and don't apply the mind to things they shouldn't.

14 And what are the things to which they don't apply the mind and should not? They are the things that, when the mind is applied to them, give rise to unarisen defilements and make arisen defilements grow: the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they don't apply the mind and should not.

15 And what are the things to which they do apply the mind and should? They are the things that, when the mind is applied to them, do not give rise to unarisen defilements and give up arisen defilements: the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they do apply the mind and should.

16 Because of not applying the mind to what they should not and applying the mind to what they should, unarisen defilements don't arise and arisen defilements are given up.

17 They rationally apply the mind: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. And as they do so, they give up three fetters: substantialist view, doubt, and misapprehension of precepts and observances. These are called the defilements that should be given up by seeing.

18 2. Defilements Given Up by Restraint

And what are the defilements that should be given up by restraint? Take a mendicant who, reflecting rationally, lives restraining the eye faculty. For the distressing and feverish defilements that might arise in someone who lives without restraint of the eye faculty do not arise when there is such restraint. Reflecting rationally, they live restraining the ear faculty ... the nose faculty ... the tongue faculty ... the body faculty ... the mind faculty. For the distressing and feverish defilements that might arise in someone who lives without restraint of the mind faculty do not arise when there is such restraint.

19 For the distressing and feverish defilements that might arise in someone who lives without restraint do not arise when there is such restraint. These are called the defilements that should be given up by restraint.

20 3. Defilements Given Up by Using

And what are the defilements that should be given up by using? Take a mendicant who, reflecting rationally, makes use of robes: 'Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts.'

21 Reflecting rationally, they make use of almsfood: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.'

22 Reflecting rationally, they make use of lodgings: 'Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat.'

23 Reflecting rationally, they make use of medicines and supplies for the sick: 'Only for the sake of warding off the pains of illness and to promote good health.'

24 For the distressing and feverish defilements that might arise in someone who lives without using these things do not arise when they are used. These are called the defilements that should be given up by using.

25 4. Defilements Given Up by Enduring

And what are the defilements that should be given up by enduring? Take a mendicant who, reflecting rationally, endures cold, heat, hunger, and

thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

[26] For the distressing and feverish defilements that might arise in someone who lives without enduring these things do not arise when they are endured. These are called the defilements that should be given up by enduring.

[27] 5. Defilements Given Up by Avoiding

And what are the defilements that should be given up by avoiding? Take a mendicant who, reflecting rationally, avoids a wild elephant, a wild horse, a wild ox, a wild dog, a snake, a stump, thorny ground, a pit, a cliff, a swamp, and a sewer. Reflecting rationally, they avoid sitting on inappropriate seats, walking in inappropriate neighborhoods, and mixing with bad friends—whatever sensible spiritual companions would believe to be a bad setting.

[28] For the distressing and feverish defilements that might arise in someone who lives without avoiding these things do not arise when they are avoided. These are called the defilements that should be given up by avoiding.

[29] 6. Defilements Given Up by Dispelling

And what are the defilements that should be given up by dispelling? Take a mendicant who, reflecting rationally, doesn't tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, dispels it, eliminates

it, and obliterates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, eliminate them, and obliterate them.

30 For the distressing and feverish defilements that might arise in someone who lives without dispelling these things do not arise when they are dispelled. These are called the defilements that should be given up by dispelling.

31 7. Defilements Given Up by Developing

And what are the defilements that should be given up by developing? Take a mendicant who, reflecting rationally, develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

32 For the distressing and feverish defilements that might arise in someone who lives without developing these things do not arise when they are developed. These are called the defilements that should be given up by developing.

33 Now, take a mendicant who, by seeing, has given up the defilements that should be given up by seeing. By restraint, they've given up the defilements that should be given up by restraint. By using, they've given up the defilements that should be given up by using. By enduring, they've given up the defilements that should be given up by enduring.

33.2 By avoiding, they've given up the defilements that should be given up by avoiding. By dispelling, they've given up the defilements that should be given up by dispelling. By developing, they've given up the de-

filements that should be given up by developing.

33.3 They're called a mendicant who lives having restrained all defilements, who has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering."

34 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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3 — HEIRS IN THE TEACHING

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, be my heirs in the teaching, not in things of the flesh. Out of sympathy for you, I think, 'How can my disciples become heirs in the teaching, not in things of the flesh?'

4 If you become heirs in things of the flesh, not in the teaching, that will make you liable to the accusation: 'The Teacher's disciples live as heirs in things of the flesh, not in the teaching.' And it will make me liable to the accusation: 'The Teacher's disciples live as heirs in things of the flesh, not in the teaching.'

5 If you become heirs in the teaching, not in things of the flesh, that will make you not liable to the accusation: 'The Teacher's disciples live as heirs in the teaching, not in things of the flesh.' And it will make me not liable to the accusation: 'The Teacher's disciples live as heirs in the teaching, not in things of the flesh.'

6 So, mendicants, be my heirs in the teaching, not in things of the flesh. Out of sympathy for you, I think, 'How can my disciples become heirs in the teaching, not in things of the flesh?'

7 Suppose that I had eaten and refused more food, being replete, and having had as much as I needed. And there was some extra almsfood that was going to be thrown away. Then two mendicants were to come who were weak with hunger. I'd say to them, 'Mendicants, I have eaten and refused more food, being replete, and having had as much as I need. And there is this extra almsfood that's going to be thrown away.

7.2 Eat it if you like. Otherwise I'll throw it out where there is little that grows, or drop it into water that has no living creatures.'

8 Then one of those mendicants thought, 'The Buddha has eaten and refused more food. And he has some extra almsfood that's going to be thrown away. If we don't eat it he'll throw it away. But the Buddha has also said: "Be my heirs in the teaching, not in things of the flesh." And almsfood is one of the things of the flesh. Instead of eating this almsfood, why don't I spend this day and night weak with hunger?' And that's what they did.

9 Then the second of those mendicants thought, 'The Buddha has eaten and refused more food. And he has some extra almsfood that's going to be thrown away. If we don't eat it he'll throw it away. Why don't I eat this almsfood, then spend the day and night having dispelled my hunger and weakness?' And that's what they did.

10 Even though that mendicant, after eating the almsfood, spent the day and night having dispelled hunger and weakness, it is the former mendicant who is more worthy of respect and praise. Why is that? Because for a long time that will conduce to that mendicant being of few wishes, content, self-effacing, unburdensome, and energetic.

11 So, mendicants, be my heirs in the teaching, not in things of the flesh. Out of sympathy for you, I think, 'How can my disciples become heirs in the teaching, not in things of the flesh?'"

12 That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

13 Then, not long after the Buddha left, Venerable Sāriputta said to the mendicants, "Reverends, mendicants!"

14 "Reverend," they replied. Sāriputta said this:

15 "Reverends, how do the disciples of a Teacher who lives in seclusion not train in seclusion? And how do they train in seclusion?"

16 "Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this. The mendicants will listen and remember it."

17 "Well then, reverends, listen and apply your mind well, I will speak."

18 "Yes, reverend," they replied. Sāriputta said this:

19 "Reverends, how do the disciples of a Teacher who lives in seclusion not train in seclusion? The disciples of a Teacher who lives in seclusion do not train in seclusion. They don't give up what the Teacher tells them to give up. They're indulgent and slack, leaders in backsliding, neglecting seclusion. In this case, the senior mendicants should be criticized on three grounds.

19.2 ‘The disciples of a Teacher who lives in seclusion do not train in seclusion.’ This is the first ground. ‘They don’t give up what the Teacher tells them to give up.’ This is the second ground.

19.3 ‘They’re indulgent and slack, leaders in backsliding, neglecting seclusion.’ This is the third ground. The senior mendicants should be criticized on these three grounds. In this case, the middle mendicants and the junior mendicants should be criticized on the same three grounds. This is how the disciples of a Teacher who lives in seclusion do not train in seclusion.

20 And how do the disciples of a Teacher who lives in seclusion train in seclusion? The disciples of a Teacher who lives in seclusion train in seclusion. They give up what the Teacher tells them to give up. They’re not indulgent and slack, leaders in backsliding, neglecting seclusion. In this case, the senior mendicants should be praised on three grounds.

20.2 ‘The disciples of a Teacher who lives in seclusion train in seclusion.’ This is the first ground. ‘They give up what the Teacher tells them to give up.’ This is the second ground.

20.3 ‘They’re not indulgent and slack, leaders in backsliding, neglecting seclusion.’ This is the third ground. The senior mendicants should be praised on these three grounds. In this case, the middle mendicants and the junior mendicants should be praised on the same three grounds. This is how the disciples of a Teacher who lives in seclusion train in seclusion.

21 The bad thing here is greed and hate. There is a middle way of practice for giving up greed and hate. It gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. And what is that middle way of practice?

21.2 It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is that middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

22 The bad thing here is anger and acrimony. … disdain and contempt … jealousy and stinginess … deceit and deviousness … obstinacy and aggression … conceit and arrogance … vanity and negligence. There is a middle way of practice for giving up vanity and negligence. It gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

22.2 And what is that middle way of practice? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is that middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment."

23 That is what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said.

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4 — FEAR AND DREAD

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

3 "Worthy Gotama, those gentlemen who, out of faith in you, have gone forth from the lay life to homelessness have you to lead the way, help them out, and give them encouragement. And those people follow the worthy Gotama's example."

4 "That's so true, brahmin! Everything you say is true, brahmin!"

5 "But worthy Gotama, remote lodgings in the wilderness and the forest are challenging. It's hard to maintain seclusion and hard to find joy in solitude. The forests seem to rob the mind of a mendicant who isn't immersed in samādhi."

6 "That's so true, brahmin! Everything you say is true, brahmin!

7 Before my awakening—when I was still unawakened but intent on awakening—I too thought, 'Remote lodgings in the wilderness and the forest are challenging. It's hard to maintain seclusion and hard to find joy in solitude. The forests seem to rob the mind of a mendicant who isn't immersed in samādhi.'

8 Then I thought, ‘There are ascetics and brahmins with unpurified conduct of body, speech, and mind who frequent remote lodgings in the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread because of these defects in their conduct. But I don’t frequent remote lodgings in the wilderness and the forest with unpurified conduct of body, speech, and mind.

8.2 My conduct is purified. I am one of those noble ones who frequent remote lodgings in the wilderness and the forest with purified conduct of body, speech, and mind.’ Seeing this purity of conduct in myself I felt even more unruffled about staying in the forest.

9 Then I thought, ‘There are ascetics and brahmins with unpurified livelihood who frequent remote lodgings in the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread because of these defects in their livelihood. But I don’t frequent remote lodgings in the wilderness and the forest with unpurified livelihood. My livelihood is purified.

9.2 I am one of those noble ones who frequent remote lodgings in the wilderness and the forest with purified livelihood.’ Seeing this purity of livelihood in myself I felt even more unruffled about staying in the forest.

10 Then I thought, ‘There are ascetics and brahmins full of desire for sensual pleasures, with acute lust … I am not full of desire …’

11 ‘There are ascetics and brahmins full of ill will, with malicious intentions … I have a heart full of love …’

12 ‘There are ascetics and brahmins overcome with dullness and drowsiness … I am rid of dullness and drowsiness …’

13 'There are ascetics and brahmins who are restless, with minds unsettled ... My mind is settled ...'

14 'There are ascetics and brahmins who are doubting and uncertain ... I've gone beyond doubt ...'

15 'There are ascetics and brahmins who glorify themselves and put others down ... I don't glorify myself and put others down ...'

16 'There are ascetics and brahmins who are cowardly and craven ... I don't get startled ...'

17 'There are ascetics and brahmins who enjoy possessions, honor, and popularity ... I have few wishes ...'

18 'There are ascetics and brahmins who are lazy and lack energy ... I am energetic ...'

19 'There are ascetics and brahmins who are unmindful and lack situational awareness ... I am mindful ...'

20 'There are ascetics and brahmins who lack immersion, with straying minds ... I am accomplished in immersion ...'

21 'There are ascetics and brahmins who are witless and idiotic who frequent remote lodgings in the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread because of the defects of witlessness and stupidity. But I don't frequent remote lodgings in the wilderness and the forest witless and idiotic. I am accomplished in wisdom.

21.2 I am one of those noble ones who frequent remote lodgings in the wilderness and the forest accomplished in wisdom.' Seeing this accomplishment of wisdom in myself I felt even more unruffled about staying in

the forest.

23 Then I thought, ‘There are certain nights that are recognized as specially portentous: the fourteenth, fifteenth, and eighth of the fortnight. On such nights, why don’t I stay in awe-inspiring and hair-raising shrines in parks, forests, and trees? In such lodgings, hopefully I might see that fear and dread.’ Some time later, that’s what I did.

23.2 As I was staying there a deer came by, or a peacock snapped a twig, or the wind rustled the leaves. Then I thought, ‘Is this that fear and dread coming?’ Then I thought, ‘Why do I always meditate expecting that fear to come? Why don’t I get rid of that fear and dread just as it comes, while remaining just as I am?’ Then that fear and dread came upon me as I was walking.

23.3 I didn’t stand still or sit down or lie down until I had got rid of that fear and dread while walking. Then that fear and dread came upon me as I was standing. I didn’t walk or sit down or lie down until I had got rid of that fear and dread while standing. Then that fear and dread came upon me as I was sitting.

23.4 I didn’t lie down or stand still or walk until I had got rid of that fear and dread while sitting. Then that fear and dread came upon me as I was lying down. I didn’t sit up or stand still or walk until I had got rid of that fear and dread while lying down.

24 There are some ascetics and brahmins who perceive that it’s day when in fact it’s night, or perceive that it’s night when in fact it’s day. This meditation of theirs is delusional, I say. I perceive that it’s night when in fact it is night, and perceive that it’s day when in fact it is day.

24.2 And if there's anyone of whom it may be rightly said that a being not liable to delusion has arisen in the world for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans, it's of me that this should be said.

25 My energy was roused up and unflagging, my mindfulness was established and lucid, my body was tranquil and undisturbed, and my mind was immersed and unified in samādhi.

25.2 Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

25.3 As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

25.4 And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

25.5 With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

26 When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected

many kinds of past lives.

26.2 That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remembered: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended.

26.3 When I passed away from that place I was reborn here.’ And so I recollected my many kinds of past lives, with features and details.

27 This was the first knowledge, which I achieved in the first watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

28 When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings.

28.2 With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings pass on according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their

body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind.

28.3 They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.'

28.4 And so, with clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings pass on according to their deeds.

29 This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

30 When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: 'This is suffering' ...

30.2 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. I truly understood: 'These are defilements' ...

30.3 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

31 Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed.

32 I understood: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’

33 This was the third knowledge, which I achieved in the final watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

34 Brahmin, you might think: ‘Perhaps the ascetic Gotama is not free of greed, hate, and delusion even today, and that is why he still frequents remote lodgings in the wilderness and the forest.’ But you should not see it like this. I see two reasons to frequent remote lodgings in the wilderness and the forest. I see happiness for myself in this life, and I have sympathy for future generations.”

35 “Indeed, worthy Gotama has sympathy for future generations, since he is a perfected one, a fully awakened Buddha. Excellent, worthy Gotama! Excellent, worthy Gotama! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the teaching clear in many ways.

35.2 I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

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5 — UNBLEMISHED

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Sāriputta addressed the mendicants: "Reverends, mendicants!"

2 "Reverend," they replied. Sāriputta said this:

3 "Reverends, these four individuals are found in the world. What four? One individual with a blemish doesn't truly understand: 'There is a blemish in me.' But another individual with a blemish does truly understand: 'There is a blemish in me.' One individual without a blemish doesn't truly understand: 'There is no blemish in me.'

3.2 But another individual without a blemish does truly understand: 'There is no blemish in me.' In this case, of the two individuals with a blemish, the one who doesn't understand is said to be worse, while the one who does understand is better.

3.3 And of the two individuals without a blemish, the one who doesn't understand is said to be worse, while the one who does understand is better."

4 When he said this, Venerable Mahāmoggallāna said to him:

5 "What is the cause, Reverend Sāriputta, what is the reason why, of the two individuals with a blemish, one is said to be worse and one better? And what is the cause, what is the reason why, of the two individuals without a blemish, one is said to be worse and one better?"

6 “Reverends, take the case of the individual who has a blemish and does not understand it. You can expect that they won’t generate enthusiasm, make an effort, or rouse up energy to give up that blemish. And they will die with greed, hate, and delusion, blemished, with a corrupted mind. Suppose a bronze cup was brought from a shop or smithy enveloped with dirt or stains.

6.2 And the owners neither used it or had it cleaned, but kept it in a dirty place. Over time, wouldn’t that bronze cup get even dirtier and more stained?”

7 “Yes, reverend.”

8 “In the same way, take the case of the individual who has a blemish and does not understand it. You can expect that … they will die with a corrupted mind.

9 Take the case of the individual who has a blemish and does understand it. You can expect that they will generate enthusiasm, make an effort, and rouse up energy to give up that blemish. And they will die without greed, hate, and delusion, unblemished, with an uncorrupted mind. Suppose a bronze cup was brought from a shop or smithy enveloped with dirt or stains. But the owners used it and had it cleaned, and didn’t keep it in a dirty place. Over time, wouldn’t that bronze cup get cleaner and brighter?”

10 “Yes, reverend.”

11 “In the same way, take the case of the individual who has a blemish and does understand it. You can expect that … they will die with an uncorrupted mind.

12 Take the case of the individual who doesn't have a blemish but does not understand it. You can expect that they will focus on the feature of beauty, and because of that, lust will infect their mind. And they will die with greed, hate, and delusion, blemished, with a corrupted mind. Suppose a bronze cup was brought from a shop or smithy clean and bright. And the owners neither used it or had it cleaned, but kept it in a dirty place. Over time, wouldn't that bronze cup get dirtier and more stained?"

13 "Yes, reverend."

14 "In the same way, take the case of the individual who has no blemish and does not understand it. You can expect that ... they will die with a corrupted mind.

15 Take the case of the individual who doesn't have a blemish and does understand it. You can expect that they won't focus on the feature of beauty, and because of that, lust won't infect their mind. And they will die without greed, hate, and delusion, unblemished, with an uncorrupted mind. Suppose a bronze cup was brought from a shop or smithy clean and bright. And the owners used it and had it cleaned, and didn't keep it in a dirty place. Over time, wouldn't that bronze cup get cleaner and brighter?"

16 "Yes, reverend."

17 "In the same way, take the case of the individual who doesn't have a blemish and does understand it. You can expect that ... they will die with an uncorrupted mind.

18 This is the cause, this is the reason why, of the two individuals with a blemish, one is said to be worse and one better. And this is the cause, this is the reason why, of the two individuals without a blemish, one is said to be worse and one better."

19 "Reverend, the word 'blemish' is spoken of. But what is 'blemish' a term for?"

20 "Reverend, 'blemish' is a term for the spheres of bad, unskillful wishes.

21 It's possible that some mendicant might wish: 'If I commit an offense, I hope the mendicants don't find out!' But it's possible that the mendicants do find out that that mendicant has committed an offense. Thinking, 'The mendicants have found out about my offense,' they get angry and bitter. And that anger and that bitterness are both blemishes.

22 It's possible that some mendicant might wish: 'If I commit an offense, I hope the mendicants accuse me in private, not in the middle of the Saṅgha.' But it's possible that the mendicants do accuse that mendicant in the middle of the Saṅgha ...

23 It's possible that some mendicant might wish: 'If I commit an offense, I hope I'm accused by a peer, not by someone who is not a peer.' But it's possible that someone who is not a peer accuses that mendicant ...

24 It's possible that some mendicant might wish: 'Oh, I hope the Teacher will teach the mendicants by repeatedly questioning me alone, not some other mendicant.' But it's possible that the Teacher will teach the mendicants by repeatedly questioning some other mendicant ...

25 It's possible that some mendicant might wish: 'Oh, I hope the mendicants will enter the village for the meal putting me at the very front, not some other mendicant.' But it's possible that the mendicants will enter the village for the meal putting some other mendicant at the very front …

26 It's possible that some mendicant might wish: 'Oh, I hope that I alone get the best seat, the best drink, and the best almsfood in the refectory, not some other mendicant.' But it's possible that some other mendicant gets the best seat, the best drink, and the best almsfood in the refectory …

27 It's possible that some mendicant might wish: 'I hope that I alone give the verses of appreciation after eating in the refectory, not some other mendicant.' But it's possible that some other mendicant gives the verses of appreciation after eating in the refectory …

28 It's possible that some mendicant might wish: 'Oh, I hope that I might teach the Dhamma to the monks, nuns, laymen, and laywomen in the monastery, not some other mendicant.'

29 But it's possible that some other mendicant teaches the Dhamma …

30 It's possible that some mendicant might wish: 'Oh, I hope that the monks, nuns, laymen, and laywomen will honor, respect, revere, and venerate me alone, not some other mendicant.'

31 But it's possible that some other mendicant is honored, respected, revered, and venerated …

32 It's possible that some mendicant might wish: 'I hope I get the nicest robes, almsfood, lodgings, and medicines and supplies for the sick, not some other mendicant.' But it's possible that some other mendicant gets

the nicest robes, almsfood, lodgings, and medicines and supplies for the sick ...

33 Thinking, 'Some other mendicant has got the nicest robes, almsfood, lodgings, and medicines and supplies for the sick', they get angry and bitter. And that anger and that bitterness are both blemishes.

34 'Blemish' is a term for these spheres of bad, unskillful wishes.

35 Suppose these spheres of bad, unskillful wishes are seen and heard to be not given up by a mendicant. Even though they dwell in the wilderness, in remote lodgings, eat only almsfood, wander indiscriminately for almsfood, wear rag robes, and wear shabby robes, their spiritual companions don't honor, respect, revere, and venerate them. Why is that?

35.2 It's because these spheres of bad, unskillful wishes are seen and heard to be not given up by that venerable. Suppose a bronze cup was brought from a shop or smithy clean and bright. The owners were to prepare it with the carcass of a snake, a dog, or a human, cover it with a bronze lid, and parade it through the market-place.

35.3 When people saw it they'd say: 'Oh my, what is it that you're carrying like a precious treasure?' So they'd open up the lid for people to look inside. But as soon as they saw it they were filled with loathing, revulsion, and disgust. Not even those who were hungry wanted to eat it, let alone those who were replete.

36 In the same way, when these spheres of bad, unskillful wishes are seen and heard to be not given up by a mendicant ... their spiritual companions don't honor, respect, revere, and venerate them. Why is that? It's because

these spheres of bad, unskillful wishes are seen and heard to be not given up by that venerable.

37 Suppose these spheres of bad, unskillful wishes are seen and heard to be given up by a mendicant. Even though they dwell within a village, accept invitations to a meal, and wear robes offered by householders, their spiritual companions honor, respect, revere, and venerate them. Why is that?

37.2 It's because these spheres of bad, unskillful wishes are seen and heard to be given up by that venerable. Suppose a bronze cup was brought from a shop or smithy clean and bright. The owners were to prepare it with boiled fine rice with the dark grains picked out and served with many soups and sauces, cover it with a bronze lid, and parade it through the market-place.

37.3 When people saw it they'd say: 'Oh my, what is it that you're carrying like a precious treasure?' So they'd open up the lid for people to look inside. And as soon as they saw it they were filled with liking, attraction, and relish. Even those who were replete wanted to eat it, let alone those who were hungry.

38 In the same way, when these spheres of bad, unskillful wishes are seen and heard to be given up by a mendicant ... their spiritual companions honor, respect, revere, and venerate them. Why is that? It's because these spheres of bad, unskillful wishes are seen and heard to be given up by that venerable."

39 When he said this, Venerable Mahāmoggallāna said to him, "Reverend Sāriputta, a simile strikes me."

40 "Then speak as you feel inspired," said Sāriputta.

41 “Reverend, this one time I was staying right here in Rājagaha, the Mountainfold. Then I robed up in the morning and, taking my bowl and robe, entered Rājagaha for alms. Now at that time Samīti of the wainwrights was planing the rim of a chariot wheel. The Ājīvaka ascetic Paṇḍuputta, who was formerly of the wainwrights, was standing by, and this thought came to his mind: ‘Oh, I hope Samīti the wainwright planes out the crooks, bends, and flaws in this rim. Then the rim will be rid of crooks, bends, and flaws, pure, and consolidated in the core.’ And Samīti planed out the flaws in the rim just as Paṇḍuputta thought. Then Paṇḍuputta expressed his gladness: ‘He planes like he knows my heart with his heart!’

42 In the same way, there are those faithless individuals who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They’re devious, deceitful, and sneaky. They’re haughty, insolent, fickle, scurrilous, and loose-tongued. They do not guard their sense doors or eat in moderation, and they are not dedicated to wakefulness.

42.2 They don’t care about the ascetic life, and don’t keenly respect the training. They’re indulgent and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy. They’re unmindful, lacking situational awareness and immersion, with straying minds, witless and idiotic.

42.3 Venerable Sāriputta planes their faults with this exposition of the teaching as if he knows my heart with his heart!

43 But there are those gentlemen who went forth from the lay life to homelessness out of faith. They’re not devious, deceitful, and sneaky. They’re not haughty, insolent, fickle, scurrilous, and loose-tongued. They

guard their sense doors and eat in moderation, and they are dedicated to wakefulness. They care about the ascetic life, and keenly respect the training.

43.2 They're not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They're energetic and determined. They're mindful, with situational awareness, immersion, and unified minds; wise and clever. Hearing this exposition of the teaching from Venerable Sāriputta, they drink it up and devour it, as it were.

43.3 And in speech and thought they say: 'It's good, sir, that he draws his spiritual companions away from the unskillful and establishes them in the skillful.'

44 Suppose there was a woman or man who was young, youthful, and fond of adornments, and had bathed their head. Presented with a garland of lotuses, jasmine, or liana flowers, they would take them in both hands and place them on the crown of the head.

44.2 In the same way, those gentlemen who went forth from the lay life to homelessness out of faith … say: 'It's good, sir, that he draws his spiritual companions away from the unskillful and establishes them in the skillful.'" And so these two spiritual giants agreed with each other's fine words.

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6 — ONE MIGHT WISH

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.

4 A mendicant might wish: 'May I be liked and approved by my spiritual companions, respected and admired.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

5 A mendicant might wish: 'May I receive robes, almsfood, lodgings, and medicines and supplies for the sick.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

6 A mendicant might wish: 'May the services of those whose robes, almsfood, lodgings, and medicines and supplies for the sick I enjoy be very fruitful and beneficial for them.' So let them fulfill their precepts …

7 A mendicant might wish: ‘When deceased family and relatives who have passed away recollect me with a confident mind, may this be very fruitful and beneficial for them.’ So let them fulfill their precepts …

8 A mendicant might wish: ‘May I prevail over desire and discontent, and may desire and discontent not prevail over me. May I live having mastered desire and discontent whenever they arose.’ So let them fulfill their precepts …

9 A mendicant might wish: ‘May I prevail over fear and dread, and may fear and dread not prevail over me. May I live having mastered fear and dread whenever they arose.’ So let them fulfill their precepts …

10 A mendicant might wish: ‘May I get the four absorptions—blissful meditations in this life that belong to the higher mind—when I want, without trouble or difficulty.’ So let them fulfill their precepts …

11 A mendicant might wish: ‘May I have direct meditative experience of the peaceful liberations that are formless, transcending form.’ So let them fulfill their precepts …

12 A mendicant might wish: ‘May I, with the ending of three fetters, become a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.’ So let them fulfill their precepts …

13 A mendicant might wish: ‘May I, with the ending of three fetters, and the weakening of greed, hate, and delusion, become a once-returner, coming back to this world once only, then making an end of suffering.’ So let them fulfill their precepts …

14 A mendicant might wish: 'May I, with the ending of the five lower fetters, be reborn spontaneously and become extinguished there, not liable to return from that world.' So let them fulfill their precepts ...

15 A mendicant might wish: 'May I wield the many kinds of psychic power: multiplying myself and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of divinity.' So let them fulfill their precepts ...

16 A mendicant might wish: 'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and heavenly, whether near or far.' So let them fulfill their precepts ...

17 A mendicant might wish: 'May I understand the minds of other beings and individuals, having encompassed them with my mind. May I understand mind with greed as "mind with greed", and mind without greed as "mind without greed"; mind with hate as "mind with hate", and mind without hate as "mind without hate"; mind with delusion as "mind with delusion", and mind without delusion as "mind without delusion"; constricted mind as "constricted mind", and scattered mind as "scattered mind"; expansive mind as "expansive mind", and unexpansive mind as "unexpansive mind"; mind that is not supreme as "mind that is not supreme", and mind that is supreme as "mind that is supreme"; mind immersed in samādhi as "mind immersed in samādhi", and mind not im-

mersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’ So let them fulfill their precepts …

18 A mendicant might wish: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food.

18.2 This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I thus recollect my many kinds of past lives, with features and details.’ So let them fulfill their precepts …

19 A mendicant might wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings pass on according to their deeds: “These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind.

19.2 They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm." And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings pass on according to their deeds.' So let them fulfill their precepts ...

20 A mendicant might wish: 'May I realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

21 'Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.' That's what I said, and this is why I said it."

22 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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7 — THE SIMILE OF THE CLOTH

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Suppose, mendicants, there was a cloth that was dirty and soiled. No matter what dye the dyer applied—whether blue or yellow or red or magenta—it would look poorly dyed and impure in color. Why is that? Because of the impurity of the cloth.

4 In the same way, when the mind is corrupt, a bad destiny is to be expected. Suppose there was a cloth that was pure and clean. No matter what dye the dyer applied—whether blue or yellow or red or magenta—it would look well dyed and pure in color. Why is that? Because of the purity of the cloth.

5 In the same way, when the mind isn't corrupt, a good destiny is to be expected.

6 And what are the corruptions of the mind? Covetousness and immoral greed, ill will, anger, acrimony, disdain, contempt, jealousy, stinginess, deceit, deviousness, obstinacy, aggression, conceit, arrogance, vanity, and negligence are corruptions of the mind.

7 A mendicant who understands that covetousness and immoral greed are corruptions of the mind gives them up. A mendicant who understands that ill will … negligence is a corruption of the mind gives it up.

8 When they have understood these corruptions of the mind for what they are, and have given them up, they have experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

9 They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

10 They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.'

11 When a mendicant has discarded, eliminated, released, given up, and relinquished to this extent, thinking, 'I have experiential confidence in the Buddha … the teaching … the Saṅgha,' they find inspiration in the meaning and the teaching, and find joy connected with the teaching.

11.2 Thinking: ‘I have discarded, eliminated, released, given up, and relinquished to this extent,’ they find inspiration in the meaning and the teaching, and find joy connected with the teaching. When they’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they’re blissful, the mind becomes immersed in samādhi.

12 When a mendicant of such ethics, such qualities, and such wisdom eats boiled fine rice with the dark grains picked out and served with many soups and sauces, that is no obstacle for them. Compare with cloth that is dirty and soiled; it can be made pure and clean by pure water. Or native gold, which can be made pure and bright by a forge.

12.2 In the same way, when a mendicant of such ethics, such qualities, and such wisdom eats boiled fine rice with the dark grains picked out and served with many soups and sauces, that is no obstacle for them.

13 They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

13.2 They meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.

13.3 They meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of re-

joicing to the whole world—abundant, expansive, limitless, free of enmity and ill will.

13.4 They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

14 They understand: 'There is this, there is what is worse than this, there is what is better than this, and there is an escape beyond the scope of perception.'

15 Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

16 They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.' This is called a mendicant who is bathed with the inner bathing."

17 Now at that time the brahmin Bhāradvāja of Sundarikā was sitting not far from the Buddha. He said to the Buddha, "But does Worthy Gotama go to the Bāhukā River to bathe?"

18 "Brahmin, why go to the Bāhukā River? What can the Bāhukā River do?"

19 "Many people deem that the Bāhukā River leads to a heavenly world and bestows merit. And many people rinse off their bad deeds in the Bāhukā River."

20 Then the Buddha addressed Bhāradvāja of Sundarikā in verse:

21 “The Bāhukā and the Adhikakkā,
at Gayā and the Sundarikā too,
Sarasvatī and Payāga,
and the Bāhumatī River:
a fool can constantly plunge into them
but it won’t purify their dark deeds.

22 What can the Sundarikā do?
What the Payāga or the Bāhukā?
They can’t cleanse a cruel person, a sinner
from their bad deeds.

23 For the pure in heart it’s always
the spring festival or the sabbath.
For the pure in heart and clean of deed,
their vows will always be fulfilled.
It’s here alone that you should bathe, brahmin,
making yourself a sanctuary for all creatures.

24 And if you speak no lies,
nor harm any living creature,
nor steal anything not given,
and you’re faithful and not stingy:
what’s the point of going to Gayā?
For any well may be your Gayā!”

25 When he had spoken, the brahmin Bhāradvāja of Sundarikā said to the Buddha, “Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. May I receive the going forth, the ordination in the worthy Gotama’s presence?”

26 And the brahmin Bhāradvāja of Sundarikā received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

27 He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Bhāradvāja became one of the perfected.

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8 — SELF-EFFACEMENT

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then in the late afternoon, Venerable Mahācunda came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to the Buddha:

3 "Sir, there are many different views that arise in the world connected with theories of self or with theories of the cosmos. How does a mendicant who is focusing on the starting point give up and let go of these views?"

4 "Cunda, there are many different views that arise in the world connected with theories of self or with theories of the cosmos. A mendicant gives up and lets go of these views by truly seeing with right wisdom where they arise, where they settle in, and where they operate as: 'This is not mine, I am not this, this is not my self.'

5 It's possible that a certain mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, might enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They might think they're practicing self-effacement. But in the training of the Noble One these are not called 'self-effacement'; they're called 'blissful meditations in this life'.

6 It's possible that some mendicant, as the placing of the mind and keeping it connected are stilled, might enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They might think they're practicing self-effacement. But in the training of the Noble One these are not called 'self-effacement'; they're called 'blissful meditations in this life'.

7 It's possible that some mendicant, with the fading away of rapture, might enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They might think they're practicing self-effacement. But in the training of the Noble One these are not called 'self-effacement'; they're called 'blissful meditations in this life'.

8 It's possible that some mendicant, with the giving up of pleasure and pain, and the disappearance of former happiness and sadness, might enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They might think they're practicing self-effacement. But in the training of the Noble One these are not called 'self-effacement'; they're called 'blissful meditations in this life'.

9 It's possible that some mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', might enter and remain in the dimension of infinite space. They might think they're practicing self-effacement. But in the training of the Noble One these are not called 'self-effacement'; they're called 'peaceful meditations'.

10 It's possible that some mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', might enter and remain in the dimension of infinite consciousness. They might think they're practicing self-effacement. But in the training of the Noble One these are not called 'self-effacement'; they're called 'peaceful meditations'.

11 It's possible that some mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', might enter and remain in the dimension of nothingness. They might think they're practicing self-effacement. But in the training of the Noble One these are not called 'self-effacement'; they're called 'peaceful meditations'.

12 It's possible that some mendicant, going totally beyond the dimension of nothingness, might enter and remain in the dimension of neither perception nor non-perception. They might think they're practicing self-effacement. But in the training of the Noble One these are not called 'self-effacement'; they're called 'peaceful meditations'.

13 1. The Exposition of Self-Effacement
Now in this regard, Cunda, you should work on self-effacement in each of the following ways.

14 'Others will be cruel, but here we will not be cruel.'

15 'Others will kill living creatures, but here we will not kill living creatures.'

16 'Others will steal, but here we will not steal.'

17 'Others will be unchaste, but here we will not be unchaste.'

18 'Others will lie, but here we will not lie.'

19 ‘Others will backbite, but here we will not backbite.’

20 ‘Others will speak harshly, but here we will not speak harshly.’

21 ‘Others will talk nonsense, but here we will not talk nonsense.’

22 ‘Others will be covetous, but here we will not be covetous.’

23 ‘Others will have ill will, but here we will not have ill will.’

24 ‘Others will have wrong view, but here we will have right view.’

25 ‘Others will have wrong purpose, but here we will have right purpose.’

26 ‘Others will have wrong speech, but here we will have right speech.’

27 ‘Others will have wrong action, but here we will have right action.’

28 ‘Others will have wrong livelihood, but here we will have right livelihood.’

29 ‘Others will have wrong effort, but here we will have right effort.’

30 ‘Others will have wrong mindfulness, but here we will have right mindfulness.’

31 ‘Others will have wrong immersion, but here we will have right immersion.’

32 ‘Others will have wrong knowledge, but here we will have right knowledge.’

33 ‘Others will have wrong freedom, but here we will have right freedom.’

34 ‘Others will be overcome with dullness and drowsiness, but here we will be rid of dullness and drowsiness.’

35 ‘Others will be restless, but here we will not be restless.’

36 ‘Others will have doubts, but here we will have gone beyond doubt.’

37 ‘Others will be irritable, but here we will be without anger.’

38 ‘Others will be acrimonious, but here we will be without acrimony.’

39 ‘Others will be offensive, but here we will be inoffensive.’

40 ‘Others will be contemptuous, but here we will be without contempt.’

41 ‘Others will be jealous, but here we will be without jealousy.’

42 ‘Others will be stingy, but here we will be without stinginess.’

43 ‘Others will be devious, but here we will not be devious.’

44 ‘Others will be deceitful, but here we will not be deceitful.’

45 ‘Others will be pompous, but here we will not be pompous.’

46 ‘Others will be arrogant, but here we will not be arrogant.’

47 ‘Others will be hard to admonish, but here we will not be hard to admonish.’

48 ‘Others will have bad friends, but here we will have good friends.’

49 ‘Others will be negligent, but here we will be diligent.’

50 ‘Others will be faithless, but here we will have faith.’

51 ‘Others will be conscienceless, but here we will have a sense of conscience.’

52 ‘Others will be imprudent, but here we will be prudent.’

53 ‘Others will be unlearned, but here we will be well learned.’

54 ‘Others will be lazy, but here we will be energetic.’

55 ‘Others will be unmindful, but here we will be mindful.’

56 ‘Others will be witless, but here we will be accomplished in wisdom.’

57 ‘Others will be attached to their own views, holding them tight, and refusing to let go, but here we will not be attached to our own views, not holding them tight, but will let them go easily.’

58 2. Giving Rise to the Thought

Cunda, I say that even giving rise to the thought of skillful qualities is very helpful, let alone following that path in body and speech. That’s why you should give rise to the following thoughts. ‘Others will be cruel, but here we will not be cruel.’ ‘Others will kill living creatures, but here we will not kill living creatures.’ … ‘Others will be attached to their own views, holding them tight, and refusing to let go, but here we will not be attached to our own views, not holding them tight, but will let them go easily.’

59 3. Bypassing

Cunda, suppose there was a rough path and another smooth path to get around it. Or suppose there was a rough ford and another smooth ford to get around it. In the same way, a cruel individual bypasses it by not being cruel. An individual who kills bypasses it by not killing. …

61 An individual who is attached to their own views, holding them tight, and refusing to let go, gets around it by not being attached to their own views, not holding them tight, but letting them go easily.

62 4. Going Up

Cunda, all unskillful qualities lead downwards, while all skillful qualities lead upwards. In the same way, a cruel individual is led upwards by not being cruel. An individual who kills is led upwards by not killing … An individual who is attached to their own views, holding them tight, and refusing to let go, is led upwards by not being attached to their own views, not holding them tight, but letting them go easily.

63 5. The Exposition by Extinguishment

If you're sinking in the mud yourself, Cunda, it is quite impossible for you to pull out someone else who is sinking in the mud. But if you're not sinking in the mud yourself, it is quite possible for you to pull out someone else who is sinking in the mud. If you're not tamed, trained, and quenched yourself, it is quite impossible for you to help tame, train, and extinguish someone else. But if you are tamed, trained, and quenched yourself, it is quite possible for you to help tame, train, and extinguish someone else.

64 In the same way, a cruel individual extinguishes it by not being cruel. An individual who kills extinguishes it by not killing. …

66 An individual who is attached to their own views, holding them tight, and refusing to let go, extinguishes it by not being attached to their own views, not holding them tight, but letting them go easily.

67 So, Cunda, I've taught the expositions by way of self-effacement, arising of thought, bypassing, going up, and extinguishing. Out of sympathy, I've done what a teacher should do who wants what's best for their disciples.

Here are these roots of trees, and here are these empty huts. Practice absorption, Cunda! Don't be negligent! Don't regret it later! This is my instruction."

68 That is what the Buddha said. Satisfied, Venerable Mahācunda approved what the Buddha said.

69 Forty-four items have been stated,
organized into five sections.
"Effacement" is the name of this discourse,
which is deep as the ocean.

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9 — RIGHT VIEW

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Sāriputta addressed the mendicants: "Reverends, mendicants!"

2 "Reverend," they replied. Sāriputta said this:

3 "Reverends, they speak of this thing called 'right view'. How do you define a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?"

4 "Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this. The mendicants will listen and remember it."

5 "Well then, reverends, listen and apply your mind well, I will speak."

6 "Yes, reverend," they replied. Sāriputta said this:

7 "A noble disciple understands the unskillful and its root, and the skillful and its root. When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

8 But what is the unskillful and what is its root? And what is the skillful and what is its root? Killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view. This is called the unskillful.

9 And what is the root of the unskillful? Greed, hate, and delusion. This is called the root of the unskillful.

10 And what is the skillful? Refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view. This is called the skillful.

11 And what is the root of the skillful? Contentment, love, and understanding. This is called the root of the skillful.

12 A noble disciple understands in this way the unskillful and its root, and the skillful and its root. They've completely given up the underlying tendency to greed, dispelled the underlying tendency to aversion, and eradicated the underlying tendency to the view and conceit 'I am'.

12.2 They've given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching."

13 Saying "Good, reverend," those mendicants approved and agreed with what Sāriputta said. Then they asked another question: "But reverend, might there be another way to describe a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?"

14 "There might, reverends. A noble disciple understands fuel, its origin, its cessation, and the practice that leads to its cessation. When they've done this, they're defined as a noble disciple who has right view, whose

view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

15 But what is fuel? What is its origin, its cessation, and the practice that leads to its cessation? These four fuels maintain sentient beings that have been born and help those about to be born. What four? Edible food, whether solid or subtle; contact is the second, mental intention the third, and consciousness the fourth. Fuel originates from craving.

15.2 Fuel ceases when craving ceases. The practice that leads to the cessation of fuel is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

16 A noble disciple understands in this way fuel, its origin, its cessation, and the practice that leads to its cessation. They've completely given up the underlying tendency to greed, dispelled the underlying tendency to aversion, and eradicated the underlying tendency to the view and conceit 'I am'.

16.2 They've given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching."

17 Saying "Good, reverend," those mendicants ... asked another question: "But reverend, might there be another way to describe a noble disciple who ... has come to the true teaching?"

18 "There might, reverends. A noble disciple understands suffering, its origin, its cessation, and the practice that leads to its cessation. When they've done this, they're defined as a noble disciple who ... has come to the true teaching. But what is suffering? What is its origin, its cessation, and the practice that leads to its cessation?

18.2 Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; being coupled with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. This is called suffering. And what is the origin of suffering?

18.3 It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence. This is called the origin of suffering. And what is the cessation of suffering?

18.4 It's the fading away and cessation of that very same craving with no residue left behind; giving it away, letting it go, releasing it, and not clinging to it. This is called the cessation of suffering. And what is the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view ... right immersion. This is called the practice that leads to the cessation of suffering.

19 A noble disciple understands in this way suffering, its origin, its cessation, and the practice that leads to its cessation. They've completely given up the underlying tendency to greed, dispelled the underlying tendency to aversion, and eradicated the underlying tendency to the view and conceit 'I am'.

19.2 They've given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching."

20 Saying "Good, reverend," those mendicants ... asked another question: "But reverend, might there be another way to describe a noble disciple who ... has come to the true teaching?"

21 "There might, reverends. A noble disciple understands old age and death, their origin, their cessation, and the practice that leads to their cessation ... But what are old age and death? What is their origin, their cessation, and the practice that leads to their cessation? The old age, decrepitude, broken teeth, gray hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. And what is death?

21.2 The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death. Old age and death originate from rebirth. Old age and death cease when rebirth ceases. The practice that leads to the cessation of old age and death is simply this noble eightfold path ..."

23 "Might there be another way to describe a noble disciple?"

24 “There might, reverends. A noble disciple understands rebirth, its origin, its cessation, and the practice that leads to its cessation … But what is rebirth? What is its origin, its cessation, and the practice that leads to its cessation? The rebirth, inception, conception, regeneration, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth. Rebirth originates from continued existence. Rebirth ceases when continued existence ceases. The practice that leads to the cessation of rebirth is simply this noble eightfold path …”

26 “Might there be another way to describe a noble disciple?”

27 “There might, reverends. A noble disciple understands continued existence, its origin, its cessation, and the practice that leads to its cessation. But what is continued existence? What is its origin, its cessation, and the practice that leads to its cessation? There are these three states of continued existence. Existence in the sensual realm, the realm of luminous form, and the formless realm. Continued existence originates from grasping. Continued existence ceases when grasping ceases. The practice that leads to the cessation of continued existence is simply this noble eightfold path …”

29 “Might there be another way to describe a noble disciple?”

30 “There might, reverends. A noble disciple understands grasping, its origin, its cessation, and the practice that leads to its cessation … But what is grasping? What is its origin, its cessation, and the practice that leads to its cessation? There are these four kinds of grasping. Grasping at sensual pleasures, views, precepts and observances, and theories of a self. Grasping

originates from craving. Grasping ceases when craving ceases. The practice that leads to the cessation of grasping is simply this noble eightfold path ..."

32 "Might there be another way to describe a noble disciple?"

33 "There might, reverends. A noble disciple understands craving, its origin, its cessation, and the practice that leads to its cessation ... But what is craving? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of craving. Craving for sights, sounds, smells, tastes, touches, and ideas. Craving originates from feeling. Craving ceases when feeling ceases. The practice that leads to the cessation of craving is simply this noble eightfold path ..."

35 "Might there be another way to describe a noble disciple?"

36 "There might, reverends. A noble disciple understands feeling, its origin, its cessation, and the practice that leads to its cessation ... But what is feeling? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of feeling. Feeling born of contact through the eye, ear, nose, tongue, body, and mind. Feeling originates from contact. Feeling ceases when contact ceases. The practice that leads to the cessation of feeling is simply this noble eightfold path ..."

38 "Might there be another way to describe a noble disciple?"

39 "There might, reverends. A noble disciple understands contact, its origin, its cessation, and the practice that leads to its cessation ... But what is contact? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of contact. Contact through the eye,

ear, nose, tongue, body, and mind. Contact originates from the six sense fields. Contact ceases when the six sense fields cease. The practice that leads to the cessation of contact is simply this noble eightfold path ..."

41 "Might there be another way to describe a noble disciple?"

42 "There might, reverends. A noble disciple understands the six sense fields, their origin, their cessation, and the practice that leads to their cessation ... But what are the six sense fields? What is their origin, their cessation, and the practice that leads to their cessation? There are these six sense fields. The sense fields of the eye, ear, nose, tongue, body, and mind. The six sense fields originate from name and form. The six sense fields cease when name and form cease. The practice that leads to the cessation of the six sense fields is simply this noble eightfold path ..."

44 "Might there be another way to describe a noble disciple?"

45 "There might, reverends. A noble disciple understands name and form, their origin, their cessation, and the practice that leads to their cessation ... But what are name and form? What is their origin, their cessation, and the practice that leads to their cessation? Feeling, perception, intention, contact, and application of mind— this is called name. The four principal states, and form derived from the four principal states— this is called form. Such is name and such is form. This is called name and form. Name and form originate from consciousness. Name and form cease when consciousness ceases.

45.2 The practice that leads to the cessation of name and form is simply this noble eightfold path ..."

47 "Might there be another way to describe a noble disciple?"

48 “There might, reverends. A noble disciple understands consciousness, its origin, its cessation, and the practice that leads to its cessation … But what is consciousness? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of consciousness. Eye, ear, nose, tongue, body, and mind consciousness. Consciousness originates from choices. Consciousness ceases when choices cease. The practice that leads to the cessation of consciousness is simply this noble eightfold path …”

50 “Might there be another way to describe a noble disciple?”

51 “There might, reverends. A noble disciple understands choices, their origin, their cessation, and the practice that leads to their cessation … But what are choices? What is their origin, their cessation, and the practice that leads to their cessation? There are these three kinds of choice. Choices by way of body, speech, and mind. Choices originate from ignorance. Choices cease when ignorance ceases. The practice that leads to the cessation of choices is simply this noble eightfold path …”

53 “Might there be another way to describe a noble disciple?”

54 “There might, reverends. A noble disciple understands ignorance, its origin, its cessation, and the practice that leads to its cessation … But what is ignorance? What is its origin, its cessation, and the practice that leads to its cessation? Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance. Ignorance originates from defilement. Ignorance ceases when defilement ceases. The practice that leads to the cessation of ignorance is simply this noble eightfold path …”

56 Saying "Good, reverend," those mendicants approved and agreed with what Sāriputta said. Then they asked another question: "But reverend, might there be another way to describe a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?"

57 "There might, reverends. A noble disciple understands defilement, its origin, its cessation, and the practice that leads to its cessation. When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

58 But what is defilement? What is its origin, its cessation, and the practice that leads to its cessation? There are these three defilements. The defilements of sensuality, desire to be reborn, and ignorance. Defilement originates from ignorance. Defilement ceases when ignorance ceases. The practice that leads to the cessation of defilement is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

59 A noble disciple understands in this way defilement, its origin, its cessation, and the practice that leads to its cessation. They've completely given up the underlying tendency to greed, dispelled the underlying tendency to aversion, and eradicated the underlying tendency to the view and conceit 'I am'.

59.2 They've given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has

experiential confidence in the teaching, and has come to the true teaching."

60 That is what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said.

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10 — MINDFULNESS MEDITATION

✦

1 So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants, “Mendicants!”

2 “Venerable sir,” they replied. The Buddha said this:

3 “Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.

4 What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

4.2 They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

6 1.1. Mindfulness of Breathing

And how does a mendicant meditate observing an aspect of the body?

7 It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and brings mindfulness to the present. Just mindful, they breathe in. Mindful,

they breathe out.

8 Breathing in heavily they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’

9 Breathing in lightly they know: ‘I’m breathing in lightly.’ Breathing out lightly they know: ‘I’m breathing out lightly.’

10 They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out experiencing the whole body.’

11 They practice like this: ‘I’ll breathe in stilling the physical process.’ They practice like this: ‘I’ll breathe out stilling the physical process.’

12 It’s like a deft lathe-turner or lathe-turner’s apprentice. When drawing a long pull they know: ‘I’m drawing a long pull,’ and when drawing a short pull they know: ‘I’m drawing a short pull.’

13 And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing, with respect to the body, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

14 That’s how a mendicant meditates by observing an aspect of the body.

16 1.2. The Postures

Furthermore, when a mendicant is walking they know: ‘I am walking.’ When standing they know: ‘I am standing.’ When sitting they know: ‘I am sitting.’ And when lying down they know: ‘I am lying down.’ Whatever posture their body is in, they know it.

17 And so they meditate observing an aspect of the body internally, externally, and both internally and externally. With respect to the body, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

18 That too is how a mendicant meditates by observing an aspect of the body.

20 1.3. Situational Awareness

Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

21 And so they meditate observing an aspect of the body internally …

22 That too is how a mendicant meditates by observing an aspect of the body.

24 1.4. Focusing on the Repulsive

Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. ‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

25 It's as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And a person with clear eyes were to open it and examine the contents: 'These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.'

27 And so they meditate observing an aspect of the body internally …

28 That too is how a mendicant meditates by observing an aspect of the body.

30 1.5. Focusing on the Elements

Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements: 'In this body there is the earth element, the water element, the fire element, and the air element.'

31 It's as if a deft butcher or butcher's apprentice were to kill a cow and sit down at the crossroads with the meat cut into chops.

33 And so they meditate observing an aspect of the body internally …

34 That too is how a mendicant meditates by observing an aspect of the body.

36 1.6. The Charnel Ground Contemplations

Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' And so they meditate observing an aspect of the body internally …

37 That too is how a mendicant meditates by observing an aspect of the body.

38 Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, hounds, tigers, leopards, jackals, and many kinds of little creatures. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' And so they meditate observing an aspect of the body internally ...

39 That too is how a mendicant meditates by observing an aspect of the body.

40 Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews ...

41 A skeleton without flesh but smeared with blood, and held together by sinews ...

42 A skeleton rid of flesh and blood, held together by sinews ...

43 Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here an ankle bone, there a shin-bone, here a thigh-bone, there a hip-bone, here a rib-bone, there a back-bone, here an arm-bone, there a neck-bone, here a jaw-bone, there a tooth, here the skull. ...

44 White bones, the color of shells ...

45 Decrepit bones, heaped in a pile ...

46 Bones rotted and crumbled to powder. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

47 And so they meditate observing an aspect of the body internally, externally, and both internally and externally. With respect to the body, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

48 That too is how a mendicant meditates by observing an aspect of the body.

51 2. Observing the Feelings

And how does a mendicant meditate observing an aspect of feelings?

52 It's when a mendicant who feels a pleasant feeling knows: 'I feel a pleasant feeling.'

53 When they feel a painful feeling, they know: 'I feel a painful feeling.'

54 When they feel a neutral feeling, they know: 'I feel a neutral feeling.'

55 When they feel a pleasant feeling of the flesh, they know: 'I feel a pleasant feeling of the flesh.'

56 When they feel a pleasant feeling not of the flesh, they know: 'I feel a pleasant feeling not of the flesh.'

57 When they feel a painful feeling of the flesh, they know: 'I feel a painful feeling of the flesh.'

58 When they feel a painful feeling not of the flesh, they know: 'I feel a painful feeling not of the flesh.'

59 When they feel a neutral feeling of the flesh, they know: 'I feel a neutral feeling of the flesh.'

60 When they feel a neutral feeling not of the flesh, they know: 'I feel a neutral feeling not of the flesh.'

61 And so they meditate observing an aspect of feelings internally, externally, and both internally and externally. With respect to feelings, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that feelings exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

62 That's how a mendicant meditates by observing an aspect of feelings.

64 3. Observing the Mind

And how does a mendicant meditate observing an aspect of the mind?

65 It's when a mendicant understands mind with greed as 'mind with greed,' and mind without greed as 'mind without greed.' They understand mind with hate as 'mind with hate,' and mind without hate as 'mind without hate.' They understand mind with delusion as 'mind with delusion,' and mind without delusion as 'mind without delusion.'

65.2 They know constricted mind as 'constricted mind,' and scattered mind as 'scattered mind.' They know expansive mind as 'expansive mind,' and unexpansive mind as 'unexpansive mind.' They know mind that is not supreme as 'mind that is not supreme,' and mind that is supreme as 'mind that is supreme.'

65.3 They know mind immersed in samādhi as ‘mind immersed in samādhi,’ and mind not immersed in samādhi as ‘mind not immersed in samādhi.’ They know freed mind as ‘freed mind,’ and unfreed mind as ‘unfreed mind.’

66 And so they meditate observing an aspect of the mind internally, externally, and both internally and externally. With respect to the mind, they meditate observing the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that the mind exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

67 That’s how a mendicant meditates by observing an aspect of the mind.

69 4.1. The Hindrances

And how does a mendicant meditate observing an aspect of principles?

70 It’s when a mendicant meditates by observing an aspect of principles with respect to the five hindrances. And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances?

71 It’s when a mendicant who has sensual desire in them understands: ‘I have sensual desire in me.’ When they don’t have sensual desire in them, they understand: ‘I don’t have sensual desire in me.’ They understand how sensual desire arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

72 When they have ill will in them, they understand: ‘I have ill will in me.’ When they don’t have ill will in them, they understand: ‘I don’t have ill will in me.’ They understand how ill will arises; how, when it’s already

arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

73 When they have dullness and drowsiness in them, they understand: 'I have dullness and drowsiness in me.' When they don't have dullness and drowsiness in them, they understand: 'I don't have dullness and drowsiness in me.' They understand how dullness and drowsiness arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

74 When they have restlessness and remorse in them, they understand: 'I have restlessness and remorse in me.' When they don't have restlessness and remorse in them, they understand: 'I don't have restlessness and remorse in me.' They understand how restlessness and remorse arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

75 When they have doubt in them, they understand: 'I have doubt in me.' When they don't have doubt in them, they understand: 'I don't have doubt in me.' They understand how doubt arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

76 And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing, with respect to the principles, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

77 That's how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

79 4.2. The Aggregates

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates. And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates? It's when a mendicant contemplates: 'Such is form, such is the origin of form, such is the disappearance of form. Such is feeling, such is the origin of feeling, such is the disappearance of feeling. Such is perception, such is the origin of perception, such is the disappearance of perception. Such are choices, such is the origin of choices, such is the disappearance of choices. Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.'

80 And so they meditate observing an aspect of principles internally …

81 That's how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

83 4.3. The Sense Fields

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields. And how does a mendicant meditate observing an aspect of principles with respect to the six interior and exterior sense fields?

84 It's when a mendicant understands the eye, sights, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

85 They understand the ear, sounds, and the fetter …

86 They understand the nose, smells, and the fetter …

87 They understand the tongue, tastes, and the fetter …

88 They understand the body, touches, and the fetter …

89 They understand the mind, ideas, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

90 And so they meditate observing an aspect of principles internally …

91 That's how a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields.

93 4.4. The Awakening Factors

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors. And how does a mendicant meditate observing an aspect of principles with respect to the seven awakening factors?

94 It's when a mendicant who has the awakening factor of mindfulness in them understands: 'I have the awakening factor of mindfulness in me.' When they don't have the awakening factor of mindfulness in them, they understand: 'I don't have the awakening factor of mindfulness in me.' They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fully developed.

95 When they have the awakening factor of investigation of principles … energy … rapture … tranquility … immersion … equanimity in them, they understand: 'I have the awakening factor of equanimity in me.' When they don't have the awakening factor of equanimity in them, they understand: 'I don't have the awakening factor of equanimity in me.' They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fully developed.

96 And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing, with respect to the principles, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

97 That's how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

99 4.5. The Truths

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

100 And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths? It's when a mendicant truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering.'

101 And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing, with respect to the principles, the liability to originate, to vanish, and to originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

102 That's how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

105 Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results: enlightenment in this very life, or if there's residue left behind, non-return.

106 Let alone seven years, anyone who develops these four kinds of mindfulness meditation in this way for six years … five years … four years … three years … two years … one year … seven months … six months … five months … four months … three months … two months … one month … a fortnight … Let alone a fortnight, anyone who develops these four kinds of mindfulness meditation in this way for seven days can expect one of two results: enlightenment in this very life, or if there's residue left behind, non-return.

107 'The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.' That's what I said, and this is why I said it."

108 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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11 — THE SHORTER DISCOURSE ON THE LION'S ROAR

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "'Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.' This, mendicants, is how you should rightly roar your lion's roar.

4 It's possible that wanderers of other religions might say: 'But what is the source of the venerables' certainty and forcefulness that they say this?' You should say to them: 'There are four things explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. Seeing these things in ourselves we say that:

5 "Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics." What four? We have confidence in the Teacher, we have confidence in the teaching, and we have fulfilled the precepts. And we have love and affection for those who share our path, both laypeople and renunciates. These are the four things.'

6 It's possible that wanderers of other religions might say: 'We too have confidence in the Teacher—our Teacher; we have confidence in the teaching—our teaching; and we have fulfilled the precepts—our precepts. And we have love and affection for those who share our path, both laypeople and renunciates. What, then, is the difference between you and us?'

7 You should say to them: 'Well, reverends, is the goal one or many?' Answering rightly, the wanderers would say: 'The goal is one, reverends, not many.'

8 'But is that goal for the greedy or for those free of greed?' Answering rightly, the wanderers would say: 'That goal is for those free of greed, not for the greedy.'

9 'Is it for the hateful or those free of hate?' 'It's for those free of hate.'

10 'Is it for the delusional or those free of delusion?' 'It's for those free of delusion.'

11 'Is it for those who crave or those rid of craving?' 'It's for those rid of craving.'

12 'Is it for those who have fuel for grasping or those who do not?' 'It's for those who do not have fuel for grasping.'

13 'Is it for the knowledgeable or the ignorant?' 'It's for the knowledgeable.'

14 'Is it for those who favor and oppose or for those who don't favor and oppose?' 'It's for those who don't favor and oppose.'

15 ‘But is that goal for those who enjoy proliferation or for those who enjoy non-proliferation?’ Answering rightly, the wanderers would say: ‘It’s for those who enjoy non-proliferation, not for those who enjoy proliferation.’

16 Mendicants, there are these two views: views favoring existence and views favoring nonexistence. Any ascetics or brahmins who resort to, draw near to, and cling to a view favoring existence will oppose a view favoring nonexistence. Any ascetics or brahmins who resort to, draw near to, and cling to a view favoring nonexistence will oppose a view favoring existence.

17 There are some ascetics and brahmins who don’t truly understand these two views’ origin, disappearance, gratification, drawback, and escape. They’re greedy, hateful, delusional, craving, grasping, and ignorant. They favor and oppose, and they enjoy proliferation. They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

18 There are some ascetics and brahmins who do truly understand these two views’ origin, disappearance, gratification, drawback, and escape. They’re rid of greed, hate, delusion, craving, grasping, and ignorance. They don’t favor and oppose, and they enjoy non-proliferation. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.

19 There are these four kinds of grasping. What four? Grasping at sensual pleasures, views, precepts and observances, and theories of a self.

20 There are some ascetics and brahmins who claim to propound the complete understanding of all kinds of grasping. But they don’t correctly describe the complete understanding of all kinds of grasping. They describe

the complete understanding of grasping at sensual pleasures, but not views, precepts and observances, and theories of a self. Why is that?

20.2 Because those gentlemen don't truly understand these three things. That's why they claim to propound the complete understanding of all kinds of grasping, but they don't really.

21 There are some other ascetics and brahmins who claim to propound the complete understanding of all kinds of grasping, but they don't really. They describe the complete understanding of grasping at sensual pleasures and views, but not precepts and observances, and theories of a self. Why is that? Because those gentlemen don't truly understand these two things. That's why they claim to propound the complete understanding of all kinds of grasping, but they don't really.

22 There are some other ascetics and brahmins who claim to propound the complete understanding of all kinds of grasping, but they don't really. They describe the complete understanding of grasping at sensual pleasures, views, and precepts and observances, but not theories of a self. Why is that? Because those gentlemen don't truly understand this one thing. That's why they claim to propound the complete understanding of all kinds of grasping, but they don't really.

23 In such a teaching and training, confidence in the Teacher is said to be not rightly placed. Likewise, confidence in the teaching, fulfillment of the precepts, and love and affection for those sharing the same path are said to be not rightly placed. Why is that? It's because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

24 The Realized One, the perfected one, the fully awakened Buddha claims to propound the complete understanding of all kinds of grasping. He describes the complete understanding of grasping at sensual pleasures, views, precepts and observances, and theories of a self.

25 In such a teaching and training, confidence in the Teacher is said to be rightly placed. Likewise, confidence in the teaching, fulfillment of the precepts, and love and affection for those sharing the same path are said to be rightly placed. Why is that? It's because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by a fully awakened Buddha.

26 What is the source, origin, birthplace, and inception of these four kinds of grasping? Craving. And what is the source, origin, birthplace, and inception of craving? Feeling. And what is the source of feeling? Contact. And what is the source of contact? The six sense fields. And what is the source of the six sense fields? Name and form. And what is the source of name and form? Consciousness. And what is the source of consciousness? Choices. And what is the source of choices? Ignorance.

27 When that mendicant has given up ignorance and given rise to knowledge, with the fading away of ignorance and the arising of knowledge they don't grasp at sensual pleasures, views, precepts and observances, or theories of a self. Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

28 They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'"

29 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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12 — THE LONGER DISCOURSE ON THE LION'S ROAR

✦

1 So I have heard. At one time the Buddha was staying outside the city of Vesālī in a woodland grove west of the town.

2 Now at that time Sunakkhatta the Licchavi had recently left this teaching and training. He was telling a crowd in Vesālī:

3 "The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones. He teaches what he's worked out by logic, following a line of inquiry, expressing his own perspective. Regardless of his goal in teaching the Dhamma, it delivers one who applies it to the complete ending of suffering."

4 Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. He heard what Sunakkhatta was saying.

5 Then he wandered for alms in Vesālī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

6 "Sāriputta, Sunakkhatta, that futile man, is angry. His words are spoken out of anger. Thinking he criticizes the Realized One, in fact he just praises him. For it is praise of the Realized One to say: 'Regardless of his goal in teaching the Dhamma, it delivers one who applies it to the complete ending of suffering.'

7 But there's no way Sunakkhatta will infer about me from the teaching: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

8 And there's no way Sunakkhatta will infer about me from the teaching: 'That Blessed One wields the many kinds of psychic power: multiplying himself and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of divinity.'

9 And there's no way Sunakkhatta will infer about me from the teaching: 'That Blessed One, with clairaudience that is purified and superhuman, hears both kinds of sounds, human and heavenly, whether near or far.'

10 And there's no way Sunakkhatta will infer about me from the teaching: 'That Blessed One understands the minds of other beings and individuals, having encompassed them with his own mind. He understands mind with greed as "mind with greed," and mind without greed as "mind without greed." He understands mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is supreme … mind that is not supreme … mind immersed in samādhi … mind not immersed in samādhi … freed mind as "freed mind," and unfreed mind as "unfreed mind."'

11 There are these ten powers of a Realized One that the Realized One possesses. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel. What ten?

12 Firstly, the Realized One truly understands the possible as possible, and the impossible as impossible. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

13 Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of grounds and causes. Since he truly understands this, this is a power of the Realized One. ...

14 Furthermore, the Realized One truly understands where all paths of practice lead. Since he truly understands this, this is a power of the Realized One. ...

15 Furthermore, the Realized One truly understands the world with its many and diverse elements. Since he truly understands this, this is a power of the Realized One. ...

16 Furthermore, the Realized One truly understands the diverse convictions of sentient beings. Since he truly understands this, this is a power of the Realized One. ...

17 Furthermore, the Realized One truly understands the faculties of other sentient beings and other individuals after encompassing them with his mind. Since he truly understands this, this is a power of the Realized One. ...

18 Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments. Since he truly understands this, this is a power of the Realized One. ...

19 Furthermore, the Realized One recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding.

19.2 He remembers: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.'

19.3 And so he recollects his many kinds of past lives, with features and details. Since he truly understands this, this is a power of the Realized One. ...

20 Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings pass on according to their deeds.

20.2 'These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after

death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.'

20.3 And so, with clairvoyance that is purified and superhuman, he sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings pass on according to their deeds. Since he truly understands this, this is a power of the Realized One. ...

21 Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom, and lives having realized it with his own insight in this very life due to the ending of defilements. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

22 A Realized One possesses these ten powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

23 When I know and see in this way, suppose someone were to say this: 'The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones. He teaches what he's worked out by logic, following a line of inquiry, expressing his own perspective.'

23.2 Unless they give up that speech and that thought, and let go of that view, they will be placed in hell as if delivered there. Just as a mendicant accomplished in ethics, immersion, and wisdom would reach enlighten-

ment in this very life, such is the consequence, I say.

23.3 Unless they give up that speech and that thought, and let go of that view, they will be placed in hell as if delivered there.

24 Sāriputta, a Realized One has four kinds of self-assurance. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel. What four?

25 I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: 'You claim to be a fully awakened Buddha, but you don't understand these things.' Since I see no such reason, I live secure, fearless, and self-assured.

26 I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: 'You claim to have ended all defilements, but you still have these defilements.' Since I see no such reason, I live secure, fearless, and self-assured.

27 I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: 'The acts that you say are obstructions are not really obstructions for the one who performs them.' Since I see no such reason, I live secure, fearless, and self-assured.

28 I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: 'Regardless of your goal in teaching the Dhamma, it does not deliver one who applies it to the complete ending of suffering.' Since I see no such reason, I live secure, fearless, and self-assured.

29 A Realized One possesses these four kinds of self-assurance. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

30 When I know and see in this way, suppose someone were to say this: 'The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones …' Unless they give up that speech and that thought, and let go of that view, they will be placed in hell as if delivered there.

31 Sāriputta, there are these eight assemblies. What eight? The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods of the four great kings. An assembly of the gods of the thirty-three. An assembly of Māras. An assembly of divinities. These are the eight assemblies.

31.2 Possessing these four kinds of self-assurance, the Realized One approaches and enters right into these eight assemblies. I recall having approached an assembly of hundreds of aristocrats. There I used to sit with them, converse, and engage in discussion. But I don't see any reason to feel afraid or insecure. Since I see no such reason, I live secure, fearless, and self-assured.

32 I recall having approached an assembly of hundreds of brahmins … householders … ascetics … the gods of the four great kings … the gods of the thirty-three … Māras … divinities. There too I used to sit with them, converse, and engage in discussion. But I don't see any reason to feel afraid or insecure. Since I see no such reason, I live secure, fearless, and self-assured.

33 When I know and see in this way, suppose someone were to say this: ‘The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones …’ Unless they give up that speech and that thought, and let go of that view, they will be placed in hell as if delivered there.

34 Sāriputta, there are these four kinds of reproduction. What four? Reproduction for creatures born from an egg, from a womb, from moisture, or spontaneously.

35 And what is reproduction from an egg? There are beings who are born by breaking out of an eggshell. This is called reproduction from an egg. And what is reproduction from a womb? There are beings who are born by breaking out of the amniotic sac. This is called reproduction from a womb. And what is reproduction from moisture?

35.2 There are beings who are born in a rotten fish, a rotten carcass, rotten porridge, a cesspool, or a sump. This is called reproduction from moisture. And what is spontaneous reproduction? Gods, hell-beings, certain humans, and certain beings in the lower realms. This is called spontaneous reproduction. These are the four kinds of reproduction.

36 When I know and see in this way, suppose someone were to say this: ‘The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones …’ Unless they give up that speech and that thought, and let go of that view, they will be placed in hell as if delivered there.

37 There are these five destinations. What five? Hell, the animal realm, the ghost realm, humanity, and the gods.

38 I understand hell, and the path and practice that leads to hell. And I understand how someone practicing that way, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. I understand the animal realm … the ghost realm … humanity … gods, and the path and practice that leads to the world of the gods.

38.2 And I understand how someone practicing that way, when their body breaks up, after death, is reborn in a good place, a heavenly realm. And I understand extinguishment, and the path and practice that leads to extinguishment.

38.3 And I understand how someone practicing that way realizes the undefiled freedom of heart and freedom by wisdom, and lives having realized it with their own insight in this very life due to the ending of defilements.

39 When I've comprehended the mind of a certain individual, I understand: 'This individual is practicing in such a way and is riding upon such a path that when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.'

39.2 Some time later I see that they have indeed been reborn in hell, where they experience absolutely painful feelings, sharp and severe. Suppose there was a pit of glowing coals deeper than a man's height, full of glowing coals that neither flamed nor smoked. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched.

39.3 And they have set out on a path that meets with that same pit of coals. If a person with clear eyes saw them, they'd say: 'This person is proceeding in such a way and is riding upon such a path that they will arrive at that very pit of coals.'

39.4 Some time later they see that they have indeed fallen into that pit of coals, where they experience absolutely painful feelings, sharp and severe. …

41 When I've comprehended the mind of a certain individual, I understand: 'This individual … will be reborn in the animal realm.' Some time later I see that they have indeed been reborn in the animal realm, where they suffer painful feelings, sharp and severe. Suppose there was a sewer deeper than a man's height, full to the brim with feces.

41.2 Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same sewer. If a person with clear eyes saw them, they'd say: 'This person is proceeding in such a way and is riding upon such a path that they will arrive at that very sewer.'

41.3 Some time later they see that they have indeed fallen into that sewer, where they suffer painful feelings, sharp and severe. …

43 When I've comprehended the mind of a certain individual, I understand: 'This individual … will be reborn in the ghost realm.' Some time later I see that they have indeed been reborn in the ghost realm, where they experience mostly painful feelings. Suppose there was a tree growing on rugged ground, with thin foliage casting dappled shade.

43.2 Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same tree. If a person with clear eyes saw them, they'd say: 'This person is proceeding in such a way and is riding upon such a path that they will arrive at that very tree.'

43.3 Some time later they see them sitting or lying under that tree, where they experience mostly painful feelings. …

45 When I've comprehended the mind of a certain individual, I understand: 'This individual … will be reborn among human beings.' Some time later I see that they have indeed been reborn among human beings, where they experience mostly pleasant feelings. Suppose there was a tree growing on smooth ground, with abundant foliage casting dense shade.

45.2 Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same tree. If a person with clear eyes saw them, they'd say: 'This person is proceeding in such a way and is riding upon such a path that they will arrive at that very tree.'

45.3 Some time later they see them sitting or lying under that tree, where they experience mostly pleasant feelings. …

47 When I've comprehended the mind of a certain individual, I understand: 'This individual … will be reborn in a good place, a heavenly realm.' Some time later I see that they have indeed been reborn in a heavenly realm, where they experience feelings of absolute happiness.

47.2 Suppose there was a stilt longhouse with a peaked roof, plastered inside and out, draft-free, with door fastened and window shuttered. And it had a couch spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends.

47.3 Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same stilt longhouse. If a person with clear eyes saw them, they'd say:

'This person is proceeding in such a way and is riding upon such a path that they will arrive at that very stilt longhouse.'

47.4 Some time later they see them sitting or lying in that stilt longhouse, where they experience feelings of absolute happiness. ...

49 When I've comprehended the mind of a certain individual, I understand: 'This individual is practicing in such a way and is riding upon such a path that they will realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements.'

49.2 Some time later I see that they have indeed realized the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements, experiencing feelings of absolute happiness. Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful.

49.3 Nearby was a dense forest grove. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same lotus pond. If a person with clear eyes saw them, they'd say: 'This person is proceeding in such a way and is riding upon such a path that they will arrive at that very lotus pond.'

49.4 Some time later they would see that person after they had plunged into that lotus pond, bathed and drunk. When all their stress, weariness, and heat exhaustion had faded away, they emerged and sat or lay down in that woodland thicket, where they experienced feelings of absolute happiness.

50 In the same way, when I've comprehended the mind of an individual, I understand: 'This individual is practicing in such a way and is riding upon such a path that they will realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements.'

50.2 Some time later I see that they have indeed realized the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements, experiencing feelings of absolute happiness. These are the five destinations.

51 When I know and see in this way, suppose someone were to say this: 'The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones. He teaches what he's worked out by logic, following a line of inquiry, expressing his own perspective.'

51.2 Unless they give up that speech and that thought, and let go of that view, they will be placed in hell as if delivered there. Just as a mendicant accomplished in ethics, immersion, and wisdom would reach enlightenment in this very life, such is the consequence, I say.

51.3 Unless they give up that speech and that thought, and let go of that view, they will be placed in hell as if delivered there.

52 Sāriputta, I recall having practiced a spiritual path consisting of four factors. I used to be a fervent mortifier, the ultimate fervent mortifier. I used to live rough, the ultimate rough-liver. I used to live in disgust of sin, the ultimate one living in disgust of sin. I used to be secluded, in ultimate seclusion.

53 And this is what my fervent mortification was like. I went naked, ignoring conventions. I licked my hands, and didn't come or stop when asked. I didn't consent to food brought to me, or food prepared specially for me, or an invitation for a meal.

53.2 I didn't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who lives with a man; or where food for distribution is advertised; or where there's a hound waiting or flies buzzing.

53.3 I accepted no fish or meat or beer or wine, and drank no fermented gruel. I went to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. I fed on one saucer a day, two saucers a day, up to seven saucers a day.

53.4 I ate once a day, once every second day, up to once a week, and so on, even up to once a fortnight. I lived committed to the practice of eating food at set intervals.

54 I ate herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. I survived on forest roots and fruits, or eating fallen fruit.

55 I wore robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, woodchips, human hair, horse-tail hair, or owls' wings. I tore out hair and beard, committed to this practice. I constantly stood, turning down seats. I squatted, committed to the endeavor of squatting.

55.2 I lay on a mat of thorns, making a mat of thorns my bed. I was devoted to ritual bathing three times a day, including at dusk. And so I lived committed to practicing these various ways of mortifying and tormenting the body. Such was my practice of fervent mortification.

56 And this is what my rough living was like. The dust and dirt built up on my body over many years until it started flaking off. It's like the trunk of a pale-moon ebony tree, which builds up bark over many years until it starts flaking off. But it didn't occur to me: 'Oh, this dust and dirt must be rubbed off by my hand or another's.' That didn't occur to me. Such was my rough living.

57 And this is what my living in disgust of sin was like. I'd step forward or back ever so mindfully, so I was full of pity regarding even a drop of water, thinking: 'May I not injure any little creatures on unclear ground.' Such was my living in disgust of sin.

58 And this is what my seclusion was like. I would plunge deep into a wilderness region and stay there. When I saw a cowherd or a shepherd, or someone gathering grass or sticks, or a lumberjack, I'd flee from forest to forest, from thicket to thicket, from valley to valley, from uplands to uplands. Why is that? So that I wouldn't see them, nor they me. I fled like a wild deer seeing a human being. Such was my practice of seclusion.

59 I would go on all fours into the cow-pens after the cattle had left and eat the dung of the young suckling calves. As long as my own urine and excrement lasted, I would even eat that. Such was my eating of most unnatural things.

60 I would plunge deep into an awe-inspiring forest grove and stay there. It was so awe-inspiring that normally it would make your hair stand on end if you weren't free of greed. And on days such as the cold spell when the snow falls in the January winter, I stayed in the open by night and in the forest by day. But in the last month of summer I'd stay in the open by day and in the forest by night. And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me:

61 'Scorched and frozen,
alone in the awe-inspiring forest.
nude, no fire to sit beside,
the sage still pursues his quest.'

62 I would make my bed in a charnel ground, with the bones of the dead for a pillow. Then village louts would come up to me. They'd spit and piss on me, throw mud on me, even poke twigs in my ears. But I don't recall ever having a bad thought about them. Such was my abiding in equanimity.

63 There are some ascetics and brahmins who have this doctrine and view: 'Purity comes from food.' They say: 'Let's live on jujubes.' So they eat jujubes and jujube powder, and drink jujube juice. And they enjoy many jujube concoctions. I recall eating just a single jujube. You might think that at that time the jujubes must have been very big. But you should not see it like this.

63.2 The jujubes then were at most the same size as today. Eating so very little, my body became severely emaciated. Due to eating so little, my major and minor limbs became like the joints of an eighty-year-old or a dying

man, my bottom became like a camel's hoof, my vertebrae stuck out like beads on a string, and my ribs were as gaunt as the broken-down rafters on an old barn.

63.3 Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well. Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun.

63.4 Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly. Due to eating so little, when I tried to urinate or defecate I fell face down right there.

63.5 Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

64 There are some ascetics and brahmins who have this doctrine and view: 'Purity comes from food.' They say: 'Let's live on mung beans.' ... 'Let's live on sesame.' ... 'Let's live on ordinary rice.' ... Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

65 But Sāriputta, I did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones by that conduct, that practice, that grueling work. Why is that? Because I didn't achieve that noble wisdom that's noble and emancipating, and which delivers one who applies it to the complete ending of suffering.

66 There are some ascetics and brahmins who have this doctrine and view: 'Purity comes from transmigration.' But it's not easy to find a realm that I haven't previously transmigrated to in all this long time, except the gods

of the pure abodes. For if I had transmigrated to the gods of the pure abodes I would not have returned to this realm again.

67 There are some ascetics and brahmins who have this doctrine and view: 'Purity comes from rebirth.' But it's not easy to find any rebirth that I haven't previously been reborn in ...

68 There are some ascetics and brahmins who have this doctrine and view: 'Purity comes from abode of rebirth.' But it's not easy to find an abode where I haven't previously abided ...

69 There are some ascetics and brahmins who have this doctrine and view: 'Purity comes from sacrifice.' But it's not easy to find a sacrifice that I haven't previously offered in all this long time, when I was an anointed aristocratic king or a well-to-do brahmin.

70 There are some ascetics and brahmins who have this doctrine and view: 'Purity comes from serving the sacred flame.' But it's not easy to find a fire that I haven't previously served in all this long time, when I was an anointed aristocratic king or a well-to-do brahmin.

71 There are some ascetics and brahmins who have this doctrine and view: 'So long as this gentleman is youthful, young, with pristine black hair, blessed with youth, in the prime of life he will be endowed with perfect lucidity of wisdom. But when he's old, elderly, and senior, advanced in years, and has reached the final stage of life—eighty, ninety, or a hundred years old—he will lose his lucidity of wisdom.'

71.2 But you should not see it like this. For now I am old, elderly, and senior, I'm advanced in years, and have reached the final stage of life. I am eighty years old. Suppose I had four disciples with a lifespan of a hundred

years. And they each were perfect in memory, rememberance, retention, and perfect lucidity of wisdom.

71.3 Imagine how easily a well-trained expert archer with a strong bow would shoot a light arrow across the shadow of a palm tree. That's how extraordinary they were in memory, rememberance, retention, and perfect lucidity of wisdom. They'd bring up questions about the four kinds of mindfulness meditation again and again, and I would answer each question.

71.4 They'd remember the answers and not ask the same question twice. And they'd pause only to eat and drink, go to the toilet, and sleep to dispel weariness. But the Realized One would not run out of Dhamma teachings, words and phrases of the teachings, or spontaneous answers. And at the end of a hundred years my four disciples would pass away.

71.5 Even if you have to carry me around on a stretcher, there will never be any deterioration in the Realized One's lucidity of wisdom.

72 And if there's anyone of whom it may be rightly said that a being not liable to delusion has arisen in the world for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans, it's of me that this should be said."

73 Now at that time Venerable Nāgasamāla was standing behind the Buddha fanning him. Then he said to the Buddha:

74 "It's incredible, sir, it's amazing! While I was listening to this exposition of the teaching my hair stood up! What is the name of this exposition of the teaching?"

75 “Well then, Nāgasamāla, you may remember this exposition of the teaching as ‘The Hair-raising Discourse’.”

76 That is what the Buddha said. Satisfied, Venerable Nāgasamāla approved what the Buddha said.

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13 — THE LONGER DISCOURSE ON THE MASS OF SUFFERING

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then it occurred to them, "It's too early to wander for alms in Sāvatthī. Why don't we visit the monastery for the wanderers of other religions?" Then they went to the monastery for the wanderers of other religions and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

3 "Reverends, the ascetic Gotama advocates the complete understanding of sensual pleasures, and so do we. The ascetic Gotama advocates the complete understanding of forms, and so do we. The ascetic Gotama advocates the complete understanding of feelings, and so do we. What, then, is the difference between the ascetic Gotama's teaching and instruction and ours?"

4 Those mendicants neither approved nor rejected that statement of the wanderers of other religions. They rose from their seats, thinking, "We will learn the meaning of this statement from the Buddha himself."

5 Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

6 "Mendicants, when wanderers of other religions say this, you should say to them: 'But reverends, what's the gratification, the drawback, and the escape when it comes to sensual pleasures? What's the gratification, the drawback, and the escape when it comes to forms? What's the gratification, the drawback, and the escape when it comes to feelings?'

6.2 Questioned like this, the wanderers of other religions would be stumped, and, in addition, would get frustrated. Why is that? Because they're out of their element.

6.3 I don't see anyone in this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans —who could provide a satisfying answer to these questions except the Realized One or his disciple or someone who has heard it from them.

7 And what is the gratification of sensual pleasures? There are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue …

7.2 Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation: this is the gratification of sensual pleasures.

8 And what is the drawback of sensual pleasures? It's when a gentleman earns a living by means such as arithmetic, accounting, calculating, farming, trade, raising cattle, archery, government service, or one of the professions. But they must face cold and heat, being hurt by the touch of flies,

mosquitoes, wind, sun, and reptiles, and risking death from hunger and thirst. This is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

9 That gentleman might try hard, strive, and make an effort, but fail to accrue riches. If this happens, they sorrow and wail and lament, beating their breast and falling into confusion, saying: 'Oh, my hard work is wasted. My efforts are fruitless!' This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

10 That gentleman might try hard, strive, and make an effort, and succeed in accruing riches. But they experience pain and sadness when they try to protect it, thinking: 'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?'

10.2 And even though they protect it and ward it, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it. They sorrow and wail and lament, beating their breast and falling into confusion: 'What once was mine is gone.' This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

11 Furthermore, for the sake of sensual pleasures kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and friend fights with friend.

11.2 Once they've started quarreling, arguing, and disputing, they attack each other with fists, stones, rods, and swords, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

12 Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and plunge into a battle massed on both sides, with arrows and spears flying and swords flashing. There they are struck with arrows and spears, and their heads are chopped off, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

13 Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and charge wetly plastered bastions, with arrows and spears flying and swords flashing. There they are struck with arrows and spears, splashed with dung, crushed by a superior force, and their heads are chopped off, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

14 Furthermore, for the sake of sensual pleasures they break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, and commit adultery.

14.2 The rulers would arrest them and subject them to various punishments— whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'Rāhu's mouth', the 'garland of fire', the 'burning hand', the 'bulrush

twist', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'caustic pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the hounds, being impaled alive, and being beheaded.

14.3 These result in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

15 Furthermore, for the sake of sensual pleasures, they conduct themselves badly by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is a drawback of sensual pleasures to do with lives to come, a mass of suffering caused by sensual pleasures.

16 And what is the escape from sensual pleasures? Removing and giving up desire and greed for sensual pleasures: this is the escape from sensual pleasures.

17 There are ascetics and brahmins who don't truly understand sensual pleasures' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand sensual pleasures themselves, or to instruct another so that, practicing accordingly, they will completely understand sensual pleasures.

17.2 There are ascetics and brahmins who do truly understand sensual pleasures' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand sensual pleasures themselves, or to instruct another so that, practicing accordingly, they will completely understand sensual pleasures.

18 And what is the gratification of forms? Suppose there was a girl of the brahmins, aristocrats, or householders in her fifteenth or sixteenth year, neither too tall nor too short, neither too thin nor too fat, neither too dark nor too fair. Is she not at the height of her beauty and prettiness?"

19 "Yes, sir."

20 "The pleasure and happiness that arise from this beauty and prettiness is the gratification of forms.

21 And what is the drawback of forms? Suppose that some time later you were to see that same sister—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy.

22 What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?"

23 "Yes, sir."

24 "This is the drawback of forms.

25 Furthermore, suppose that you were to see that same sister sick, suffering, gravely ill, collapsed in her own urine and feces, being picked up by some and put down by others.

26 What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?"

27 "Yes, sir."

28 "This too is the drawback of forms.

29 Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering.

30 What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?"

31 "Yes, sir."

32 "This too is the drawback of forms.

33 Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And it was being devoured by crows, hawks, vultures, herons, hounds, tigers, leopards, jackals, and many kinds of little creatures ...

35 Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And it had been reduced to a skeleton with flesh and blood, held together by sinews ... A skeleton rid of flesh but smeared with blood, and held together by sinews ... A skeleton rid of flesh and blood, held together by sinews ... Bones rid of sinews scattered in every direction.

35.2 Here a hand-bone, there a foot-bone, here an ankle bone, there a shin-bone, here a thigh-bone, there a hip-bone, here a rib-bone, there a back-bone, here an arm-bone, there a neck-bone, here a jaw-bone, there a tooth, here the skull. ...

37 Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And it had been reduced to white bones, the color of shells ... Decrepit bones, heaped in a pile ... Bones rotted and crumbled to powder.

38 What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?"

39 "Yes, sir."

40 "This too is the drawback of forms.

41 And what is the escape from forms? Removing and giving up desire and greed for forms: this is the escape from forms.

42 There are ascetics and brahmins who don't truly understand forms' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand forms themselves, or to instruct another so that, practicing accordingly, they will completely understand forms.

42.2 There are ascetics and brahmins who do truly understand forms' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand forms themselves, or to instruct another so that, practicing accordingly, they will completely understand forms.

43 And what is the gratification of feelings? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. At that time a mendicant doesn't intend to hurt themselves, hurt others, or hurt both; they feel only feelings that are not hurtful. Freedom from being hurt is the ultimate gratification of feelings, I say.

44 Furthermore, a mendicant enters and remains in the second absorption … third absorption … fourth absorption. At that time a mendicant doesn't intend to hurt themselves, hurt others, or hurt both; they feel only feelings that are not hurtful. Freedom from being hurt is the ultimate gratification of feelings, I say.

45 And what is the drawback of feelings? That feelings are impermanent, suffering, and perishable: this is their drawback.

46 And what is the escape from feelings? Removing and giving up desire and greed for feelings: this is the escape from feelings.

47 There are ascetics and brahmins who don't truly understand feelings' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand feelings themselves, or to instruct another so that, practicing accordingly, they will completely understand feelings.

47.2 There are ascetics and brahmins who do truly understand feelings' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand feelings themselves, or to instruct another so that, practicing accordingly, they will completely understand feelings."

48 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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14 — THE SHORTER DISCOURSE ON THE MASS OF SUFFERING

✦

1 So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

2 Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him, "For a long time, sir, I have understood your teaching like this: 'Greed, hate, and delusion are corruptions of the mind.' Despite understanding this, sometimes my mind is occupied by thoughts of greed, hate, and delusion. I wonder what qualities remain in me that I have such thoughts?"

3 "Mahānāma, there is a quality that remains in you that makes you have such thoughts. For if you had given up that quality you would not still be living at home and enjoying sensual pleasures. But because you haven't given up that quality you are still living at home and enjoying sensual pleasures.

4 Sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. So, Mahānāma, even though a noble disciple has clearly seen this with right wisdom, as long as they do not achieve the rapture and bliss that are apart from sensual pleasures and unskillful qualities, or something even more peaceful than that, they can return to sensual pleasures.

4.2 But when they do achieve that rapture and bliss, or something more peaceful than that, they do not return to sensual pleasures.

5 Before my awakening—when I was still unawakened but intent on awakening—I too clearly saw with right wisdom that: 'Sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.'

5.2 But so long as I didn't achieve the rapture and bliss that are apart from sensual pleasures and unskillful qualities, or something even more peaceful than that, I didn't announce that I would not return to sensual pleasures. But when I did achieve that rapture and bliss, or something more peaceful than that, I announced that I would not return to sensual pleasures.

6 And what is the gratification of sensual pleasures? There are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue …

6.2 Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation: this is the gratification of sensual pleasures.

7 And what is the drawback of sensual pleasures? It's when a gentleman earns a living by means such as arithmetic, accounting, calculating, farming, trade, raising cattle, archery, government service, or one of the professions. But they must face cold and heat, being hurt by the touch of flies, mosquitoes, wind, sun, and reptiles, and risking death from hunger and thirst. This is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

8 That gentleman might try hard, strive, and make an effort, but fail to accrue riches. If this happens, they sorrow and wail and lament, beating their breast and falling into confusion, saying: 'Oh, my hard work is wasted. My efforts are fruitless!' This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

9 That gentleman might try hard, strive, and make an effort, and succeed in accruing riches. But they experience pain and sadness when they try to protect it, thinking: 'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?'

9.2 And even though they protect it and ward it, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it. They sorrow and wail and lament, beating their breast and falling into confusion: 'What once was mine is gone.' This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

10 Furthermore, for the sake of sensual pleasures kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and friend fights with friend.

10.2 Once they've started quarreling, arguing, and disputing, they attack each other with fists, stones, rods, and swords, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

11 Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and plunge into a battle massed on both sides, with arrows and spears flying and swords flashing. There they are struck with arrows and spears, and their heads are chopped off, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

12 Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and charge wetly plastered bastions, with arrows and spears flying and swords flashing. There they are struck with arrows and spears, splashed with dung, crushed by a superior force, and their heads are chopped off, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

13 Furthermore, for the sake of sensual pleasures they break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, and commit adultery.

13.2 The rulers would arrest them and subject them to various punishments— whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘Rāhu’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘bulrush twist’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘caustic pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the hounds, being impaled alive, and being beheaded.

13.3 These result in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

14 Furthermore, for the sake of sensual pleasures, they conduct themselves badly by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is a drawback of sensual pleasures to do with lives to come, a mass of suffering caused by sensual pleasures.

15 Mahānāma, this one time I was staying near Rājagaha, on the Vulture's Peak Mountain. Now at that time several Jain ascetics on the slopes of Isigili at the Black Rock were constantly standing, turning down seats. And they felt painful, sharp, severe, acute feelings due to exertion.

16 Then in the late afternoon, I came out of retreat and went to the Black Rock to visit those Jain ascetics. I said to them, 'Reverends, why are you constantly standing, turning down seats, so that you suffer painful, sharp, severe, acute feelings due to exertion?'

17 When I said this, those Jain ascetics said to me, 'Reverend, the Jain ascetic of the Ñātika clan claims to be all-knowing and all-seeing, to know and see everything without exception, thus: "Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking."

18 He says, "O Jain ascetics, you have done bad deeds in a past life. Wear them away with these severe and grueling austerities. And when in the present you are restrained in body, speech, and mind, you're not doing any

bad deeds for the future. So, due to eliminating past deeds by fervent mortification, and not doing any new deeds, there's nothing to come up in the future.

18.2 With no future consequence, deeds end. With the ending of deeds, suffering ends. With the ending of suffering, feeling ends. And with the ending of feeling, all suffering will have been worn away." We endorse and accept this, and we are satisfied with it.'

19 When they said this, I said to them, 'But reverends, do you know for sure that you existed in the past, and it is not the case that you did not exist?'

20 'No we don't, reverend.'

21 'But reverends, do you know for sure that you did bad deeds in the past?'

22 'No we don't, reverend.'

23 'But reverends, do you know that you did bad deeds of this type or that?'

24 'No we don't, reverend.'

25 'But reverends, do you know that so much suffering has already been worn away? Or that so much suffering still remains to be worn away? Or that when so much suffering is worn away all suffering will have been worn away?'

26 'No we don't, reverend.'

27 'But reverends, do you know about giving up unskillful qualities in this very life and embracing skillful qualities?'

28 'No we don't, reverend.'

29 'So it seems that you don't know any of these things. That being so, when those in the world who are violent and bloody-handed and of cruel livelihood are reborn among humans they go forth as Jain ascetics.'

30 'Reverend Gotama, pleasure is not gained through pleasure; pleasure is gained through pain. For if pleasure were to be gained through pleasure, King Seniya Bimbisāra of Magadha would gain pleasure, since he lives in greater pleasure than Venerable Gotama.'

31 'Clearly the venerables have spoken rashly, without reflection. Rather, I'm the one who should be asked about who lives in greater pleasure, King Bimbisāra or Venerable Gotama?'

32 'Clearly we spoke rashly and without reflection. But let that be. Now we ask Venerable Gotama: "Who lives in greater pleasure, King Bimbisāra or Venerable Gotama?"'

33 'Well then, reverends, I'll ask you about this in return, and you can answer as you like. What do you think, reverends? Is King Bimbisāra capable of experiencing absolute happiness for seven days and nights without moving his body or speaking?'

34 'No he is not, reverend.'

35 'What do you think, reverends? Is King Bimbisāra capable of experiencing absolute happiness for six days … five days … four days … three days … two days … one day?'

36 'No he is not, reverend.'

37 ‘But I am capable of experiencing absolute happiness for one day and night without moving my body or speaking. I am capable of experiencing perfect happiness for two days … three days … four days … five days … six days … seven days. What do you think, reverends? This being so, who lives in greater pleasure, King Bimbisāra or I?’

38 ‘This being so, Venerable Gotama lives in greater pleasure than King Bimbisāra.’”

39 That is what the Buddha said. Satisfied, Mahānāma the Sakyan approved what the Buddha said.

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15 — MEASURING UP

✦

1 So I have heard. At one time Venerable Mahāmoggallāna was staying in the land of the Bhaggas at Crocodile's Bellow, in the deer park at Bhesakaḷā's Wood. There Venerable Mahāmoggallāna addressed the mendicants: "Reverends, mendicants!"

2 "Reverend," they replied. Venerable Mahāmoggallāna said this:

3 "Suppose a mendicant invites other mendicants to admonish them. But they're hard to admonish, having qualities that make them hard to admonish. They're impatient, and don't take instruction respectfully. So their spiritual companions don't think it's worth advising and instructing them, and that individual doesn't gain their trust.

4 And what are the qualities that make them hard to admonish? Firstly, a mendicant has corrupt wishes, having fallen under the sway of corrupt wishes. This is a quality that makes them difficult to admonish.

5 Furthermore, a mendicant glorifies themselves and puts others down. …

6 They're irritable, overcome by anger …

7 They're irritable, and acrimonious due to anger …

8 They're irritable, and stubborn due to anger …

9 They're irritable, and blurt out words bordering on anger …

10 When accused, they object to the accuser …

11 When accused, they rebuke the accuser …

12 When accused, they retort to the accuser …

13 When accused, they dodge the issue, distract the discussion with irrelevant points, and display annoyance, hate, and bitterness …

14 When accused, they are unable to account for the evidence …

15 They are offensive and contemptuous …

16 They're jealous and stingy …

17 They're devious and deceitful …

18 They're obstinate and arrogant …

19 Furthermore, a mendicant is attached to their own views, holding them tight, and refusing to let go. This too is a quality that makes them difficult to admonish.

20 These are the qualities that make them hard to admonish.

21 Suppose a mendicant doesn't invite other mendicants to admonish them. But they're easy to admonish, having qualities that make them easy to admonish. They're accepting, and take instruction respectfully. So their spiritual companions think it's worth advising and instructing them, and that individual gains their trust.

22 And what are the qualities that make them easy to admonish? Firstly, a mendicant doesn't have corrupt wishes …

37 Furthermore, a mendicant isn't attached to their own views, not holding them tight, but letting them go easily.

38 These are the qualities that make them easy to admonish.

39 In such a case, a mendicant should measure themselves like this. ‘This individual has corrupt wishes, having fallen under the sway of corrupt wishes. And I don’t like or approve of this individual. And if I were to fall under the sway of corrupt wishes, others wouldn’t like or approve of me.’ A mendicant who knows this should give rise to the thought: ‘I will not fall under the sway of corrupt wishes.’ …

54 ‘This individual is attached to their own views, holding them tight and refusing to let go. And I don’t like or approve of this individual. And if I were to be attached to my own views, holding them tight and refusing to let go, others wouldn’t like or approve of me.’ A mendicant who knows this should give rise to the thought: ‘I will not be attached to my own views, holding them tight, but will let them go easily.’

55 In such a case, a mendicant should check themselves like this: ‘Do I have corrupt wishes? Have I fallen under the sway of corrupt wishes?’ Suppose that, upon checking, a mendicant knows that they have fallen under the sway of corrupt wishes. Then they should make an effort to give up those bad, unskillful qualities.

55.2 But suppose that, upon checking, a mendicant knows that they haven’t fallen under the sway of corrupt wishes. Then they should meditate with rapture and joy, training day and night in skillful qualities. …

70 Suppose that, upon checking, a mendicant knows that they are attached to their own views, holding them tight, and refusing to let go. Then they should make an effort to give up those bad, unskillful qualities. Suppose that, upon checking, a mendicant knows that they’re not attached to their own views, holding them tight, but let them go easily. Then they should meditate with rapture and joy, training day and night in skillful qualities.

71 Suppose that, upon checking, a mendicant sees that they haven't given up all these bad, unskillful qualities. Then they should make an effort to give them all up. But suppose that, upon checking, a mendicant sees that they have given up all these bad, unskillful qualities. Then they should meditate with rapture and joy, training day and night in skillful qualities.

72 Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it. But if they don't see any dirt or blemish there, they're happy, thinking: 'How fortunate that I'm clean!'

73 In the same way, suppose that, upon checking, a mendicant sees that they haven't given up all these bad, unskillful qualities. Then they should make an effort to give them all up. But suppose that, upon checking, a mendicant sees that they have given up all these bad, unskillful qualities. Then they should meditate with rapture and joy, training day and night in skillful qualities."

74 That is what Venerable Mahāmoggallāna said. Satisfied, the mendicants approved what Mahāmoggallāna said.

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16 — HARD-HEARTEDNESS

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, when a mendicant has not given up five kinds of hard-heartedness and severed five shackles of the heart, it's not possible for them to achieve growth, improvement, or maturity in this teaching and training.

4 What are the five kinds of hard-heartedness they haven't given up? Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of hard-heartedness they haven't given up.

5 Furthermore, a mendicant has doubts about the teaching … This is the second kind of hard-heartedness.

6 They have doubts about the Saṅgha … This is the third kind of hard-heartedness.

7 They have doubts about the training … This is the fourth kind of hard-heartedness.

8 Furthermore, a mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness they haven't given up. These are the five kinds of hard-heartedness they haven't given up.

9 What are the five shackles of the heart they haven't severed? Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first shackle of the heart they haven't severed.

10 Furthermore, a mendicant isn't free of greed for the body ... This is the second shackle of the heart.

11 Furthermore, a mendicant isn't free of greed for form ... This is the third shackle of the heart.

12 They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing ... This is the fourth heart shackle.

13 They lead the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or fervent austerity or spiritual practice, may I become one of the gods!' This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth shackle of the heart they haven't severed. These are the five shackles of the heart they haven't severed.

14 When a mendicant has not given up these five kinds of hard-heartedness and severed these five shackles of the heart, it's not possible for them to achieve growth, improvement, or maturity in this teaching and training.

15 When a mendicant has given up these five kinds of hard-heartedness and severed these five shackles of the heart, it is possible for them to achieve growth, improvement, and maturity in this teaching and training.

16 What are the five kinds of hard-heartedness they've given up? Firstly, a mendicant has no doubts about the Teacher. They're not uncertain, undecided, or lacking confidence. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the first kind of hard-heartedness they've given up.

17 Furthermore, a mendicant has no doubts about the teaching ...

18 They have no doubts about the Saṅgha ...

19 They have no doubts about the training ...

20 They're not angry and upset with their spiritual companions, not resentful or closed off. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness they've given up. These are the five kinds of hard-heartedness they've given up.

21 What are the five shackles of the heart they've severed? Firstly, a mendicant is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind inclines toward keenness, commit-

ment, persistence, and striving. This is the first shackle of the heart they've severed.

22 Furthermore, a mendicant is rid of greed for the body ...

23 They're rid of greed for form ...

24 They don't eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing ...

25 They don't lead the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or fervent austerity or spiritual practice, may I become one of the gods!' This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the fifth shackle of the heart they've severed. These are the five shackles of the heart they've severed.

26 When a mendicant has given up these five kinds of hard-heartedness and severed these five shackles of the heart, it is possible for them to achieve growth, improvement, or maturity in this teaching and training.

27 They develop the basis of psychic power that has immersion due to enthusiasm, and active effort ... the basis of psychic power that has immersion due to energy, and active effort ... the basis of psychic power that has immersion due to mental development, and active effort ... the basis of psychic power that has immersion due to inquiry, and active effort.

27.2 And the fifth is sheer vigor. A mendicant who possesses these fifteen factors, including vigor, is capable of breaking out, becoming awakened, and reaching the supreme sanctuary from the yoke. Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated.

27.3 Even if that chicken doesn't wish: 'If only my chicks could break out of the eggshell with their claws and beak and hatch safely!' Still they can break out and hatch safely.

28 In the same way, a mendicant who possesses these fifteen factors, including vigor, is capable of breaking out, becoming awakened, and reaching the supreme sanctuary from the yoke."

29 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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17 — JUNGLE THICKETS

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, I will teach you an exposition about jungle thickets. Listen and apply your mind well, I will speak."

4 "Yes, sir," they replied. The Buddha said this:

5 "Mendicants, take the case of a mendicant who lives close by a jungle thicket. As they do so, their mindfulness does not become established, their mind does not become immersed in samādhi, their defilements do not come to an end, and they do not arrive at the supreme sanctuary from the yoke. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by.

5.2 That mendicant should reflect: 'While living close by this jungle thicket, my mindfulness does not become established, my mind does not become immersed in samādhi, my defilements do not come to an end, and I do not arrive at the supreme sanctuary from the yoke. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by.' That mendicant should leave that jungle thicket that very time of night or day; they should not stay there.

6 Take another case of a mendicant who lives close by a jungle thicket. Their mindfulness does not become established … But the necessities of life are easy to come by. That mendicant should reflect: ‘While living close by this jungle thicket, my mindfulness does not become established … But the necessities of life are easy to come by. But I didn’t go forth from the lay life to homelessness for the sake of a robe, almsfood, lodgings, or medicines and supplies for the sick.

6.2 Moreover, while living close by this jungle thicket, my mindfulness does not become established …’ That mendicant should, after appraisal, leave that jungle thicket; they should not stay there.

7 Take another case of a mendicant who lives close by a jungle thicket. As they do so, their mindfulness becomes established, their mind becomes immersed in samādhi, their defilements come to an end, and they arrive at the supreme sanctuary from the yoke.

7.2 But the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by. That mendicant should reflect: ‘While living close by this jungle thicket, my mindfulness becomes established … But the necessities of life are hard to come by. But I didn’t go forth from the lay life to homelessness for the sake of a robe, almsfood, lodgings, or medicines and supplies for the sick.

7.3 Moreover, while living close by this jungle thicket, my mindfulness becomes established …’ That mendicant should, after appraisal, stay in that jungle thicket; they should not leave.

8 Take another case of a mendicant who lives close by a jungle thicket. Their mindfulness becomes established … And the necessities of life are easy to come by. That mendicant should reflect: 'While living close by this jungle thicket, my mindfulness becomes established … And the necessities of life are easy to come by.' That mendicant should stay in that jungle thicket for the rest of their life; they should not leave.

9 Take the case of a mendicant who lives supported by a village … town … city … country … an individual. As they do so, their mindfulness does not become established, their mind does not become immersed in samādhi, their defilements do not come to an end, and they do not arrive at the supreme sanctuary from the yoke.

9.2 And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by. That mendicant should reflect: '… my mindfulness does not become established … And the necessities of life are hard to come by.'

9.3 That mendicant should leave that individual at any time of the day or night, without taking leave; they should not follow them. …

10 Take another case of a mendicant who lives supported by an individual. Their mindfulness does not become established … But the necessities of life are easy to come by. That mendicant should reflect: '… my mindfulness does not become established … But the necessities of life are easy to come by.' … That mendicant should, after appraisal, leave that individual having taken leave; they should not follow them. …

11 Take another case of a mendicant who lives supported by an individual. Their mindfulness becomes established … But the necessities of life are hard to come by. That mendicant should reflect: '… my mindfulness be-

comes established … But the necessities of life are hard to come by.' … That mendicant should, after appraisal, follow that individual; they should not leave.

12 Take another case of a mendicant who lives supported by an individual. As they do so, their mindfulness becomes established, their mind becomes immersed in samādhi, their defilements come to an end, and they arrive at the supreme sanctuary from the yoke.

12.2 And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are easy to come by. That mendicant should reflect: 'While living supported by this individual, my mindfulness becomes established … And the necessities of life are easy to come by.'

12.3 That mendicant should follow that individual for the rest of their life; they should not leave them, even if driven away."

13 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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18 — THE HONEY-CAKE

✦

1 So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms. He wandered for alms in Kapilavatthu. After the meal, on his return from almsround, he went to the Great Wood for the day's meditation, plunged deep into it, and sat at the root of a young wood-apple tree to meditate.

3 Daṇḍapāṇi the Sakyan, while going for a walk, plunged deep into the Great Wood. He approached the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side leaning on his staff, and said to the Buddha, "What is the ascetic's doctrine? What does he assert?"

4 "Respectable sir, my doctrine is such that one does not argue with anyone in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans. And it is such that perceptions do not underlie the brahmin who lives detached from sensual pleasures, without indecision, stripped of worry, and rid of craving for rebirth in this or that state. That is my doctrine, and that is what I assert."

5 When he had spoken, Daṇḍapāṇi shook his head, waggled his tongue, raised his eyebrows until his brow puckered in three furrows, and left leaning on his staff.

6 Then in the late afternoon, the Buddha came out of retreat and went to the Banyan Tree Monastery, sat down on the seat spread out, and told the mendicants what had happened.

8 When he had spoken, one of the mendicants said to him, "But sir, asserting what doctrine does the Buddha not argue with anyone in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans? And how is it that perceptions do not underlie the Buddha, the brahmin who lives detached from sensual pleasures, without indecision, stripped of worry, and rid of craving for rebirth in this or that state?"

9 "Mendicant, judgments driven by proliferating perceptions beset a person. If they don't find anything worth approving, welcoming, or getting attached to in the source from which these arise, just this is the end of the underlying tendencies to desire, aversion, views, doubt, conceit, the desire for continued existence, and ignorance.

9.2 This is the end of taking up the rod and the sword, the end of quarrels, arguments, and disputes, of accusations, backbiting, and lies. This is where these bad, unskillful qualities cease without remainder."

10 That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

11 Soon after the Buddha left, those mendicants considered, "The Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail. Who can explain in detail the meaning of this brief summary recital given by the Buddha?"

12 Then those mendicants thought, "This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Let's go to him, and ask him about this matter."

13 Then those mendicants went to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said: "May Venerable Mahākaccāna please explain this."

14 "Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But he'd pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables.

14.2 Though you were face to face with the Buddha, you bypassed him, imagining that you should ask me about this matter. For he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity.

14.3 He is the preacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha's answer."

15 "Certainly he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the preacher, the proclaimer, the elucidator of mean-

ing, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha's answer.

15.2 Still, Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. You are capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Please explain this, if it's no trouble."

16 "Well then, reverends, listen and apply your mind well, I will speak."

17 "Yes, reverend," they replied. Venerable Mahākaccāna said this:

18 "Reverends, the Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail: 'Judgments driven by proliferating perceptions beset a person. If they don't find anything worth approving, welcoming, or getting attached to in the source from which these arise, just this is the end of the underlying tendencies to desire, repulsion, views, doubt, conceit, the desire to be reborn, and ignorance. This is the end of taking up the rod and the sword, the end of quarrels, arguments, and disputes, of accusations, backbiting, and lies. This is where these bad, unskillful qualities cease without remainder.' This is how I understand the detailed meaning of this summary recital.

19 Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for feeling. What you feel, you perceive. What you perceive, you think about. What you think about, you proliferate. What you proliferate is the source from which judgments driven by proliferating perceptions beset a person. This occurs with respect to sights known by the eye in the past, future, and present.

20 Ear consciousness arises dependent on the ear and sounds. …

21 Nose consciousness arises dependent on the nose and smells. …

22 Tongue consciousness arises dependent on the tongue and tastes. …

23 Body consciousness arises dependent on the body and touches. …

24 Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for feeling. What you feel, you perceive. What you perceive, you think about. What you think about, you proliferate. What you proliferate is the source from which judgments driven by proliferating perceptions beset a person. This occurs with respect to ideas known by the mind in the past, future, and present.

25 Where there is the eye, sights, and eye consciousness, it will be possible to discover evidence of contact. Where there is evidence of contact, it will be possible to discover evidence of feeling. Where there is evidence of feeling, it will be possible to discover evidence of perception.

25.2 Where there is evidence of perception, it will be possible to discover evidence of thought. Where there is evidence of thought, it will be possible to discover evidence of being beset by judgments driven by proliferating perceptions.

26 Where there is the ear … nose … tongue … body … mind, ideas, and mind consciousness, it will be possible to discover evidence of contact. Where there is evidence of contact, it will be possible to discover evidence of feeling. Where there is evidence of feeling, it will be possible to discover evidence of perception.

26.2 Where there is evidence of perception, it will be possible to discover evidence of thinking. Where there is evidence of thinking, it will be possible to discover evidence of being beset by judgments driven by proliferating perceptions.

27 Where there is no eye, no sights, and no eye consciousness, it will not be possible to discover evidence of contact. Where there is no evidence of contact, it will not be possible to discover evidence of feeling. Where there is no evidence of feeling, it will not be possible to discover evidence of perception.

27.2 Where there is no evidence of perception, it will not be possible to discover evidence of thinking. Where there is no evidence of thinking, it will not be possible to discover evidence of being beset by judgments driven by proliferating perceptions.

28 Where there is no ear … no nose … no tongue … no body … no mind, no ideas, and no mind consciousness, it will not be possible to discover evidence of contact. Where there is no evidence of contact, it will not be possible to discover evidence of feeling. Where there is no evidence of feeling, it will not be possible to discover evidence of perception.

28.2 Where there is no evidence of perception, it will not be possible to discover evidence of thinking. Where there is no evidence of thinking, it will not be possible to discover evidence of being beset by judgments driven by proliferating perceptions.

29 This is how I understand the detailed meaning of that brief summary recital given by the Buddha. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

30 Then those mendicants, approving and agreeing with what Mahākaccāna said, rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding: "Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases."

31 "Mahākaccāna is astute, mendicants, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna. That is what it means, and that's how you should remember it."

32 When he said this, Venerable Ānanda said to the Buddha, "Sir, suppose a person who was weak with hunger was to obtain a honey-cake. Wherever they taste it, they would enjoy a sweet, delectable flavor.

33 In the same way, wherever a sincere, proficient mendicant might examine with wisdom the meaning of this exposition of the teaching they would only gain joy and clarity. Sir, what is the name of this exposition of the teaching?"

34 "Well then, Ānanda, you may remember this exposition of the teaching as 'The Honey-Cake Discourse'."

35 That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

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19 — TWO KINDS OF THOUGHT

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: 'Why don't I meditate by continually dividing my thoughts into two classes?' So I assigned sensual, malicious, and cruel thoughts to one class. And I assigned thoughts of renunciation, good will, and harmlessness to the second class.

4 Then, as I meditated—diligent, keen, and resolute—a sensual thought arose. I understood: 'This sensual thought has arisen in me. It leads to hurting myself, hurting others, and hurting both. It blocks wisdom, it's on the side of distress, and it doesn't lead to extinguishment.' When I reflected that it leads to hurting myself, it went away.

4.2 When I reflected that it leads to hurting others, it went away. When I reflected that it leads to hurting both, it went away. When I reflected that it blocks wisdom, it's on the side of distress, and it doesn't lead to extinguishment, it went away. So I gave up, dispelled, and eliminated any sensual thoughts that arose.

5 Then, as I meditated—diligent, keen, and resolute—a malicious thought arose … a cruel thought arose. I understood: 'This cruel thought has arisen in me. It leads to hurting myself, hurting others, and hurting both. It

blocks wisdom, it's on the side of distress, and it doesn't lead to extinguishment.'

5.2 When I reflected that it leads to hurting myself ... hurting others ... hurting both, it went away. When I reflected that it blocks wisdom, it's on the side of distress, and it doesn't lead to extinguishment, it went away. So I gave up, dispelled, and eliminated any cruel thoughts that arose.

6 Whatever a mendicant frequently thinks about and considers becomes their heart's inclination. If they often think about and consider sensual thoughts, they've given up the thought of renunciation to cultivate sensual thought. Their mind inclines to sensual thoughts. If they often think about and consider malicious thoughts ... their mind inclines to malicious thoughts. If they often think about and consider cruel thoughts ... their mind inclines to cruel thoughts.

7 Suppose it's the last month of the rainy season, in autumn, when the crops grow closely together, and a cowherd must take care of the cattle. He'd tap and poke them with his staff on this side and that to keep them in check. Why is that? For he sees that if they wander into the crops he could be executed, imprisoned, fined, or condemned.

8 In the same way, I saw that unskillful qualities have the drawbacks of sordidness and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

9 Then, as I meditated—diligent, keen, and resolute—a thought of renunciation arose. I understood: 'This thought of renunciation has arisen in me. It doesn't lead to hurting myself, hurting others, or hurting both. It

nourishes wisdom, it's on the side of freedom from distress, and it leads to extinguishment.'

9.2 If I were to keep on thinking and considering this all night … all day … all night and day, I see no danger that would come from that. Still, thinking and considering for too long would tire my body. And when the body is tired, the mind is stressed. And when the mind is stressed, it's far from immersion. So I stilled, settled, unified, and immersed my mind internally. Why is that? So that my mind would not be stressed.

10 Then, as I meditated—diligent, keen, and resolute—a thought of good will arose … a thought of harmlessness arose. I understood: 'This thought of harmlessness has arisen in me. It doesn't lead to hurting myself, hurting others, or hurting both. It nourishes wisdom, it's on the side of freedom from distress, and it leads to extinguishment.'

10.2 If I were to keep on thinking and considering this all night … all day … all night and day, I see no danger that would come from that. Still, thinking and considering for too long would tire my body. And when the body is tired, the mind is stressed. And when the mind is stressed, it's far from immersion. So I stilled, settled, unified, and immersed my mind internally. Why is that? So that my mind would not be stressed.

11 Whatever a mendicant frequently thinks about and considers becomes their heart's inclination. If they often think about and consider thoughts of renunciation, they've given up sensual thought to cultivate the thought of renunciation. Their mind inclines to thoughts of renunciation. If they often think about and consider thoughts of good will … their mind in-

clines to thoughts of good will. If they often think about and consider thoughts of harmlessness … their mind inclines to thoughts of harmlessness.

12 Suppose it's the last month of summer, when all the crops have been gathered within a village, and a cowherd must take care of the cattle. While at the root of a tree or in the open he need only be mindful that the cattle are there. In the same way I needed only to be mindful that those things were there.

13 My energy was roused up and unflagging, my mindfulness was established and lucid, my body was tranquil and undisturbed, and my mind was immersed and unified in samādhi.

14 Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

15 As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

16 And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

17 With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

18 When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many kinds of past lives, with features and details.

19 This was the first knowledge, which I achieved in the first watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

20 When my mind had become immersed in samādhi like this, I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings pass on according to their deeds.

21 This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

22 When my mind had become immersed in samādhi like this, I extended it toward knowledge of the ending of defilements. I truly understood: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering.'

23 I truly understood: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements.’ Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. I understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.’

24 This was the third knowledge, which I achieved in the last watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

25 Suppose that in a forested wilderness there was an expanse of low-lying marshes, and a large herd of deer lived nearby. Then along comes a person who wants to harm, injure, and threaten them. They close off the safe, secure path that leads to happiness, and open the wrong path.

25.2 There they plant domesticated male and female deer as decoys so that, in due course, that herd of deer would fall to ruin and disaster. Then along comes a person who wants to help keep the herd of deer safe. They open up the safe, secure path that leads to happiness, and close off the wrong path.

25.3 They get rid of the decoys so that, in due course, that herd of deer would grow, increase, and mature.

26 I’ve made up this simile to make a point. And this is what it means. ‘An expanse of low-lying marshes’ is a term for sensual pleasures. ‘A large herd of deer’ is a term for sentient beings.

26.2 ‘A person who wants to harm, injure, and threaten them’ is a term for Māra the Wicked. ‘The wrong path’ is a term for the wrong eightfold path, that is, wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

26.3 ‘A domesticated male deer’ is a term for greed and relishing. ‘A domesticated female deer’ is a term for ignorance. ‘A person who wants to help keep the herd of deer safe’ is a term for the Realized One, the perfected one, the fully awakened Buddha.

26.4 ‘The safe, secure path that leads to happiness’ is a term for the noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

27 So, mendicants, I have opened up the safe, secure path to happiness and closed off the wrong path. And I have got rid of the male and female decoys.

28 Out of sympathy, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

29 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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20 — HOW TO STOP THINKING

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, a mendicant committed to the higher mind should focus on five subjects from time to time. What five?

4 Take a mendicant who is focusing on some subject that gives rise to bad, unskillful thoughts connected with desire, hate, and delusion. That mendicant should focus on some other subject connected with the skillful. As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

4.2 It's like a deft mason or their apprentice who'd knock out or extract a large peg with a finer peg. In the same way, a mendicant … should focus on some other basis of meditation connected with the skillful …

5 Now, suppose that mendicant is focusing on some other subject connected with the skillful, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should examine the drawbacks of those thoughts: 'So these thoughts are unskillful, they're blameworthy, and they result in suffering.'

5.2 As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. Suppose there was a woman or man who was young, youthful, and fond of adornments. If the carcass of a snake or a dog or a human were hung around their neck, they'd be horrified, repelled, and disgusted. In the same way, a mendicant … should examine the drawbacks of those thoughts …

6 Now, suppose that mendicant is examining the drawbacks of those thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should try to forget and ignore them. As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

6.2 Suppose there was a person with clear eyes, and some undesirable sights came into their range of vision. They'd just close their eyes or look away. In the same way, a mendicant … those bad thoughts are given up and come to an end …

7 Now, suppose that mendicant is ignoring and forgetting about those thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should focus on stopping the formation of those thoughts. As they do so, those bad thoughts are given up and come to an end.

7.2 Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. Suppose there was a person walking quickly. They'd think: 'Why am I walking so quickly? Why don't I slow down?' So

they'd slow down. They'd think: 'Why am I walking slowly? Why don't I stand still?' So they'd stand still. They'd think: 'Why am I standing still? Why don't I sit down?'

7.3 So they'd sit down. They'd think: 'Why am I sitting? Why don't I lie down?' So they'd lie down. And so that person would shun successively coarser postures and adopt more subtle ones.

8 In the same way, a mendicant ... those thoughts are given up and come to an end ...

9 Now, suppose that mendicant is focusing on stopping the formation of those thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. With teeth clenched and tongue pressed against the roof of the mouth, they should squeeze, squash, and crush mind with mind. As they do so, those bad thoughts are given up and come to an end.

9.2 Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. It's like a strong man who grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and crushes them. In the same way, a mendicant ... with teeth clenched and tongue pressed against the roof of the mouth, should squeeze, squash, and crush mind with mind.

9.3 As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

10 Now, take the mendicant who is focusing on some subject that gives rise to bad, unskillful thoughts connected with desire, hate, and delusion. They focus on some other subject connected with the skillful ... They ex-

amine the drawbacks of those thoughts … They try to forget and ignore about those thoughts … They focus on stopping the formation of those thoughts …

10.2 With teeth clenched and tongue pressed against the roof of the mouth, they squeeze, squash, and crush mind with mind. When they succeed in each of these things, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. This is called a mendicant who is a master of the ways of thought.

10.3 They will think what they want to think, and they won't think what they don't want to think. They've cut off craving, cast off the fetters, and by rightly comprehending conceit have made an end of suffering."

11 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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21 — THE SIMILE OF THE SAW

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time, Venerable Phagguna of the Top-Knot was spending too long mixing closely with some nuns. So much so that if any mendicant criticized those nuns in his presence, Phagguna of the Top-Knot got angry and upset, and even instigated disciplinary proceedings. And if any mendicant criticized Phagguna of the Top-Knot in their presence, those nuns got angry and upset, and even instigated disciplinary proceedings. That's how close Phagguna of the Top-Knot was with those nuns.

3 Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was going on.

4 So the Buddha addressed one of the monks, "Please, monk, in my name tell the mendicant Phagguna of the Top-Knot that the Teacher summons him."

5 "Yes, sir," that monk replied. He went to Phagguna of the Top-Knot and said to him, "Reverend Phagguna, the Teacher summons you."

6 "Yes, reverend," Phagguna replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

7 "Is it really true, Phagguna, that you've been spending too long mixing closely with some nuns? So much so that if any mendicant criticizes those nuns in your presence, you get angry and upset, and even instigate disci-

plinary proceedings? And if any mendicant criticizes you in those nuns' presence, they get angry and upset, and even instigate disciplinary proceedings? Is that how close you've become with those nuns?"

8 "Yes, sir."

9 "Phagguna, are you not a gentleman who has gone forth out of faith from the lay life to homelessness?"

10 "Yes, sir."

11 "As such, it's not appropriate for you to mix so closely with those nuns. So if anyone criticizes those nuns in your presence, you should give up any desires or thoughts of domestic life. If that happens, you should train like this: 'My mind will not degenerate. I will blurt out no bad words. I will remain full of sympathy, with a heart of love and no secret hate.' That's how you should train.

12 So even if someone strikes those nuns with fists, stones, rods, and swords in your presence, you should give up any desires or thoughts of domestic life. If that happens, you should train like this: 'My mind will not degenerate. I will blurt out no bad words. I will remain full of sympathy, with a heart of love and no secret hate.' That's how you should train.

13 So if anyone criticizes you in your presence, you should give up any desires or thoughts of domestic life. If that happens, you should train like this: 'My mind will not degenerate. I will blurt out no bad words. I will remain full of sympathy, with a heart of love and no secret hate.' That's how you should train.

14 So Phagguna, even if someone strikes you with fists, stones, rods, and swords, you should give up any desires or thoughts of domestic life. If that happens, you should train like this: 'My mind will not degenerate. I will blurt out no bad words. I will remain full of sympathy, with a heart of love and no secret hate.' That's how you should train."

15 Then the Buddha said to the mendicants:

16 "Mendicants, I used to be satisfied with the mendicants. Once, I addressed them: 'I eat my food in one sitting per day. Doing so, I find that I'm healthy and well, nimble, strong, and living comfortably. You too should eat your food in one sitting per day. Doing so, you'll find that you're healthy and well, nimble, strong, and living comfortably.' I didn't have to keep on instructing those mendicants; I just had to prompt their mindfulness.

17 Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready. A deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He'd drive out and back wherever he wishes, whenever he wishes.

18 In the same way, I didn't have to keep on instructing those mendicants; I just had to prompt their mindfulness. So, mendicants, you too should give up what's unskillful and devote yourselves to skillful qualities. In this way you'll achieve growth, improvement, and maturity in this teaching and training.

19 Suppose that not far from a town or village there was a large grove of sal trees that was choked with castor-oil weeds. Then along comes a person who wants to help protect and nurture that grove. They'd cut down the

crooked sal saplings that were robbing the sap, and throw them out. They'd clean up the interior of the grove, and properly care for the straight, well-formed sal saplings. In this way, in due course, that sal grove would grow, increase, and mature.

20 In the same way, mendicants, you too should give up what's unskillful and devote yourselves to skillful qualities. In this way you'll achieve growth, improvement, and maturity in this teaching and training.

21 Once upon a time, mendicants, right here in Sāvatthī there was a housewife named Vedehikā. She had this good reputation: 'The housewife Vedehikā is gentle, placid, and calm.' Now, Vedehikā had a bonded maid named Kāḷī who was deft, tireless, and well-organized in her work.

22 Then Kāḷī thought, 'My mistress has a good reputation as being gentle, placid, and calm. But does she actually have anger in her and just not show it? Or does she have no anger? Or is it just because my work is well-organized that she doesn't show anger, even though she still has it inside? Why don't I test my mistress?'

23 So Kāḷī got up during the day. Vedehikā said to her, 'Oi wench, Kāḷī!'

24 'What is it, ma'am?'

25 'You're getting up in the day—what's up with you, wench?'

26 'Nothing, ma'am.'

27 'Oh, so nothing's up, you naughty maid, but you get up in the day!' Angry and upset, she scowled.

28 Then Kāḷī thought, ‘My mistress actually has anger in her and just doesn’t show it; it’s not that she has no anger. It’s just because my work is well-organized that she doesn’t show anger, even though she still has it inside. Why don’t I test my mistress further?’

29 So Kāḷī got up later in the day. Vedehikā said to her, ‘Oi wench, Kāḷī!’

30 ‘What is it, ma’am?’

31 ‘You’re getting up later in the day—what’s up with you, wench?’

32 ‘Nothing, ma’am.’

33 ‘Oh, so nothing’s up, you naughty maid, but you get up later in the day!’ Angry and upset, she blurted out angry words.

34 Then Kāḷī thought, ‘My mistress actually has anger in her and just doesn’t show it; it’s not that she has no anger. It’s just because my work is well-organized that she doesn’t show anger, even though she still has it inside. Why don’t I test my mistress further?’

35 So Kāḷī got up even later in the day. Vedehikā said to her, ‘Oi wench, Kāḷī!’

36 ‘What is it, ma’am?’

37 ‘You’re getting up even later in the day—what’s up with you, wench?’

38 ‘Nothing, ma’am.’

39 ‘Oh, so nothing’s up, you naughty maid, but you get up even later in the day!’ Angry and upset, she grabbed a door-pin and hit Kāḷī on the head, cracking it open.

40 Then Kāḷī, with blood pouring from her cracked skull, denounced her mistress to the neighbors, ‘See, ladies, what the gentle one did! See what the placid one did! See what the calm one did! How on earth can she grab a door-pin and hit her only maid on the head, cracking it open, just for getting up late?’

41 Then after some time the housewife Vedehikā got this bad reputation: ‘The housewife Vedehikā is fierce, ill-tempered, and not calm at all.’

42 In the same way, a mendicant may be the gentlest of the gentle, the most placid of the placid, the calmest of the calm, so long as they don’t encounter any disagreeable criticism. But it’s when they encounter disagreeable criticism that you’ll know whether they’re really gentle, placid, and calm.

42.2 I don’t say that a mendicant is easy to admonish if they make themselves easy to admonish only for the sake of robes, almsfood, lodgings, and medicines and supplies for the sick. Why is that? Because when they don’t get robes, almsfood, lodgings, and medicines and supplies for the sick, they’re no longer easy to admonish.

42.3 But when a mendicant is easy to admonish purely because they honor, respect, revere, worship, and venerate the teaching, then I say that they’re easy to admonish. So, mendicants, you should train yourselves: ‘We will be easy to admonish purely because we honor, respect, revere, worship, and venerate the teaching.’ That’s how you should train.

43 Mendicants, there are these five ways in which others might criticize you. Their speech may be timely or untimely, true or false, gentle or harsh, beneficial or harmful, from a heart of love or from secret hate. When others criticize you, they may do so in any of these ways. If that happens, you

should train like this: ‘Our minds will not degenerate. We will blurt out no bad words. We will remain full of sympathy, with a heart of love and no secret hate. We will meditate spreading a heart of love to that individual.

43.2 And with them as a basis, we will meditate spreading a heart full of love to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’ That’s how you should train.

44 Suppose a person was to come along carrying a spade and basket and say, ‘I shall make this great earth be without earth!’ And they’d dig all over, scatter all over, spit all over, and urinate all over, saying, ‘Be without earth! Be without earth!’

45 What do you think, mendicants? Could that person make this great earth be without earth?”

46 “No, sir. Why is that? Because this great earth is deep and limitless. It’s not easy to make it be without earth. That person will eventually get weary and frustrated.”

47 “In the same way, there are these five ways in which others might criticize you. Their speech may be timely or untimely, true or false, gentle or harsh, beneficial or harmful, from a heart of love or from secret hate. When others criticize you, they may do so in any of these ways. If that happens, you should train like this: ‘Our minds will not degenerate. We will blurt out no bad words. We will remain full of sympathy, with a heart of love and no secret hate. We will meditate spreading a heart of love to that individual.

47.2 And with them as a basis, we will meditate spreading a heart like the earth to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.' That's how you should train.

48 Suppose a person was to come along with dye such as red lac, turmeric, indigo, or rose madder, and say, 'I shall draw pictures in space, making pictures appear there.'

49 What do you think, mendicants? Could that person draw pictures in space?"

50 "No, sir. Why is that? Because space has no form or appearance. It's not easy to draw pictures there. That person will eventually get weary and frustrated."

51 "In the same way, if others criticize you in any of these five ways ... you should train like this: '... We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like space to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.' That's how you should train.

52 Suppose a person was to come along carrying a blazing grass torch, and say, 'I shall burn and scorch the Ganges River with this blazing grass torch.'

53 What do you think, mendicants? Could that person burn and scorch the Ganges River with a blazing grass torch?"

54 "No, sir. Why is that? Because the Ganges River is deep and limitless. It's not easy to burn and scorch it with a blazing grass torch. That person will eventually get weary and frustrated."

55 “In the same way, if others criticize you in any of these five ways … you should train like this: ‘… We will meditate spreading a heart of love to that individual. And with them as a basis, we will meditate spreading a heart like the Ganges to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’ That’s how you should train.

56 Suppose there was a catskin bag that was rubbed, well-rubbed, very well-rubbed, soft, silky, rid of rustling and crackling. Then a person comes along carrying a stick or a stone, and says, ‘I shall make this soft catskin bag rustle and crackle with this stick or stone.’

57 What do you think, mendicants? Could that person make that soft catskin bag rustle and crackle with that stick or stone?”

58 “No, sir. Why is that? Because that catskin bag is rubbed, well-rubbed, very well-rubbed, soft, silky, rid of rustling and crackling. It’s not easy to make it rustle or crackle with a stick or stone. That person will eventually get weary and frustrated.”

59 “In the same way, there are these five ways in which others might criticize you. Their speech may be timely or untimely, true or false, gentle or harsh, beneficial or harmful, from a heart of love or from secret hate. When others criticize you, they may do so in any of these ways. If that happens, you should train like this: ‘Our minds will not degenerate. We will blurt out no bad words. We will remain full of sympathy, with a heart of love and no secret hate. We will meditate spreading a heart of love to that individual.

59.2 And with them as a basis, we will meditate spreading a heart like a catskin bag to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.' That's how you should train.

60 Even if low-down bandits were to sever you limb from limb with a two-handed saw, anyone who had a malevolent thought on that account would not be following my instructions. If that happens, you should train like this: 'Our minds will not degenerate. We will blurt out no bad words. We will remain full of sympathy, with a heart of love and no secret hate. We will meditate spreading a heart of love to that individual. And with them as a basis, we will meditate spreading a heart full of love to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.' That's how you should train.

61 If you frequently reflect on this advice on the simile of the saw, do you see any criticism, large or small, that you could not endure?"

62 "No, sir."

63 "So, mendicants, you should frequently reflect on this advice on the simile of the saw. This will be for your lasting welfare and happiness."

64 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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22 — THE SIMILE OF THE COBRA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time a mendicant named Ariṭṭha, who had previously been a vulture trapper, had the following harmful misconception: "As I understand the Buddha's teaching, the acts that he says are obstructions are not really obstructions for the one who performs them."

3 Several mendicants heard this rumour. They went up to Ariṭṭha and said to him, "Is it really true, Reverend Ariṭṭha, that you have such a harmful misconception: 'As I understand the Buddha's teaching, the acts that he says are obstructions are not really obstructions for the one who performs them'?"

4 "Indeed, reverends. As I understand the Buddha's teaching, the acts that he says are obstructions are not really obstructions for the one who performs them."

5 Then, wishing to dissuade Ariṭṭha from his view, the mendicants pursued, pressed, and grilled him, "Don't say that, Ariṭṭha! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. In many ways the Buddha has said that obstructive acts are obstructive, and that they really do obstruct the one who performs them.

5.2 The Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. With the similes of a skeleton … a scrap of meat … a grass torch … a pit of glowing coals … a dream … borrowed goods … fruit on a tree … a butcher's knife and chopping board … swords and spears … a cobra's head, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks."

6 But even though the mendicants pursued, pressed, and grilled him in this way, Ariṭṭha obstinately stuck to his misconception and insisted on it.

7 When they weren't able to dissuade Ariṭṭha from his view, the mendicants went to the Buddha, bowed, sat down to one side, and told him what had happened.

11 So the Buddha addressed one of the monks, "Please, monk, in my name tell the mendicant Ariṭṭha, formerly a vulture trapper, that the Teacher summons him."

12 "Yes, sir," that monk replied. He went to Ariṭṭha and said to him, "Reverend Ariṭṭha, the Teacher summons you."

13 "Yes, reverend," Ariṭṭha replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him,

14 "Is it really true, Ariṭṭha, that you have such a harmful misconception: 'As I understand the Buddha's teaching, the acts that he says are obstructions are not really obstructions for the one who performs them'?"

15 "Indeed, sir. As I understand the Buddha's teaching, the acts that he says are obstructions are not really obstructions for the one who performs them."

16 "Futile man, who on earth have you ever known me to teach in that way? Haven't I said in many ways that obstructive acts are obstructive, and that they really do obstruct the one who performs them? I've said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

16.2 With the similes of a skeleton … a scrap of meat … a grass torch … a pit of glowing coals … a dream … borrowed goods … fruit on a tree … a butcher's knife and chopping board … swords and spears … a cobra's head, I've said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

16.3 But still you misrepresent me by your wrong grasp, harm yourself, and brim with much wickedness. This will be for your lasting harm and suffering."

17 Then the Buddha said to the mendicants, "What do you think, mendicants? Has this mendicant Ariṭṭha kindled even a spark of ardor in this teaching and training?"

18 "How could that be, sir? No, sir." When this was said, Ariṭṭha sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

19 Knowing this, the Buddha said, "Futile man, you will be known by your own harmful misconception. I'll question the mendicants about this."

20 Then the Buddha said to the mendicants, "Mendicants, do you understand my teaching as Ariṭṭha does, when he misrepresents me by his wrong grasp, harms himself, and brims with much wickedness?"

21 "No, sir. For in many ways the Buddha has told us that obstructive acts are obstructive, and that they really do obstruct the one who performs them. The Buddha has said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. With the similes of a skeleton ... a cobra's head, the Buddha has said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks."

22 "Good, good, mendicants! It's good that you understand my teaching like this. For in many ways I have said that obstructive acts are obstructive ...

23 I've said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. But still this Ariṭṭha misrepresents me by his wrong grasp, harms himself, and brims with much wickedness. This will be for his lasting harm and suffering. Truly, mendicants, it is quite impossible to perform sensual acts without sensual desires, sensual perceptions, and sensual thoughts.

24 Take a futile person who memorizes the teaching— statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But they don't examine the meaning of those teachings with wisdom, and so don't come to an acceptance of them after deliberation.

24.2 They memorize the teaching for the sake of finding fault and winning debates. They don't realize the goal for which they memorized them. Because they're wrongly grasped, those teachings lead to their lasting harm and suffering. Why is that? Because of their wrong grasp of the teachings.

25 Suppose there was a person in need of a cobra. And while wandering in search of a cobra they'd see a big cobra, and grasp it by the coil or the tail. But that cobra would twist back and bite them on the hand or the arm or other major or minor limb, resulting in death or deadly pain. Why is that? Because of their wrong grasp of the cobra.

26 In the same way, a futile person memorizes the teaching … and those teachings lead to their lasting harm and suffering. Why is that? Because of their wrong grasp of the teachings.

27 Now, take a gentleman who memorizes the teaching— statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. And once he's memorized them, he examines their meaning with wisdom, and comes to an acceptance of them after deliberation.

27.2 He doesn't memorize the teaching for the sake of finding fault and winning debates. He realizes the goal for which he memorized them. Because they're correctly grasped, those teachings lead to his lasting welfare and happiness. Why is that? Because of his correct grasp of the teachings.

28 Suppose there was a person in need of a cobra. And while wandering in search of a cobra they'd see a big cobra, and hold it down carefully with a cleft stick. Only then would they correctly grasp it by the neck. And even though that cobra might wrap its coils around that person's hand or arm or some other major or minor limb, that wouldn't result in death or deadly pain. Why is that? Because of their correct grasp of the cobra.

29 In the same way, a gentleman memorizes the teaching … and those teachings lead to his lasting welfare and happiness. Why is that? Because of his correct grasp of the teachings.

30 So, mendicants, when you understand what I've said, you should remember it accordingly. But if I've said anything that you don't understand, you should ask me about it, or some competent mendicants.

31 Mendicants, I will teach you a simile of the teaching as a raft: for crossing over, not for holding on. Listen and apply your mind well, I will speak."

32 "Yes, sir," they replied. The Buddha said this:

33 "Suppose there was a person traveling along the road. They'd see a large deluge, whose near shore was dubious and perilous, while the far shore was a sanctuary free of peril. But there was no ferryboat or bridge for crossing over. They'd think, 'Why don't I gather grass, sticks, branches, and leaves and make a raft?

33.2 Riding on the raft, and paddling with my hands and feet, I can safely reach the far shore.' And so they'd do exactly that. And when they'd crossed over to the far shore, they'd think, 'This raft has been very helpful

to me. Riding on the raft, and paddling with my hands and feet, I have safely crossed over to the far shore. Why don't I hoist it on my head or pick it up on my shoulder and go wherever I want?'

34 What do you think, mendicants? Would that person be doing what should be done with that raft?"

35 "No, sir."

36 "And what, mendicants, should that person do with the raft? When they'd crossed over they should think, 'This raft has been very helpful to me. … Why don't I beach it on dry land or set it adrift on the water and go wherever I want?' That's what that person should do with the raft.

37 In the same way, I have taught a simile of the teaching as a raft: for crossing over, not for holding on. By understanding the simile of the raft, you will even give up the teachings, let alone what is not the teachings.

38 Mendicants, there are these six grounds for views. What six? Take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as: 'This is mine, I am this, this is my self.'

38.2 They also regard feeling … perception … choices … whatever is seen, heard, thought, known, attained, sought, and explored by the mind as: 'This is mine, I am this, this is my self.' And as for this ground for views: 'The cosmos and the self are one and the same. After death I will be that, permanent, everlasting, eternal, imperishable, and will last forever and ever.' They regard this also as: 'This is mine, I am this, this is my self.'

39 But a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They regard form like this: 'This is not mine, I am not this, this is not my self.'

39.2 They also regard feeling … perception … choices … whatever is seen, heard, thought, known, attained, sought, and explored by the mind like this: 'This is not mine, I am not this, this is not my self.' And the same for this ground for views: 'The cosmos and the self are one and the same. After death I will be that, permanent, everlasting, eternal, imperishable, and will last forever and ever.' They also regard like this: 'This is not mine, I am not this, this is not my self.'

40 Seeing in this way they're not anxious about what doesn't exist."

41 When he said this, one of the mendicants said to the Buddha, "Sir, can there be anxiety about what doesn't exist externally?"

42 "There can, mendicant," said the Buddha. "It's when someone thinks, 'Oh, it once was mine but is mine no more. Oh, it could be mine but I do not get it.' They sorrow and wail and lament, beating their breast and falling into confusion. That's how there is anxiety about what doesn't exist externally."

43 "But can there be no anxiety about what doesn't exist externally?"

44 "There can, mendicant," said the Buddha. "It's when someone doesn't think, 'Oh, it once was mine but is mine no more. Oh, it could be mine but I do not get it.' They don't sorrow and wail and lament, beating their breast and falling into confusion. That's how there is no anxiety about what doesn't exist externally."

45 "But can there be anxiety about what doesn't exist internally?"

46 "There can, mendicant," said the Buddha. "It's when someone has such a view: 'The cosmos and the self are one and the same. After death I will be that, permanent, everlasting, eternal, imperishable, and will last forever and ever.'

46.2 They hear the Realized One or their disciple teaching Dhamma for the uprooting of all grounds, fixations, obsessions, insistences, and underlying tendencies regarding views; for the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. They think, 'Whoa, I'm going to be annihilated and destroyed!

46.3 I won't even exist any more!' They sorrow and wail and lament, beating their breast and falling into confusion. That's how there is anxiety about what doesn't exist internally."

47 "But can there be no anxiety about what doesn't exist internally?"

48 "There can," said the Buddha. "It's when someone doesn't have such a view: 'The cosmos and the self are one and the same. After death I will be that, permanent, everlasting, eternal, imperishable, and will last forever and ever.'

48.2 They hear the Realized One or their disciple teaching Dhamma for the uprooting of all grounds, fixations, obsessions, insistences, and underlying tendencies regarding views; for the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. They don't think, 'Whoa, I'm going to be annihilated and destroyed!

48.3 I won't even exist any more!' They don't sorrow and wail and lament, beating their breast and falling into confusion. That's how there is no anxiety about what doesn't exist internally.

49 Mendicants, it would make sense to be possessive about something that's permanent, everlasting, eternal, imperishable, and will last forever and ever. But do you see any such possession?"

50 "No, sir."

51 "Good, mendicants! I also can't see any such possession.

52 It would make sense to grasp at a theory of self that didn't give rise to sorrow, lamentation, pain, sadness, and distress. But do you see any such theory of self?"

53 "No, sir."

54 "Good, mendicants! I also can't see any such theory of self.

55 It would make sense to rely on a view that didn't give rise to sorrow, lamentation, pain, sadness, and distress. But do you see any such view to rely on?"

56 "No, sir."

57 "Good, mendicants! I also can't see any such view to rely on.

58 Mendicants, were a self to exist, would there be the thought, 'Belonging to my self'?"

59 "Yes, sir."

60 “Were what belongs to a self to exist, would there be the thought, ‘My self’?”

61 “Yes, sir.”

62 “But since a self and what belongs to a self are not found as a genuine fact, is not the following a totally foolish teaching: ‘The cosmos and the self are one and the same. After death I will be that, permanent, everlasting, eternal, imperishable, and will last forever and ever’?”

63 “How could it not, sir? It’s a totally foolish teaching.”

64 “What do you think, mendicants? Is form permanent or impermanent?”

65 “Impermanent, sir.”

66 “But if it’s impermanent, is it suffering or happiness?”

67 “Suffering, sir.”

68 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

69 “No, sir.”

70 “What do you think, mendicants? Is feeling … perception … choices … consciousness permanent or impermanent?”

71 “Impermanent, sir.”

72 “But if it’s impermanent, is it suffering or happiness?”

73 “Suffering, sir.”

74 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

75 “No, sir.”

76 “So, mendicants, you should truly see any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ You should truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

77 Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

78 They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’

79 Such a mendicant is one who is called ‘one who has lifted the cross-bar’, ‘one who has filled in the moat’, ‘one who has pulled up the pillar’, ‘one who is unimpeded’, and also ‘a noble one with banner lowered and burden dropped, detached’.

80 And how has a mendicant raised the cross-bar? It’s when a mendicant has given up ignorance, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant

has lifted the cross-bar.

81 And how has a mendicant filled in the moat? It's when a mendicant has given up transmigrating through births in future lives, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant has filled in the moat.

82 And how has a mendicant pulled up the pillar? It's when a mendicant has given up craving, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant has pulled up the pillar.

83 And how is a mendicant unimpeded? It's when a mendicant has given up the five lower fetters, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future. That's how a mendicant is unimpeded.

84 And how is a mendicant a noble one with with banner lowered and burden dropped, detached? It's when a mendicant has given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant is a noble one with banner lowered and burden dropped, detached.

85 When a mendicant's mind was freed like this, the gods together with Indra, the Divinity, and the Progenitor, search as they may, will not discover: 'This is the basis of that realized one's consciousness.' Why is that? Because even in this very life that realized one is not found, I say.

86 Though I state and assert this, certain ascetics and brahmins misrepresent me with the incorrect, hollow, false, untruthful claim: 'The ascetic Gotama is an exterminator. He advocates the annihilation, eradication,

and nonexistence of an existing being.' They misrepresent me as what I am not, and saying what I do not say.

86.2 In the past, as today, what I describe is suffering and the cessation of suffering. This being so, if others abuse, attack, harass, and trouble the Realized One, he doesn't get resentful, bitter, and emotionally exasperated.

87 Or if others honor, respect, revere, or venerate him, he doesn't get thrilled, elated, and emotionally excited. If they praise him, he just thinks, 'They do such things for me regarding what in the past was completely understood.'

88 So, mendicants, if others abuse, attack, harass, and trouble you, don't make yourselves resentful, bitter, and emotionally exasperated. Or if others honor, respect, revere, or venerate you, don't make yourselves thrilled, elated, and emotionally excited. If they praise you, just think, 'They do such things for us regarding what in the past was completely understood.'

89 So, mendicants, give up what isn't yours. Giving it up will be for your lasting welfare and happiness.

90 And what isn't yours? Form isn't yours: give it up. Giving it up will be for your lasting welfare and happiness.

91 Feeling … perception … choices … consciousness isn't yours: give it up. Giving it up will be for your lasting welfare and happiness.

92 What do you think, mendicants? Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them. Would you think, 'This person is carrying us off, burning us, or doing what they want with us'?"

93 “No, sir. Why is that? Because to us that’s neither self nor belonging to self.”

94 “In the same way, mendicants, give up what isn’t yours. Giving it up will be for your lasting welfare and happiness. And what isn’t yours? Form … feeling … perception … choices … consciousness isn’t yours: give it up. Giving it up will be for your lasting welfare and happiness.

95 The teaching well-explained thus by me is clarified, revealed, illuminated, and stripped of patchwork. In this teaching thus well-explained, for those mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment, there is no cycle of rebirths to be found. …

96 In this teaching thus well-explained, those mendicants who have given up the five lower fetters are all reborn spontaneously. They are extinguished there, and are not liable to return from that world. …

97 In this teaching thus well-explained, those mendicants who, having given up three fetters, and weakened greed, hate, and delusion, are all once-returners. They come back to this world once only, then make an end of suffering. …

98 In this teaching thus well-explained, those mendicants who have ended three fetters are all stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening. …

99 In this teaching thus well-explained, those mendicants who are followers of teachings or followers by faith are all are assured, destined for awakening.

100 The teaching well-explained thus by me is clarified, revealed, illuminated, and stripped of patchwork. In this teaching thus well-explained, those who have a degree of faith and love for me are all bound for heaven."

101 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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23 — THE TERMITE MOUND

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Kassapa the Prince was staying in the Dark Forest.

2 Then, late at night, a glorious deity, lighting up the entire Dark Forest, went up to Kassapa the Prince, stood to one side, and said:

3 "Monk, monk! This termite mound fumes by night and flames by day. The brahmin said, 'Dig, clever one, having picked up the sword!'

4 Picking up the sword and digging, the clever one saw a sticking point: 'A sticking point, sir!' The brahmin said, 'Throw out the sticking point! Dig, clever one, having picked up the sword!'

5 Picking up the sword and digging, the clever one saw a bullfrog: 'A bullfrog, sir!' The brahmin said, 'Throw out the bullfrog! Dig, clever one, having picked up the sword!'

6 Picking up the sword and digging, the clever one saw a forked path: 'A forked path, sir!' The brahmin said, 'Throw out the forked path! Dig, clever one, having picked up the sword!'

7 Picking up the sword and digging, the clever one saw a filter of ash: 'A filter of ash, sir!' The brahmin said, 'Throw out the filter of ash! Dig, clever one, having picked up the sword!'

8 Picking up the sword and digging, the clever one saw a tortoise: ‘A tortoise, sir!’ The brahmin said, ‘Throw out the tortoise! Dig, clever one, having taken up the sword!’

9 Picking up the sword and digging, the clever one saw a butcher’s knife and chopping board: ‘A butcher’s knife and chopping board, sir!’ The brahmin said, ‘Throw out the butcher’s knife and chopping board! Dig, clever one, having picked up the sword!’

10 Picking up the sword and digging, the clever one saw a scrap of meat: ‘A scrap of meat, sir!’ The brahmin said, ‘Throw out the scrap of meat! Dig, clever one, having picked up the sword!’

11 Picking up the sword and digging, the clever one saw a king cobra: ‘A king cobra, sir!’ The brahmin said, ‘Leave the king cobra! Do not disturb the cobra! Worship the cobra!’

12 Mendicant, go to the Buddha and ask him about this riddle. You should remember it in line with his answer. I don’t see anyone in this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to this riddle except the Realized One or his disciple or someone who has heard it from them.”

13 That is what that deity said before vanishing right there.

14 Then, when the night had passed, Kassapa the Prince went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he asked:

15 “Sir, what is the termite mound? What is the fuming by night and flaming by day? Who is the brahmin, and who the clever one? What are the sword, the digging, the sticking point, the bullfrog, the forked path, the filter of ash, the tortoise, the butcher’s knife and chopping board, and the scrap of meat? And what is the king cobra?”

16 “Mendicant, ‘termite mound’ is a term for this body made up of the four principal states, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

17 Thinking and considering all night about what you did during the day — this is the fuming at night. The work you apply yourself to during the day by body, speech, and mind after thinking about it all night— this is the flaming by day.

18 ‘Brahmin’ is a term for the Realized One, the perfected one, the fully awakened Buddha. ‘Clever one’ is a term for the trainee mendicant.

19 ‘Sword’ is a term for noble wisdom. ‘Digging’ is a term for rousing energy.

20 ‘Sticking point’ is a term for ignorance. ‘Throw out the sticking point’ means ‘give up ignorance, dig, clever one, having picked up the sword.’

21 ‘Bullfrog’ is a term for anger and distress. ‘Throw out the bullfrog’ means ‘give up anger and distress’ …

22 ‘A forked path’ is a term for doubt. ‘Throw out the forked path’ means ‘give up doubt’ …

23 ‘A filter of ash’ is a term for the five hindrances, that is: the hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. ‘Throw out the filter of ash’ means ‘give up the five hindrances’ …

24 ‘Tortoise’ is a term for the five grasping aggregates, that is: form, feeling, perception, choices, and consciousness. ‘Throw out the tortoise’ means ‘give up the five grasping aggregates’ …

25 ‘Butcher’s knife and chopping board’ is a term for the five kinds of sensual stimulation. Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. ‘Throw out the butcher’s knife and chopping board’ means ‘give up the five kinds of sensual stimulation’ …

26 ‘Scrap of meat’ is a term for greed and relishing. ‘Throw out the scrap of meat’ means ‘give up greed and relishing’ …

27 ‘King cobra’ is a term for a mendicant who has ended the defilements. This is the meaning of: ‘Leave the king cobra! Do not disturb the cobra! Worship the cobra!’”

28 That is what the Buddha said. Satisfied, Venerable Kassapa the Prince approved what the Buddha said.

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24 — CHARIOTS AT THE READY

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then several mendicants who had completed the rainy season residence in their native land went to the Buddha, bowed, and sat down to one side. The Buddha said to them:

3 "In your native land, mendicants, which of the native mendicants is esteemed in this way: 'Personally having few wishes, they speak to the mendicants on having few wishes. Personally having contentment, seclusion, aloofness, energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom, they speak to the mendicants on all these things. They're an adviser and counselor, one who educates, encourages, fires up, and inspires their spiritual companions.'"

4 "Puṇṇa son of Mantāṇī, sir, is esteemed in this way in our native land."

5 Now at that time Venerable Sāriputta was sitting not far from the Buddha. Then he thought:

6 "Puṇṇa son of Mantāṇī is fortunate, so very fortunate, in that his sensible spiritual companions praise him point by point in the presence of the Teacher, and that the Teacher seconds that appreciation. Hopefully, some time or other I'll get to meet Venerable Puṇṇa, and we can have a discussion."

7 When the Buddha had stayed in Rājagaha as long as he pleased, he set out for Sāvatthī. Traveling stage by stage, he arrived at Sāvatthī, where he stayed in Jeta's Grove, Anāthapiṇḍika's monastery. Puṇṇa heard that the Buddha had arrived at Sāvatthī.

8 Then he set his lodgings in order and, taking his bowl and robe, set out for Sāvatthī. Eventually he came to Sāvatthī and Jeta's Grove. He went up to the Buddha, bowed, and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk. Then, having approved and agreed with what the Buddha said, Puṇṇa rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went to the Dark Forest for the day's meditation.

9 Then a certain mendicant went up to Venerable Sāriputta, and said to him, "Reverend Sāriputta, the mendicant named Puṇṇa, of whom you have often spoken so highly, after being inspired by a talk of the Buddha's, left for the Dark Forest for the day's meditation."

10 Sāriputta quickly grabbed his sitting cloth and followed behind Puṇṇa, keeping sight of his head. Puṇṇa plunged deep into the Dark Forest and sat at the root of a tree for the day's meditation. And Sāriputta did likewise.

11 Then in the late afternoon, Sāriputta came out of retreat, went to Puṇṇa, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Puṇṇa:

12 "Reverend, is our spiritual life lived under the Buddha?"

13 "Yes, reverend."

14 “Is the spiritual life lived under the Buddha for the sake of purification of ethics?”

15 “Certainly not.”

16 “Well, is the spiritual life lived under the Buddha for the sake of purification of mind?”

17 “Certainly not.”

18 “Is the spiritual life lived under the Buddha for the sake of purification of view?”

19 “Certainly not.”

20 “Well, is the spiritual life lived under the Buddha for the sake of purification by traversing doubt?”

21 “Certainly not.”

22 “Is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision of what is the path and what is not the path?”

23 “Certainly not.”

24 “Well, is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision of the practice?”

25 “Certainly not.”

26 “Is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision?”

27 “Certainly not.”

28 “When asked each of these questions, you answered, ‘Certainly not.’ Then what exactly is the goal of leading the spiritual life under the Buddha?”

29 “The goal of leading the spiritual life under the Buddha is complete extinguishment with no fuel for grasping.”

30 “Reverend, is purification of ethics complete extinguishment with no fuel for grasping?”

31 “Certainly not, reverend.”

32 “Is purification of mind …

34 purification of view …

36 purification by traversing doubt …

38 purification of knowledge and vision of what is the path and what is not the path …

40 purification of knowledge and vision of the practice …

42 Is purification of knowledge and vision complete extinguishment with no fuel for grasping?”

43 “Certainly not.”

44 “Then is complete extinguishment with no fuel for grasping something apart from these things?”

45 “Certainly not.”

46 “When asked each of these questions, you answered, ‘Certainly not.’ How then should we see the meaning of this statement?”

47 "If the Buddha had asserted purification of ethics to be complete extinguishment with no fuel for grasping, he would have asserted that which grasps fuel to be complete extinguishment without grasping fuel. If the Buddha had asserted purification of mind … purification of view … purification by traversing doubt … purification of knowledge and vision of what is the path and what is not the path … purification of knowledge and vision of the practice …

47.2 If the Buddha had asserted purification of knowledge and vision to be complete extinguishment with no fuel for grasping, he would have asserted that which grasps fuel to be complete extinguishment without grasping fuel. But if complete extinguishment with no fuel for grasping was something apart from these things, an ordinary person would become extinguished. For an ordinary person lacks these things.

48 Well then, reverend, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

49 Suppose that, while staying in Sāvatthī, King Pasenadi of Kosala had some urgent business come up in Sāketa. Now, between Sāvatthī and Sāketa seven chariots were stationed at the ready for him. Then Pasenadi, exiting Sāvatthī, mounted the first chariot at the ready by the gate of the royal compound.

49.2 The first chariot at the ready would bring him to the second, where he'd dismount and mount the second chariot. The second chariot at the ready would bring him to the third … The third chariot at the ready would bring him to the fourth … The fourth chariot at the ready would bring him to the fifth … The fifth chariot at the ready would bring him to the sixth …

49.3 The sixth chariot at the ready would bring him to the seventh, where he'd dismount and mount the seventh chariot. The seventh chariot at the ready would bring him to the gate of the royal compound of Sāketa. And when he was at the gate, friends and colleagues, relatives and kin would ask him: 'Great king, did you come to Sāketa from Sāvatthī by this chariot at the ready?' If asked this, how should King Pasenadi rightly reply?"

50 "The king should reply: 'Well, while staying in Sāvatthī, I had some urgent business come up in Sāketa. Now, between Sāvatthī and Sāketa seven chariots were stationed at the ready for me. Then, exiting Sāvatthī, I mounted the first chariot at the ready by the gate of the royal compound. The first chariot at the ready brought me to the second, where I dismounted and mounted the second chariot. … The second chariot brought me to the third … the fourth … the fifth … the sixth … The sixth chariot at the ready brought me to the seventh, where I dismounted and mounted the seventh chariot.

50.2 The seventh chariot at the ready brought me to the gate of the royal compound of Sāketa.' That's how King Pasenadi should rightly reply."

51 "In the same way, reverend, purification of ethics is only for the sake of purification of mind. Purification of mind is only for the sake of purification of view. Purification of view is only for the sake of purification by traversing doubt. Purification by traversing doubt is only for the sake of purification of knowledge and vision of what is the path and what is not the path. Purification of knowledge and vision of what is the path and what is not the path is only for the sake of purification of knowledge and vision of the practice.

51.2 Purification of knowledge and vision of the practice is only for the sake of purification of knowledge and vision. Purification of knowledge and vision is only for the sake of extinguishment with no fuel for grasping. The spiritual life is lived under the Buddha for the sake of complete extinguishment with no fuel for grasping."

52 When he said this, Sāriputta said to Puṇṇa, "What is the venerable's name? And how are you known among your spiritual companions?"

53 "Reverend, my name is Puṇṇa. And I am known as 'son of Mantāṇī' among my spiritual companions."

54 "It's incredible, reverend, it's amazing! Venerable Puṇṇa son of Mantāṇī has answered each deep question point by point, as a learned disciple who rightly understands the Teacher's instructions. It is fortunate for his spiritual companions, so very fortunate, that they get to see Venerable Puṇṇa son of Mantāṇī and pay homage to him.

54.2 Even if they only got to see him and pay respects to him by carrying him around on their heads on a roll of cloth, it would still be very fortunate for them! And it's fortunate for me, so very fortunate, that I get to see the venerable and pay homage to him."

55 When he said this, Puṇṇa said to Sāriputta, "What is the venerable's name? And how are you known among your spiritual companions?"

56 "Reverend, my name is Upatissa. And I am known as Sāriputta among my spiritual companions."

57 "Goodness! I had no idea I was consulting with the Venerable Sāriputta, the disciple who is fit to be compared with the Teacher himself! If I'd known, I would not have said so much. It's incredi-

ble, reverend, it's amazing! Venerable Sāriputta has asked each deep question point by point, as a learned disciple who rightly understands the Teacher's instructions.

57.2 It is fortunate for his spiritual companions, so very fortunate, that they get to see Venerable Sāriputta and pay homage to him. Even if they only got to see him and pay respects to him by carrying him around on their heads on a roll of cloth, it would still be very fortunate for them!

57.3 And it's fortunate for me, so very fortunate, that I get to see the venerable and pay homage to him."

58 And so these two spiritual giants agreed with each other's fine words.

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25 — SOWING

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, a sower does not sow seed for deer thinking, 'May the deer, enjoying this seed, be long-lived and beautiful. May they live long and prosper!' A sower sows seed for deer thinking, 'When these deer encroach on where I sow the seed, they'll recklessly enjoy eating it. They'll become indulgent, then they'll become negligent, and then I'll be able to do what I want with them on account of this seed.'

4 And indeed, the first herd of deer encroached on where the sower sowed the seed and recklessly enjoyed eating it. They became indulgent, then they became negligent, and then the sower was able to do what he wanted with them on account of that seed. And that's how the first herd of deer failed to get free from the sower's power.

5 So then a second herd of deer thought up a plan, 'The first herd of deer became indulgent … and failed to get free of the sower's power. Why don't we refrain from eating the seed altogether? Refraining from dangerous food, we can venture deep into a wilderness region and live there.' And that's just what they did.

5.2 But when it came to the last month of summer, the grass and water ran out. Their bodies became much too thin, and they lost their strength and energy. So they returned to where the sower had sown the seed. Encroaching, they recklessly enjoyed eating it … And that's how the second herd of deer failed to get free from the sower's power.

6 So then a third herd of deer thought up a plan, 'The first … and second herds of deer … failed to get free of the sower's power. Why don't we set up our lair close by where the sower has sown the seed? Then we can encroach and enjoy eating without being reckless. We won't become indulgent, then we won't become negligent, and then the sower won't be able to do what he wants with us on account of that seed.' And that's just what they did.

7 So the sower and his helpers thought, 'Wow, this third herd of deer is so sneaky and devious, they must be some kind of strange spirits with magical abilities! For they eat the seed we've sown without us knowing how they come and go. Why don't we surround the seed on all sides by staking out high nets? Hopefully we might get to see the lair where they go to hide out.'

7.2 And that's just what they did. And they saw the lair where the third herd of deer went to hide out. And that's how the third herd failed to get free from the sower's power.

8 So then a fourth herd of deer thought up a plan, 'The first … second … and third herds of deer … failed to get free of the sower's power. Why don't we set up our lair somewhere the sower and his helpers can't go? Then we can intrude on where the sower has sown the seed and enjoy eat-

ing it without being reckless. We won't become indulgent, then we won't become negligent, and then the sower won't be able to do with us what he wants on account of that seed.' And that's just what they did.

9 So the sower and his helpers thought, 'Wow, this fourth herd of deer is so sneaky and devious, they must be some kind of strange spirits with magical abilities! For they eat the seed we've sown without us knowing how they come and go. Why don't we surround the seed on all sides by staking out high nets? Hopefully we might get to see the lair where they go to hide out.'

9.2 And that's just what they did. But they couldn't see the lair where the fourth herd of deer went to hide out. So the sower and his helpers thought, 'If we disturb this fourth herd of deer, they'll disturb others, who in turn will disturb even more. Then all of the deer will escape this seed we've sown. Why don't we just keep an eye on that fourth herd?'

9.3 And that's just what they did. And that's how the fourth herd of deer escaped the sower's power.

10 I've made up this simile to make a point. And this is what it means.

11 'Seed' is a term for the five kinds of sensual stimulation.

12 'Sower' is a term for Māra the Wicked.

13 'Sower's helpers' is a term for Māra's assembly.

14 'Deer' is a term for ascetics and brahmins.

15 Now, the first group of ascetics and brahmins encroached on where the seed and the worldly pleasures of the flesh were sown by Māra and recklessly enjoyed eating it. They became indulgent, then they became negli-

gent, and then Māra was able to do what he wanted with them on account of that seed and the worldly pleasures of the flesh. And that's how the first group of ascetics and brahmins failed to get free from Māra's power. This first group of ascetics and brahmins is just like the first herd of deer, I say.

16 So then a second group of ascetics and brahmins thought up a plan, 'The first group of ascetics and brahmins became indulgent … and failed to get free of Māra's power. Why don't we refrain from eating the seed and the worldly pleasures of the flesh altogether? Refraining from dangerous food, we can venture deep into a wilderness region and live there.'

16.2 And that's just what they did. They ate herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survived on forest roots and fruits, or eating fallen fruit.

17 But when it came to the last month of summer, the grass and water ran out. Their bodies became much too thin, and they lost their strength and energy. Because of this, they lost their heart's release, so they went back to where Māra had sown the seed and the worldly pleasures of the flesh. Intruding on that place, they recklessly enjoyed eating them …

17.2 And that's how the second group of ascetics and brahmins failed to get free from Māra's power. This second group of ascetics and brahmins is just like the second herd of deer, I say.

18 So then a third group of ascetics and brahmins thought up a plan, 'The first … and second groups of ascetics and brahmins … failed to get free of Māra's power. Why don't we set up our lair close by where Māra has sown the seed and those worldly pleasures of the flesh? Then we can encroach on it and enjoy eating without being reckless. We won't become indulgent,

then we won't become negligent, and then Māra won't be able to do what he wants with us on account of that seed and those worldly pleasures of the flesh.'

19 And that's just what they did. Still, they had such views as these: 'The cosmos is eternal' or 'The cosmos is not eternal'; 'The cosmos is finite' or 'The cosmos is infinite'; 'The soul and the body are one and the same' or 'The soul is one thing, the body another'; or that after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists.

19.2 And that's how the third group of ascetics and brahmins failed to get free from Māra's power. This third group of ascetics and brahmins is just like the third herd of deer, I say.

20 So then a fourth group of ascetics and brahmins thought up a plan, 'The first ... second ... and third groups of ascetics and brahmins ... failed to get free of Māra's power. Why don't we set up our lair where Māra and his assembly can't go? Then we can encroach on where Māra has sown the seed and those worldly pleasures of the flesh, and enjoy eating without being reckless.

20.2 We won't become indulgent, then we won't become negligent, and then Māra won't be able to do what he wants with us on account of that seed and those worldly pleasures of the flesh.'

21 And that's just what they did. And that's how the fourth group of ascetics and brahmins got free from Māra's power. This fourth group of ascetics and brahmins is just like the fourth herd of deer, I say.

22 And where is it that Māra and his assembly can't go? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

23 Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is called a mendicant who has blinded Māra ...

24 Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is called a mendicant who has blinded Māra ...

25 Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called a mendicant who has blinded Māra ...

26 Furthermore, a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. This is called a mendicant who has blinded Māra ...

27 Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. This is called a mendicant who has blinded Māra …

28 Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. This is called a mendicant who has blinded Māra …

29 Furthermore, a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is called a mendicant who has blinded Māra …

30 Furthermore, a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. And they’ve crossed over clinging to the world.”

31 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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26 — THE NOBLE QUEST

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Then several mendicants went up to Venerable Ānanda and said to him, "Reverend, it's been a long time since we've heard a Dhamma talk from the Buddha. It would be good if we got to hear a Dhamma talk from the Buddha."

3 "Well then, reverends, go to the brahmin Rammaka's hermitage. Hopefully you'll get to hear a Dhamma talk from the Buddha."

4 "Yes, reverend," they replied.

5 Then, after the meal, on his return from almsround, the Buddha addressed Ānanda, "Come, Ānanda, let's go to the stilt longhouse of Migāra's mother in the Eastern Monastery for the day's meditation."

6 "Yes, sir," Ānanda replied. So the Buddha went with Ānanda to the Eastern Monastery for the day's meditation. In the late afternoon the Buddha came out of retreat and addressed Ānanda, "Come, Ānanda, let's go to the eastern gate to bathe."

7 "Yes, sir," Ānanda replied.

8 So the Buddha went with Ānanda to the eastern gate to bathe. When he had bathed and emerged from the water he stood in one robe drying his limbs. Then Ānanda said to the Buddha, "Sir, the hermitage of the brah-

min Rammaka is nearby. It's so delightful, so lovely. Please visit it out of sympathy." The Buddha consented with silence.

9 He went to the brahmin Rammaka's hermitage. Now at that time several mendicants were sitting together in the hermitage talking about the teaching. The Buddha stood outside the door waiting for the talk to end. When he knew the talk had ended he cleared his throat and knocked on the door-panel.

9.2 The mendicants opened the door for the Buddha, and he entered the hermitage, where he sat down on the seat spread out and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

10 "Sir, our unfinished discussion on the teaching was about the Buddha himself when the Buddha arrived."

11 "Good, mendicants! It's appropriate for gentlemen like you, who have gone forth out of faith from the lay life to homelessness, to sit together and talk about the teaching. When you're sitting together you should do one of two things: discuss the teachings or keep noble silence.

12 Mendicants, there are these two quests: the noble quest and the ignoble quest.

13 And what is the ignoble quest? It's when someone who is themselves liable to be reborn seeks what is also liable to be reborn. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, they seek what is also liable to these things.

14 And what should be described as liable to be reborn? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and currency are liable to be reborn. These attachments are liable to be reborn. Someone who is tied, infatuated, and attached to such things, themselves liable to being reborn, seeks what is also liable to be reborn.

15 And what should be described as liable to grow old? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and currency are liable to grow old. These attachments are liable to grow old. Someone who is tied, infatuated, and attached to such things, themselves liable to grow old, seeks what is also liable to grow old.

16 And what should be described as liable to fall sick? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to fall sick. These attachments are liable to fall sick. Someone who is tied, infatuated, and attached to such things, themselves liable to falling sick, seeks what is also liable to fall sick.

17 And what should be described as liable to die? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to die. These attachments are liable to die. Someone who is tied, infatuated, and attached to such things, themselves liable to die, seeks what is also liable to die.

18 And what should be described as liable to sorrow? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to sorrow. These attachments are liable

to sorrow. Someone who is tied, infatuated, and attached to such things, themselves liable to sorrow, seeks what is also liable to sorrow.

19 And what should be described as liable to corruption? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and currency are liable to corruption. These attachments are liable to corruption. Someone who is tied, infatuated, and attached to such things, themselves liable to corruption, seeks what is also liable to corruption. This is the ignoble quest.

20 And what is the noble quest? It's when someone who is themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, seeks that which is free of rebirth, the supreme sanctuary from the yoke, extinguishment. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they seek that which is free of old age, sickness, death, sorrow, and corruption, the supreme sanctuary from the yoke, extinguishment. This is the noble quest.

21 Mendicants, before my awakening—when I was still unawakened but intent on awakening—I too, being liable to be reborn, sought what is also liable to be reborn. Myself liable to grow old, fall sick, die, sorrow, and become corrupted, I sought what is also liable to these things.

21.2 Then it occurred to me: 'Why do I, being liable to be reborn, grow old, fall sick, sorrow, die, and become corrupted, seek things that have the same nature? Why don't I seek that which is free of rebirth, old age, sickness, death, sorrow, and corruption, the supreme sanctuary from the yoke, extinguishment?'

22 Some time later, while still with pristine black hair, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

23 Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Aḷāra Kālāma and said to him, 'Reverend Kālāma, I wish to lead the spiritual life in this teaching and training.'

24 Aḷāra Kālāma replied, 'Stay, venerable. This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.'

25 I quickly memorized that teaching. As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others.

26 Then it occurred to me, 'It is not solely by mere faith that Aḷāra Kālāma declares: "I realize this teaching with my own insight, and live having achieved it." Surely he meditates knowing and seeing this teaching.'

27 So I approached Aḷāra Kālāma and said to him, 'Reverend Kālāma, to what extent do you say you've realized this teaching with your own insight?' When I said this, he declared the dimension of nothingness.

28 Then it occurred to me, 'It's not just Aḷāra Kālāma who has faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don't I make an effort to realize the same teaching that Aḷāra Kālāma says he has realized with his own insight?' I quickly realized that teaching with my own insight, and lived having achieved it.

29 So I approached Aḷāra Kālāma and said to him, ‘Reverend Kālāma, is it up to this point that you realized this teaching with your own insight, and declare having achieved it?’

30 ‘I have, reverend.’

31 ‘I too, reverend, have realized this teaching with my own insight up to this point, and live having achieved it.’

32 ‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that I’ve realized with my own insight, and declare having achieved it, you’ve realized with your own insight, and dwell having achieved it.

32.2 The teaching that you’ve realized with your own insight, and dwell having achieved it, I’ve realized with my own insight, and declare having achieved it. So the teaching that I know, you know, and the teaching that you know, I know. I am like you and you are like me. Come now, reverend! We should both lead this community together.’

33 And that is how my tutor Aḷāra Kālāma placed me, his pupil, on the same position as him, and honored me with high praise.

34 Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’ Realizing that this teaching was inadequate, I left disappointed.

35 I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka son of Rāma and said to him, ‘Reverend, I wish to lead the spiritual life in this teaching and training.’

36 Uddaka replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.’

37 I quickly memorized that teaching. As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others.

38 Then it occurred to me, ‘It is not solely by mere faith that Rāma declared: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditated knowing and seeing this teaching.’

39 So I approached Uddaka son of Rāma and said to him, ‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’

40 When I said this, Uddaka son of Rāma declared the dimension of neither perception nor non-perception.

41 Then it occurred to me, ‘It’s not just Rāma who had faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Rāma said he had realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it.

42 So I approached Uddaka son of Rāma and said to him, ‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’

43 ‘He had, reverend.’

44 'I too have realized this teaching with my own insight up to this point, and live having achieved it.'

45 'We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that Rāma had realized with his own insight, and declared having achieved it, you've realized with your own insight, and dwell having achieved it.

45.2 The teaching that you've realized with your own insight, and dwell having achieved it, Rāma had realized with his own insight, and declared having achieved it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma was like you and you are like Rāma. Come now, reverend! You should lead this community.'

46 And that is how my spiritual companion Uddaka son of Rāma placed me in the position of a tutor and honored me with high praise.

47 Then it occurred to me, 'This teaching doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.' Realizing that this teaching was inadequate, I left disappointed.

48 I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at the town of Senā in Uruvelā. There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to resort to for alms.

49 Then it occurred to me, 'This park is truly delightful, a lovely grove with a flowing river that's clean and charming, with smooth banks. And nearby there's a village to resort to for alms. This is good enough for striving for a gentleman wanting to strive.' So I sat down right there, thinking, 'This is good enough for striving.'

50 And so, being myself liable to be reborn, understanding the drawbacks in being liable to be reborn, I sought that which is free of rebirth, the supreme sanctuary from the yoke, extinguishment—and I found it. Being myself liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, I sought that which is free of old age, sickness, death, sorrow, and corruption, the supreme sanctuary from the yoke, extinguishment—and I found it.

51 Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'

52 Then it occurred to me, 'This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. But people like clinging, they love it and enjoy it. It's hard for them to see this topic; that is, specific conditionality, dependent origination.

52.2 It's also hard for them to see this topic; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach this principle, others might not understand me, which would be wearying and troublesome for me.'

53 And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me:

54 ‘I’ve struggled hard to realize this,
there’s no need to reveal it now!
Those mired in greed and hate
can’t really understand this teaching.

55 It goes against the stream, subtle,
deep, obscure, and very fine.
Those besotted by greed cannot see,
for they’re cloaked in a mass of darkness.’

56 So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.

57 Then the divinity Sahampati, knowing my train of thought, thought, ‘Oh lord! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.’

58 Then, as easily as a strong person would extend or contract their arm, the divinity Sahampati vanished from the realm of divinity and reappeared in front of me. He arranged his robe over one shoulder, raised his cupped palms toward me, and said, ‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching. There will be those who understand the teaching!’

59 That is what the divinity Sahampati said. Then he went on to say:

60 ‘Among the Magadhans there appeared in the past
an impure teaching thought up by the stained.
Fling open the door to freedom from death!
Let them hear the teaching <j>the immaculate one discovered.

61 Standing high on a rocky mountain,
you can see the people all around.
In just the same way, All-seer, so intelligent,
having ascended the Temple of Truth,
rid of sorrow, look upon the people
swamped with sorrow, <j>overcome by rebirth and old age.

62 Rise, hero! Victor in battle, caravan leader,
wander the world free of debt.
Let the Blessed One teach the Dhamma!
There will be those who understand!’

63 Then, understanding the Divinity’s invitation, I surveyed the world with the eye of a Buddha, because of my compassion for sentient beings. And I saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach.

63.2 And some of them lived seeing the danger in the fault to do with the next world, while others did not. It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water’s surface.

63.3 And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them. In the same way, I saw sentient beings with little dust in their eyes, and some with much dust in their eyes.

64 Then I replied in verse to the divinity Sahampati:

65 ‘Flung open are the doors to freedom from death!
Let those with ears to hear commit to faith.
Thinking it would be troublesome, Divinity, <j>I did not teach
the sophisticated, sublime Dhamma among mankind.’

66 Then the divinity Sahampati, knowing that his request for me to teach the Dhamma had been granted, bowed and respectfully circled me, keeping me on his right, before vanishing right there.

67 Then I thought, ‘Who should I teach first of all? Who will quickly understand this teaching?’

68 Then it occurred to me, ‘That Aḷāra Kālāma is astute, competent, intelligent, and has long had little dust in his eyes. Why don’t I teach him first of all? He’ll quickly understand the teaching.’

69 But a deity came to me and said, ‘Sir, Aḷāra Kālāma passed away seven days ago.’

70 And knowledge and vision arose in me, ‘Aḷāra Kālāma passed away seven days ago.’

71 I thought, ‘This is a great loss for Aḷāra Kālāma. If he had heard the teaching, he would have understood it quickly.’

72 Then I thought, ‘Who should I teach first of all? Who will quickly understand this teaching?’

73 Then it occurred to me, ‘That Uddaka son of Rāma is astute, competent, intelligent, and has long had little dust in his eyes. Why don’t I teach him first of all? He’ll quickly understand the teaching.’

74 But a deity came to me and said, ‘Sir, Uddaka son of Rāma passed away just last night.’

75 And knowledge and vision arose in me, ‘Uddaka son of Rāma passed away just last night.’

76 I thought, ‘This is a great loss for Uddaka. If he had heard the teaching, he would have understood it quickly.’

77 Then I thought, ‘Who should I teach first of all? Who will quickly understand this teaching?’

78 Then it occurred to me, ‘The group of five mendicants were very helpful to me. They looked after me during my time of resolute striving. Why don’t I teach them first of all?’

79 Then I thought, ‘Where are the group of five mendicants staying these days?’ With clairvoyance that is purified and superhuman I saw that the group of five mendicants were staying near Varanasi in the deer park at Isipatana. So, when I had stayed in Uruvelā as long as I pleased, I set out for Varanasi.

80 While I was traveling along the road between Gayā and Bodhgaya, the Ājīvaka ascetic Upaka saw me and said, ‘Reverend, your faculties are so very clear, and your complexion is pure and bright. In whose name have

you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?'

81 I replied to Upaka in verse:

82 'I am the vanquisher of all, the knower of all,
unsullied in the midst of all things.
I've given up all, freed through the ending of craving.
Since I know for myself, whose follower should I be?

83 I have no tutor.
There is no one like me.
In the world with its gods,
I have no rival.

84 For in this world, I am the perfected one;
I am the supreme Teacher.
I alone am fully awakened,
cooled, quenched.

85 I am going to the city of Kāsi
to roll forth the Wheel of Dhamma.
In this world that is so blind,
I'll beat the drum of freedom from death!'

86 'According to what you claim, reverend, you ought to be the Infinite Victor.'

87 'The victors are those who, like me,
have reached the ending of defilements.
I have conquered bad qualities, Upaka—

that's why I'm a victor.'

88 When I had spoken, Upaka said: 'If you say so, reverend.' Shaking his head, he took a wrong turn and left.

89 Traveling stage by stage, I arrived at Varanasi, and went to see the group of five mendicants in the deer park at Isipatana. The group of five mendicants saw me coming off in the distance and stopped each other, saying, 'Here comes the ascetic Gotama. He's so indulgent; he strayed from the struggle and returned to indulgence.

89.2 We shouldn't bow to him or rise for him or receive his bowl and robe. But we can set out a seat; he can sit if he likes.' Yet as I drew closer, the group of five mendicants were unable to stop themselves per their own agreement. Some came out to greet me and receive my bowl and robe, some spread out a seat, while others set out water for washing my feet. But they still addressed me by name and as 'reverend'.

90 So I said to them, 'Mendicants, don't address me by name and as "reverend". The Realized One is perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme culmination of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

91 But they said to me, 'Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you

have achieved such a state now that you've become indulgent, strayed from the struggle and returned to indulgence?'

92 So I said to them, 'The Realized One has not become indulgent, strayed from the struggle and returned to indulgence. The Realized One is perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme culmination of the spiritual path in this very life.'

93 But for a second time they said to me, 'Reverend Gotama ... you've returned to indulgence.'

94 So for a second time I said to them, 'The Realized One has not become indulgent ...'

95 But for a third time they said to me, 'Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you've become indulgent, strayed from the struggle and returned to indulgence?'

96 So I said to them, 'Mendicants, have you ever known me to speak like this before?'

97 'No sir, we have not.'

98 'The Realized One is perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon real-

ize the supreme culmination of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

99 I was able to persuade the group of five mendicants. Then sometimes I advised two mendicants, while the other three went for alms. Then those three would feed all six of us with what they brought back. Sometimes I advised three mendicants, while the other two went for alms. Then those two would feed all six of us with what they brought back.

100 As the group of five mendicants were being advised and instructed by me like this, being themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, they sought that which is free of rebirth, the supreme sanctuary from the yoke, extinguishment—and they found it.

100.2 Being themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they sought that which is free of old age, sickness, death, sorrow, and corruption, the supreme sanctuary from the yoke, extinguishment—and they found it.

100.3 Knowledge and vision arose in them: 'Our freedom is unshakable; this is our last rebirth; now there'll be no more future lives.'

101 Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

102 There are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they have met with calamity and disaster, and the Wicked One can do with them what he wants.

103 Suppose a deer in the wilderness was lying caught on a pile of snares. You'd know that it has met with calamity and disaster, and the hunter can do with them what he wants. And when the hunter comes, it cannot flee where it wants.

104 In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they have met with calamity and disaster, and the Wicked One can do with them what he wants.

105 There are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they haven't met with calamity and disaster, and the Wicked One cannot do what he wants with them.

106 Suppose a deer in the wilderness was lying on a pile of snares without being caught. You'd know that it hasn't met with calamity and disaster, and the hunter cannot do what he wants with them. And when the hunter comes, it can flee where it wants.

107 In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they haven't met with calamity and disaster, and the Wicked One cannot do what he wants with them.

108 Suppose there was a wild deer wandering in the forest that walked, stood, sat, and laid down in confidence. Why is that? Because it's out of the hunter's range.

109 In the same way, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

110 Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is called a mendicant who has blinded Māra ...

111 Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is called a mendicant who has blinded Māra ...

112 Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called a mendicant who has blinded Māra …

113 Furthermore, a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. This is called a mendicant who has blinded Māra …

114 Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. This is called a mendicant who has blinded Māra …

115 Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. This is called a mendicant who has blinded Māra …

116 Furthermore, a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is called a mendicant who has blinded Māra …

117 Furthermore, a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

They've crossed over clinging to the world. And they walk, stand, sit, and lie down in confidence. Why is that? Because they're out of the Wicked One's range."

118 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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27 — THE SHORTER SIMILE OF THE ELEPHANT'S FOOTPRINT

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time the brahmin Jānussoṇi drove out from Sāvatthī in the middle of the day in an all-white chariot drawn by mares. He saw the wanderer Pilotika coming off in the distance, and said to him, "So, worthy Vacchāyana, where are you coming from in the middle of the day?"

3 "Just now, worthy sir, I've come from the presence of the ascetic Gotama."

4 "What do you think of the ascetic Gotama's lucidity of wisdom? Do you think he's astute?"

5 "Worthy sir, who am I to judge the ascetic Gotama's lucidity of wisdom? You'd really have to be on the same level to judge his lucidity of wisdom."

6 "Worthy Vacchāyana praises the ascetic Gotama with high praise indeed."

7 "Who am I to praise the ascetic Gotama? He is praised by the praised as the first among gods and humans."

8 "But for what reason are you so devoted to the ascetic Gotama?"

9 “Suppose that a skilled bull elephant tracker were to enter a bull elephant wood. There he’d see a large elephant’s footprint, long and broad. He would come to the conclusion, ‘This must be a big bull elephant.’

10 In the same way, because I saw four footprints of the ascetic Gotama I came to the conclusion, ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

11 What four? Firstly, I see some astute aristocrats who are subtle, accomplished in the doctrines of others, hair-splitters. You’d think they live to demolish convictions with their intellect. They hear, ‘So, worthy sir, that ascetic Gotama will come down to such-and-such village or town.’ They formulate a question, thinking, ‘We’ll approach the ascetic Gotama and ask him this question. If he answers like this, we’ll refute him like that; and if he answers like that, we’ll refute him like this.’

12 When they hear that he has come down they approach him. The ascetic Gotama educates, encourages, fires up, and inspires them with a Dhamma talk. They don’t even get around to asking their question to the ascetic Gotama, so how could they refute his answer? Invariably, they become his disciples. When I saw this first footprint of the ascetic Gotama, I came to the conclusion, ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

13 Furthermore, I see some astute brahmins … some astute householders … they become his disciples.

14 Furthermore, I see some astute ascetics who are subtle, accomplished in the doctrines of others, hair-splitters. … They don’t even get around to asking their question to the ascetic Gotama, so how could they refute his an-

swer? Invariably, they ask the ascetic Gotama for the chance to go forth. And he gives them the going-forth.

14.2 Soon after going forth, living withdrawn, diligent, keen, and resolute, they realize the supreme culmination of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

15 They say, 'We were almost lost! We almost perished! For we used to claim that we were ascetics, brahmins, and perfected ones, but we were none of these things. But now we really are ascetics, brahmins, and perfected ones!' When I saw this fourth footprint of the ascetic Gotama, I came to the conclusion, 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

16 It's because I saw these four footprints of the ascetic Gotama that I came to the conclusion, 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'"

17 When he had spoken, Jānussoṇi got down from his chariot, arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and expressed this heartfelt sentiment three times:

18 "Homage to that Blessed One, the perfected one, the fully awakened Buddha!

19 Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

20 Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

21 Hopefully, some time or other I'll get to meet the worthy Gotama, and we can have a discussion."

22 Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and informed the Buddha of all he had discussed with the wanderer Pilotika.

23 When he had spoken, the Buddha said to him, "Brahmin, the simile of the elephant's footprint is not yet completed in detail. As to how it is completed in detail, listen and apply your mind well, I will speak."

24 "Yes, worthy sir," Jānussoṇi replied. The Buddha said this:

25 "Suppose a bull elephant tracker were to enter a bull elephant wood. There they'd see a large elephant's footprint, long and broad. A skilled bull elephant tracker does not yet come to the conclusion, 'This must be a big bull elephant.' Why not? Because in an elephant wood there are dwarf cow elephants with big footprints, and this footprint might be one of theirs.

26 They keep following the track until they see a big footprint, long and broad, and traces high up. A skilled bull elephant tracker does not yet come to the conclusion, 'This must be a big bull elephant.' Why not? Because in an elephant wood there are tall lofty cow elephants with big footprints, and this footprint might be one of theirs.

27 They keep following the track until they see a big footprint, long and broad, and traces and tusk-marks high up. A skilled bull elephant tracker does not yet come to the conclusion, 'This must be a big bull elephant.'

Why not? Because in an elephant wood there are tall matriarch cow elephants with big footprints, and this footprint might be one of theirs.

28 They keep following the track until they see a big footprint, long and broad, and traces, tusk-marks, and broken branches high up. And they see that bull elephant walking, standing, sitting, or lying down at the root of a tree or in the open. Then they'd come to the conclusion, 'This is that big bull elephant.'

29 In the same way, brahmin, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.

29.2 He realizes with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely complete and pure.

30 A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One, and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

30.2 Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off

hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

31 Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings.

32 They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

33 They give up unchastity. They are chaste, set apart, refraining from the vulgar act of sex.

34 They give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words.

35 They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony.

36 They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, likable, and agreeable to the people.

37 They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

38 They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and at the wrong time. They refrain from seeing shows of dancing, singing, and music. They refrain from attiring and adorning themselves with garlands, fragrance, and makeup. They refrain from high and luxurious beds.

38.2 They refrain from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land.

38.3 They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

39 They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves.

40 When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears …

40.2 When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features

and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming.

40.3 For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

41 They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

42 When they have this spectrum of noble ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

43 After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness.

43.2 Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

43.3 Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

44 They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

44.2 This, brahmin, is that which is called 'a footprint of the Realized One' and also 'a trace of the Realized One' and also 'a mark of the Realized One'. But a noble disciple does not yet come to the conclusion, 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

45 Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This too is what is called 'a footprint of the Realized One' ...

46 Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This too is what is called 'a footprint of the Realized One' ...

47 Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This too is what is called ‘a footprint of the Realized One’ ...

48 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

48.2 They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details. This too is what is called ‘a footprint of the Realized One’ ...

49 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and surpasses the human, they understand how sentient beings pass on according to their deeds. This too is what is called ‘a footprint of the Realized One’ ...

50 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ ...

50.2 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.' They truly understand: 'These are defilements' ...

50.3 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements.' This, brahmin, is what is called 'a footprint of the Realized One' and also 'a trace of the Realized One' and also 'a mark of the Realized One'.

50.4 At this point a noble disciple has not yet come to a conclusion, but they are coming to the conclusion, 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

51 Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

52 They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.' This, brahmin, is what is called 'a footprint of the Realized One' and also 'a trace of the Realized One' and also 'a mark of the Realized One'.

52.2 At this point a noble disciple has come to the conclusion, 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.' And it is at this point that the simile of the elephant's footprint has been completed in detail."

53 When he had spoken, the brahmin Jānussoṇi said to the Buddha, "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or

lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways.

53.2 I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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28 — THE LONGER SIMILE OF THE ELEPHANT'S FOOTPRINT

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Sāriputta addressed the mendicants, "Reverends, mendicants!"

2 "Reverend," they replied. Sāriputta said this:

3 "The footprints of all creatures that walk can fit inside an elephant's footprint, so an elephant's footprint is said to be the biggest of them all. In the same way, all skillful qualities are included in the four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

4 And what is the noble truth of suffering? Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. And what are the five grasping aggregates? They are as follows: the grasping aggregates of form, feeling, perception, choices, and consciousness.

5 And what is the grasping aggregate of form? The four principal states, and form derived from the four principal states.

6 And what are the four principal states? The elements of earth, water, fire, and air.

7 And what is the earth element? The earth element may be interior or exterior. And what is the interior earth element? Anything internal, personal, that's hard, solid, and appropriated.

7.2 This includes: head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces; or anything else internal, personal, that's hard, solid, and appropriated. This is called the interior earth element.

7.3 The interior earth element and the exterior earth element are just the earth element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the earth element, detaching the mind from the earth element.

8 There comes a time when the exterior water element flares up. At that time the exterior earth element vanishes. So for all its great age, the earth element will be revealed as impermanent, liable to end, vanish, and perish. What then of this ephemeral body appropriated by craving? Rather than 'I' or 'mine' or 'I am', they consider it to be none of these things.

9 If others abuse, attack, harass, and trouble that mendicant, they understand: 'This painful feeling born of ear contact has arisen in me. That's dependent, not independent. Dependent on what? Dependent on contact.' They see that contact, feeling, perception, choices, and consciousness are impermanent. Based on that element alone, their mind leaps forth, gains confidence, settles down, and becomes decided.

10 Others might treat that mendicant with disliking, loathing, and detestation, striking them with fists, stones, sticks, and swords. They understand: 'This body is such that fists, stones, sticks, and swords strike it. But the Buddha has said in the Advice on the Simile of the Saw:

11 "Even if low-down bandits were to sever you limb from limb with a two-handed saw, anyone who had a malevolent thought on that account would not be following my instructions." My energy shall be roused up and unflagging, my mindfulness established and lucid, my body tranquil and undisturbed, and my mind immersed and unified in samādhi. Gladly now, let fists, stones, sticks, and swords strike this body! For this is how the instructions of the Buddhas are followed.'

12 While recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful may not become stabilized in them. In that case they stir up a sense of urgency: 'It's my loss, my misfortune, that while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does not become stabilized in me.'

12.2 They're like a daughter-in-law who stirs up a sense of urgency when they see their father-in-law. But if, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they're happy with that. At this point, much has been done by that mendicant.

13 And what is the water element? The water element may be interior or exterior. And what is the interior water element? Anything internal, personal, that's water, watery, and appropriated. This includes: bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine; or anything else internal, personal, that's water, watery, and appropriated.

13.2 This is called the interior water element. The interior water element and the exterior water element are just the water element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

13.3 When you truly see with right understanding, you grow disillusioned with the water element, detaching the mind from the water element.

14 There comes a time when the exterior water element flares up. It sweeps away villages, towns, cities, countries, and regions. There comes a time when the water in the ocean sinks down a hundred leagues, or two, three, four, five, six, up to seven hundred leagues.

14.2 There comes a time when the water in the ocean stands just seven palm trees deep, or six, five, four, three, two, or even just one palm tree deep. There comes a time when the water in the ocean stands just seven fathoms deep, or six, five, four, three, two, or even just one fathom deep.

14.3 There comes a time when the water in the ocean stands just half a fathom deep, or waist deep, or knee deep, or even just ankle deep. There comes a time when there's not even enough water left in the great ocean to wet the tip of the toe. So for all its great age, the water element will be revealed as impermanent, liable to end, vanish, and perish.

14.4 What then of this ephemeral body appropriated by craving? Rather than 'I' or 'mine' or 'I am', they consider it to be none of these things. … If, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they're happy with that. At this point, much has been done by that mendicant.

15 And what is the fire element? The fire element may be interior or exterior. And what is the interior fire element? Anything internal, pertaining to an individual that's fire, fiery, and appropriated.

15.2 This includes: that which warms, that which ages, that which heats you up when feverish, that which properly digests food and drink; or anything else internal, personal, that's fire, fiery, and appropriated. This is called the interior fire element. The interior fire element and the exterior fire element are just the fire element.

15.3 This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the fire element, detaching the mind from the fire element.

16 There comes a time when the exterior fire element flares up. It burns up villages, towns, cities, countries, and regions until it reaches a green field, a roadside, a cliff's edge, a body of water, or cleared parkland, where it's extinguished due to not being fed. There comes a time when they go looking for a fire, taking just a chicken feather or a scrap of sinew as kindling.

16.2 So for all its great age, the fire element will be revealed as impermanent, liable to end, vanish, and perish. What then of this ephemeral body appropriated by craving? Rather than 'I' or 'mine' or 'I am', they consider it to be none of these things. ...

17 If, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they're happy with that. At this point, much has been done by that mendicant.

18 And what is the air element? The air element may be interior or exterior. And what is the interior air element? Anything internal, personal, that's air, airy, and appropriated.

18.2 This includes: winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs, in-breaths and out-breaths; or anything else internal, personal, that's air, airy, and appropriated. This is called the interior air element. The interior air element and the exterior air element are just the air element.

18.3 This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the air element, detaching the mind from the air element.

19 There comes a time when the exterior air element flares up. It sweeps away villages, towns, cities, countries, and regions. There comes a time, in the last month of summer, when they look for wind by using a palm-leaf or fan, and even the grasses in the drip-fringe of a thatch roof don't stir.

19.2 So for all its great age, the air element will be revealed as impermanent, liable to end, vanish, and perish. What then of this ephemeral body appropriated by craving? Rather than 'I' or 'mine' or 'I am', they consider it to be none of these things.

20 If others abuse, attack, harass, and trouble that mendicant, they understand: 'This painful feeling born of ear contact has arisen in me. That's dependent, not independent. Dependent on what? Dependent on contact.' They see that contact, feeling, perception, choices, and consciousness are impermanent. Based on that element alone, their mind leaps forth, gains confidence, settles down, and becomes decided.

21 Others might treat that mendicant with disliking, loathing, and detestation, striking them with fists, stones, sticks, and swords. They understand: ‘This body is such that fists, stones, sticks, and swords strike it. But the Buddha has said in the Advice on the Simile of the Saw: “Even if low-down bandits were to sever you limb from limb with a two-handed saw, anyone who had a thought of hate on that account would not be following my instructions.” My energy shall be roused up and unflagging, my mindfulness established and lucid, my body tranquil and undisturbed, and my mind immersed and unified in samādhi.

21.2 Gladly now, let fists, stones, sticks, and swords strike this body! For this is how the instructions of the Buddhas are followed.’

22 While recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful may not become stabilized in them. In that case they stir up a sense of urgency: ‘It’s my loss, my misfortune, that while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does not become stabilized in me.’

22.2 They’re like a daughter-in-law who stirs up a sense of urgency when they see their father-in-law. But if, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they’re happy with that. At this point, much has been done by that mendicant.

23 When a space is enclosed by sticks, creepers, grass, and mud it becomes known as a ‘building’. In the same way, when a space is enclosed by bones, sinews, flesh, and skin it becomes known as a ‘form’.

24 Reverends, though the interior eye is intact, so long as exterior sights don't come into range and there's no corresponding engagement, there's no manifestation of the corresponding type of consciousness.

24.2 Though the interior eye is intact and exterior sights come into range, so long as there's no corresponding engagement, there's no manifestation of the corresponding type of consciousness. But when the interior eye is intact and exterior sights come into range and there is corresponding engagement, there is the manifestation of the corresponding type of consciousness.

25 The form produced in this way is included in the grasping aggregate of form. The feeling, perception, choices, and consciousness produced in this way are each included in the corresponding grasping aggregate.

26 They understand: 'So this is how there comes to be inclusion, gathering together, and assimilation into these five grasping aggregates. But the Buddha has said: "One who sees dependent origination sees the teaching. One who sees the teaching sees dependent origination." And these five grasping aggregates are indeed dependently originated. The desire, clinging, attraction, and attachment for these five grasping aggregates is the origin of suffering. Giving up and getting rid of desire and greed for these five grasping aggregates is the cessation of suffering.' At this point, much has been done by that mendicant.

27 Though the ear … nose … tongue … body … mind is intact internally, so long as exterior ideas don't come into range and there's no corresponding engagement, there's no manifestation of the corresponding type of consciousness.

28 Though the mind is intact internally and exterior ideas come into range, so long as there's no corresponding engagement, there's no manifestation of the corresponding type of consciousness. But when the mind is intact internally and exterior ideas come into range and there is corresponding engagement, there is the manifestation of the corresponding type of consciousness.

29 The form produced in this way is included in the grasping aggregate of form. The feeling, perception, choices, and consciousness produced in this way are each included in the corresponding grasping aggregate. They understand: 'So this is how there comes to be inclusion, gathering together, and assimilation into these five grasping aggregates.

30 But the Buddha has also said: "One who sees dependent origination sees the teaching. One who sees the teaching sees dependent origination." And these five grasping aggregates are indeed dependently originated. The desire, clinging, attraction, and attachment for these five grasping aggregates is the origin of suffering. Giving up and getting rid of desire and greed for these five grasping aggregates is the cessation of suffering.' At this point, much has been done by that mendicant."

31 That is what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said.

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29 — THE LONGER SIMILE OF THE HEARTWOOD

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta:

2 "Mendicants, take the case of a gentleman who has gone forth out of faith from the lay life to homelessness, thinking, 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can make an end to this entire mass of suffering.'

2.2 When they've gone forth they generate possessions, honor, and popularity. They're happy with that, and they've got all they wished for. And they glorify themselves and put others down because of that: 'I'm the one with possessions, honor, and popularity. These other mendicants are obscure and insignificant.'

2.3 And so they become indulgent and fall into negligence on account of those possessions, honor, and popularity. And being negligent they live in suffering.

3 Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood, softwood, bark, and shoots, he'd cut off the branches and leaves and leave imagining they were heartwood.

3.2 If a person with clear eyes saw him they'd say, 'This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are. That's why he passed them over, cut off the branches and leaves, and left imagining they were heartwood. Whatever he needs to make from heartwood, he won't succeed.' ...

4 This is called a mendicant who has grabbed the branches and leaves of the spiritual life and stopped short with that.

5 Next, take a gentleman who has gone forth out of faith from the lay life to homelessness ... When they've gone forth they generate possessions, honor, and popularity. They're not happy with that, and haven't got all they wished for. They don't glorify themselves and put others down on account of that.

5.2 Nor do they become indulgent and fall into negligence on account of those possessions, honor, and popularity. Being diligent, they achieve accomplishment in ethics. They're happy with that, and they've got all they wished for. And they glorify themselves and put others down on account of that: 'I'm the one who is ethical, of good character.

5.3 These other mendicants are unethical, of bad character.' And so they become indulgent and fall into negligence regarding their accomplishment in ethics. And being negligent they live in suffering.

6 Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood, softwood, and bark, he'd cut off the shoots and leave imagining they were heartwood.

6.2 If a person with clear eyes saw him they'd say, 'This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are. That's why he passed them over, cut off the shoots, and left imagining they were heartwood. Whatever he needs to make from heartwood, he won't succeed.' ...

7 This is called a mendicant who has grabbed the shoots of the spiritual life and stopped short with that.

8 Next, take a gentleman who has gone forth out of faith from the lay life to homelessness ... When they've gone forth they generate possessions, honor, and popularity. ... Being diligent, they achieve accomplishment in immersion. They're happy with that, and they've got all they wished for.

8.2 And they glorify themselves and put others down on account of that: 'I'm the one with immersion and unified mind. These other mendicants lack immersion, they have straying minds.' And so they become indulgent and fall into negligence regarding that accomplishment in immersion. And being negligent they live in suffering.

9 Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood and softwood, he'd cut off the bark and leave imagining it was heartwood.

9.2 If a person with clear eyes saw him they'd say: 'This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are. That's why he passed them over, cut off the bark, and left imagining it was heartwood. Whatever he needs to make from heartwood, he won't succeed.' ...

10 This is called a mendicant who has grabbed the bark of the spiritual life and stopped short with that.

11 Next, take a gentleman who has gone forth out of faith from the lay life to homelessness … When they've gone forth they generate possessions, honor, and popularity. … Being diligent, they achieve knowledge and vision. They're happy with that, and they've got all they wished for.

11.2 And they glorify themselves and put others down on account of that, 'I'm the one who meditates knowing and seeing. These other mendicants meditate without knowing and seeing.' And so they become indulgent and fall into negligence regarding that knowledge and vision. And being negligent they live in suffering.

12 Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood, he'd cut out the softwood and leave imagining it was heartwood.

12.2 If a person with clear eyes saw him they'd say, 'This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are. That's why he passed them over, cut out the softwood, and left imagining it was heartwood. Whatever he needs to make from heartwood, he won't succeed.' …

13 This is called a mendicant who has grabbed the softwood of the spiritual life and stopped short with that.

14 Next, take a gentleman who has gone forth out of faith from the lay life to homelessness, thinking, 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffer-

ing, mired in suffering. Hopefully I can make an end to this entire mass of suffering.'

14.2 When they've gone forth they generate possessions, honor, and popularity. They're not happy with that, and haven't got all they wished for. They don't glorify themselves and put others down on account of that. Nor do they become indulgent and fall into negligence on account of those possessions, honor, and popularity. Being diligent, they achieve accomplishment in ethics.

14.3 They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that. Nor do they become indulgent and fall into negligence regarding that accomplishment in ethics. Being diligent, they achieve accomplishment in immersion. They're happy with that, but they haven't got all they wished for.

14.4 They don't glorify themselves and put others down on account of that. Nor do they become indulgent and fall into negligence regarding that accomplishment in immersion. Being diligent, they achieve knowledge and vision. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that.

14.5 Nor do they become indulgent and fall into negligence regarding that knowledge and vision. Being diligent, they achieve irreversible freedom. And it's impossible for that mendicant to fall away from that irreversible freedom.

15 Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. He'd cut out just the heartwood and leave knowing it was heartwood. If a person with clear eyes saw him they'd say, 'This gentleman knows what heartwood, softwood, bark, shoots, and branches and leaves are. That's why he cut out just the heartwood and left knowing it was heartwood. Whatever he needs to make from heartwood, he will succeed.'

...

16 It's impossible for that mendicant to fall away from that irreversible freedom.

17 And so, mendicants, this spiritual life is not lived for the sake of possessions, honor, and popularity, or for accomplishment in ethics, or for accomplishment in immersion, or for knowledge and vision. It is this unshakable freedom of heart that is the goal of the spiritual life, the core and the final end."

18 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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30 — THE SHORTER SIMILE OF THE HEARTWOOD

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then the brahmin Piṅgalakoccha went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

3 "Worthy Gotama, there are those ascetics and brahmins who lead an order and a community, and tutor a community. They're well-known and famous religious founders, deemed holy by many people. Namely: Pūraṇa Kassapa, the bamboo-staffed ascetic Gosāla, Ajita of the hair blanket, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and the Jain ascetic of the Ñātika clan. According to their own claims, did all of them have direct knowledge, or none of them, or only some?"

4 "Enough, brahmin, let this be: 'According to their own claims, did all of them have direct knowledge, or none of them, or only some?' I will teach you the Dhamma. Listen and apply your mind well, I will speak."

5 "Yes, worthy sir," Piṅgalakoccha replied. The Buddha said this:

6 "Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood, softwood, bark, and shoots, he'd cut off the branches and leaves and leave imagining they were heartwood.

6.2 If a person with clear eyes saw him they'd say: 'This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are. That's why he passed them over, cut off the branches and leaves, and left imagining they were heartwood. Whatever he needs to make from heartwood, he won't succeed.'

7 Suppose there was another person in need of heartwood … he'd cut off the shoots and leave imagining they were heartwood …

8 Suppose there was another person in need of heartwood … he'd cut off the bark and leave imagining it was heartwood …

9 Suppose there was another person in need of heartwood … he'd cut out the softwood and leave imagining it was heartwood …

10 Suppose there was another person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. He'd cut out just the heartwood and leave knowing it was heartwood. If a person with clear eyes saw him they'd say: 'This gentleman knows what heartwood, softwood, bark, shoots, or branches and leaves are. That's why he cut out just the heartwood and left knowing it was heartwood. Whatever he needs to make from heartwood, he will succeed.'

11 In the same way, take a certain individual who goes forth from the lay life to homelessness, thinking: 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can make an end to this entire mass of suffering.'

11.2 When they've gone forth they generate possessions, honor, and popularity. They're happy with that, and they've got all they wished for. And they glorify themselves and put others down on account of that: 'I'm the one with possessions, honor, and popularity. These other mendicants are obscure and insignificant.'

11.3 They become lazy and slack on account of their possessions, honor, and popularity, not generating enthusiasm or trying to realize those things that are better and finer. ... They're like the individual who mistakes branches and leaves for heartwood, I say.

12 Next, take an individual who has gone forth out of faith from the lay life to homelessness ... When they've gone forth they generate possessions, honor, and popularity. They're not happy with that, and haven't got all they wished for. They don't glorify themselves and put others down on account of that.

12.2 They don't become lazy and slack regarding their possessions, honor, and popularity, but generate enthusiasm and try to realize those things that are better and finer. They achieve accomplishment in ethics. They're happy with that, and they've got all they wished for.

12.3 And they glorify themselves and put others down on account of that: 'I'm the one who is ethical, of good character. These other mendicants are unethical, of bad character.' They become lazy and slack regarding their accomplishment in ethics, not generating enthusiasm or trying to realize those things that are better and finer. ... They're like the individual who mistakes shoots for heartwood, I say.

13 Next, take an individual who has gone forth out of faith from the lay life to homelessness ... They achieve accomplishment in ethics ... and immersion. ... They become lazy and slack regarding their accomplishment in immersion, not generating enthusiasm or trying to realize those things that are better and finer. ... They're like the individual who mistakes bark for heartwood, I say.

14 Next, take an individual who has gone forth out of faith from the lay life to homelessness ... They achieve accomplishment in ethics ... immersion ... and knowledge and vision. They become lazy and slack regarding their knowledge and vision, not generating enthusiasm or trying to realize those things that are better and finer. ... They're like the individual who mistakes softwood for heartwood, I say.

15 Next, take an individual who has gone forth out of faith from the lay life to homelessness, thinking: 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.'

15.2 When they've gone forth they generate possessions, honor, and popularity. They're not happy with that, and haven't got all they wished for. They don't glorify themselves and put others down on account of that.

15.3 They don't become lazy and slack on account of their possessions, honor, and popularity, but generate enthusiasm and try to realize those things that are better and finer. They become accomplished in ethics. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that.

15.4 They don't become lazy and slack regarding their accomplishment in ethics, but generate enthusiasm and try to realize those things that are better and finer. They become accomplished in immersion. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that.

15.5 They don't become lazy and slack regarding their accomplishment in immersion, but generate enthusiasm and try to realize those things that are better and finer. They achieve knowledge and vision. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that.

15.6 They don't become lazy and slack regarding their knowledge and vision, but generate enthusiasm and try to realize those things that are better and finer.

16 And what are those things that are better and finer than knowledge and vision?

17 Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is something better and finer than knowledge and vision.

18 Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This too is something better and finer than knowledge and vision.

19 Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ This too is something better and finer than knowledge and vision.

20 Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This too is something better and finer than knowledge and vision.

21 Furthermore, a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. This too is something better and finer than knowledge and vision.

22 Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. This too is something better and finer than knowledge and vision.

23 Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. This too is something better and finer than knowledge and vision.

24 Furthermore, take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This too is something better and finer than knowledge and vision.

25 Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This too is something better and finer than knowledge and vision. These are the things that are better and finer than knowledge and vision.

26 Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. He'd cut out just the heartwood and leave knowing it was heartwood. Whatever he needs to make from heartwood, he will succeed. That's what this individual is like, I say.

27 And so, brahmin, this spiritual life is not lived for the sake of possessions, honor, and popularity, or for accomplishment in ethics, or for accomplishment in immersion, or for knowledge and vision. It is this unshakable freedom of heart that is the goal of the spiritual life, the core and the final end."

28 When he had spoken, the brahmin Piṅgalakoccha said to the Buddha, "Excellent, worthy Gotama! Excellent! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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31 — THE SHORTER DISCOURSE AT GOSIṄGA

✦

1 So I have heard. At one time the Buddha was staying at Ñātika in the brick house.

2 Now at that time the venerables Anuruddha, Nandiya, and Kimbila were staying in the sal forest park at Gosiṅga.

3 Then in the late afternoon, the Buddha came out of retreat and went to that park. The park keeper saw the Buddha coming off in the distance and said to him, "Don't come into this park, ascetic. There are three gentlemen staying here whose nature is to desire self-knowledge. Do not disturb them."

4 Anuruddha heard the park keeper conversing with the Buddha, and said to him, "Don't keep the Buddha out, good park keeper! Our Teacher, the Blessed One, has arrived." Then Anuruddha went to Nandiya and Kimbila, and said to them, "Come forth, venerables, come forth! Our Teacher, the Blessed One, has arrived!"

5 Then Anuruddha, Nandiya, and Kimbila came out to greet the Buddha. One received his bowl and robe, one spread out a seat, and one set out water for washing his feet. The Buddha sat down on the seat spread out, and washed his feet. Those venerables bowed and sat down to one side.

6 The Buddha said to Anuruddha, “I hope you’re keeping well, Anuruddha and friends, I hope you’re all right. And I hope you’re having no trouble getting almsfood.”

7 “We’re keeping well, Blessed One, we’re getting by. And we have no trouble getting almsfood.”

8 “I hope you’re living in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes?”

9 “Indeed, sir, we live in harmony as you say.”

10 “But how do you live this way?”

11 “In this case, sir, I think: ‘I’m fortunate, so very fortunate, to live together with spiritual companions such as these.’ I consistently treat these venerables with kindness by way of body, speech, and mind, both in public and in private. I think, ‘Why don’t I set aside my own ideas and just go along with these venerables’ ideas?’ And that’s what I do. Though we’re different in body, sir, we’re one in mind, it seems to me.”

12 And the venerables Nandiya and Kimbila spoke likewise, and they added: “That’s how we live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.”

13 “Good, good, Anuruddha and friends! But I hope you’re living diligently, keen, and resolute?”

14 “Indeed, sir, we live diligently.”

15 “But how do you live this way?”

16 “In this case, sir, whoever returns first from almsround prepares the seats, and puts out the drinking water and the rubbish bin. If there’s remainder, whoever returns last eats it if they like. Otherwise they throw it out where there is little that grows, or drop it into water that has no living creatures.

16.2 Then they put away the seats, drinking water, and rubbish bin, and sweep the refectory. If someone sees that the pot of water for washing, drinking, or the toilet is empty they set it up. If he can’t do it, he summons another with a wave of the hand, and they set it up by lending each other a hand to lift. But we don’t break into speech for that reason.

16.3 And every five days we sit together for the whole night and discuss the teachings. That’s how we live diligently, keen, and resolute.”

17 “Good, good, Anuruddha and friends! But as you live diligently like this, have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a comfortable meditation?”

18 “How could we not, sir? Whenever we want, quite secluded from sensual pleasures, secluded from unskillful qualities, we enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is a superhuman distinction in knowledge and vision worthy of the noble ones, a comfortable meditation, that we have achieved while living diligent, keen, and resolute.”

19 “Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

20 “How could we not, sir? Whenever we want, as the placing of the mind and keeping it connected are stilled, we enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

21 “Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

22 “How could we not, sir? Whenever we want, with the fading away of rapture, we enter and remain in the third absorption, where we meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

23 “Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

24 “How could we not, sir? Whenever we want, with the giving up of pleasure and pain, and the disappearance of former happiness and sadness, we enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

25 “Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

26 "How could we not, sir? Whenever we want, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', we enter and remain in the dimension of infinite space. This is another superhuman distinction that we have achieved for going beyond and stilling that meditation."

27 "Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?"

28 "How could we not, sir? Whenever we want, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', we enter and remain in the dimension of infinite consciousness. … going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', we enter and remain in the dimension of nothingness. … going totally beyond the dimension of nothingness, we enter and remain in the dimension of neither perception nor non-perception. This is another superhuman distinction that we have achieved for going beyond and stilling that meditation."

29 "Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?"

30 "How could we not, sir? Whenever we want, going totally beyond the dimension of neither perception nor non-perception, we enter and remain in the cessation of perception and feeling. And, having seen with wisdom, our defilements have come to an end. This is another superhuman distinction in knowledge and vision worthy of the noble ones, a comfortable

meditation, that we have achieved for going beyond and stilling that meditation. And we don't see any better or finer way of meditating comfortably than this."

31 "Good, good! There is no better or finer way of meditating comfortably than this."

32 Then the Buddha educated, encouraged, fired up, and inspired the venerables Anuruddha, Nandiya, and Kimbila with a Dhamma talk, after which he rose from his seat and left.

33 The venerables then accompanied the Buddha for a little way before turning back. Nandiya and Kimbila said to Anuruddha, "Did we ever tell you that we had gained such and such meditations and attainments, up to the ending of defilements, as you revealed to the Buddha?"

34 "The venerables did not tell me that they had gained such meditations and attainments. But I discovered it by encompassing your minds, and deities also told me. I answered when the Buddha directly asked about it."

35 Then the native spirit Dīgha Parajana went up to the Buddha, bowed, stood to one side, and said to him, "The Vajjis are lucky! The Vajjian people are so very lucky that the Realized One, the perfected one, the fully awakened Buddha stays there, as well as these three gentlemen, the venerables Anuruddha, Nandiya, and Kimbila."

36 Hearing the cry of Dīgha Parajana, the earth gods raised the cry …

37 Hearing the cry of the earth gods, the gods of the four great kings … the gods of the thirty-three … the gods of Yama … the joyful gods … the gods who love to create … the gods who control what is created by others … the

gods of the Divinity's host raised the cry, "The Vajjis are lucky! The Vajjian people are so very lucky that the Realized One, the perfected one, the fully awakened Buddha stays there, as well as these three gentlemen, the venerables Anuruddha, Nandiya, and Kimbila."

38 And so at that moment, that second, that hour, those venerables were known as far as the realm of divinity.

39 "That's so true, Dīgha! That's so true! If the family from which those three gentlemen went forth from the lay life to homelessness were to recollect those venerables with confident heart, that would be for that family's lasting welfare and happiness. If the family circle … village … town … city … country … all the aristocrats … all the brahmins … all the peasants … all the workers were to recollect those venerables with confident heart, that would be for all those menials' lasting welfare and happiness.

40 If the whole world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—were to recollect those venerables with confident heart, that would be for the whole world's lasting welfare and happiness.

41 See, Dīgha, how those three gentlemen are practicing for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans!"

42 That is what the Buddha said. Satisfied, the native spirit Dīgha Parajana approved what the Buddha said.

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32 — THE LONGER DISCOURSE AT GOSIṄGA

✦

1 So I have heard. At one time the Buddha was staying in the sal forest park at Gosiṅga, together with several well-known senior disciples, such as the venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Anuruddha, Revata, Ānanda, and others.

2 Then in the late afternoon, Venerable Mahāmoggallāna came out of retreat, went to Venerable Mahākassapa, and said, "Come, Reverend Kassapa, let's go to Venerable Sāriputta to hear the teaching."

3 "Yes, reverend," Mahākassapa replied. Then, together with Venerable Anuruddha, they went to Sāriputta to hear the teaching.

4 Seeing them, Venerable Ānanda went to Venerable Revata, told him what was happening, and invited him also.

5 Sāriputta saw them coming off in the distance and said to Ānanda, "Come, Venerable Ānanda. Welcome to Ānanda, the Buddha's attendant, who is so close to the Buddha. Reverend Ānanda, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and heavenly scents seem to float on the air. What kind of mendicant would grace this park?"

6 "Reverend Sāriputta, it's a mendicant who is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-

phrased, describing a spiritual practice that's entirely full and pure.

6.2 They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. And they teach the four assemblies in order to uproot the underlying tendencies with well-rounded and coherent words and phrases. That's the kind of mendicant who would grace this park."

7 When he had spoken, Sāriputta said to Revata, "Reverend Revata, Ānanda has answered according to his own inspiration. And now we ask you the same question."

8 "Reverend Sāriputta, it's a mendicant who enjoys retreat and loves retreat. They're committed to inner serenity of the heart, they don't neglect absorption, they're endowed with discernment, and they frequent empty huts. That's the kind of mendicant who would grace this park."

9 When he had spoken, Sāriputta said to Anuruddha, "Reverend Anuruddha, Revata has answered according to his own inspiration. And now we ask you the same question."

10 "Reverend Sāriputta, it's a mendicant who surveys a thousandfold galaxy with clairvoyance that is purified and surpasses the human, just as a person with clear eyes could survey a thousand orbits from the upper floor of a royal longhouse. That's the kind of mendicant who would grace this park."

11 When he had spoken, Sāriputta said to Mahākassapa, "Reverend Kassapa, Anuruddha has answered according to his own inspiration. And now we ask you the same question."

12 “Reverend Sāriputta, it’s a mendicant who lives in the wilderness, eats only almsfood, wears rag robes, and owns just three robes; and they praise these things. They are of few wishes, content, secluded, aloof, and energetic; and they praise these things. They are accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom; and they praise these things. That’s the kind of mendicant who would grace this park.”

13 When he had spoken, Sāriputta said to Mahāmoggallāna, “Reverend Moggallāna, Mahākassapa has answered according to his own inspiration. And now we ask you the same question.”

14 “Reverend Sāriputta, it’s when two mendicants engage in discussion about the teaching. They question each other and answer each other’s questions without faltering, and their discussion on the teaching flows on. That’s the kind of mendicant who would grace this park.”

15 Then Mahāmoggallāna said to Sāriputta, “Each of us has spoken from our heart. And now we ask you: Reverend Sāriputta, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and heavenly scents seem to float on the air. What kind of mendicant would grace this park?”

16 “Reverend Moggallāna, it’s when a mendicant masters their mind and is not mastered by it. In the morning, they abide in whatever meditation or attainment they want. At midday, and in the evening, they abide in whatever meditation or attainment they want. Suppose that a ruler or

their chief minister had a chest full of garments of different colors. In the morning, they'd don whatever pair of garments they wanted. At midday, and in the evening, they'd don whatever pair of garments they wanted.

17 In the same way, a mendicant masters their mind and is not mastered by it. In the morning, they abide in whatever meditation or attainment they want. At midday, and in the evening, they abide in whatever meditation or attainment they want. That's the kind of mendicant who would grace this park."

18 Then Sāriputta said to those venerables, "Each of us has spoken from the heart. Come, reverends, let's go to the Buddha, and inform him about this. As he answers, so we'll remember it."

19 "Yes, reverend," they replied. Then those venerables went to the Buddha, bowed, and sat down to one side. Venerable Sāriputta told the Buddha of how the mendicants had come to see him, and how he had asked Ānanda: "'Ānanda, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and heavenly scents seem to float on the air. What kind of mendicant would grace this park?' When I had spoken, Ānanda said to me: 'Reverend Sāriputta, it's a mendicant who is very learned … That's the kind of mendicant who would grace this park.'"

20 "Good, good, Sāriputta! Ānanda answered in the right way for him. For Ānanda is very learned …"

21 "Next I asked Revata the same question. He said: 'It's a mendicant who enjoys retreat … That's the kind of mendicant who would grace this park.'"

22 “Good, good, Sāriputta! Revata answered in the right way for him. For Revata enjoys retreat …”

23 “Next I asked Anuruddha the same question. He said: ‘It’s a mendicant who surveys the thousandfold galaxy with clairvoyance that is purified and surpasses the human … That’s the kind of mendicant who would grace this park.’”

24 “Good, good, Sāriputta! Anuruddha answered in the right way for him. For Anuruddha surveys the thousandfold galaxy with clairvoyance that is purified and surpasses the human.”

25 “Next I asked Mahākassapa the same question. He said: ‘It’s a mendicant who lives in the wilderness … and is accomplished in the knowledge and vision of freedom; and they praise these things. That’s the kind of mendicant who would grace this park.’”

26 “Good, good, Sāriputta! Kassapa answered in the right way for him. For Kassapa lives in the wilderness … and is accomplished in the knowledge and vision of freedom; and he praises these things.”

27 “Next I asked Mahāmoggallāna the same question. He said: ‘It’s when two mendicants engage in discussion about the teaching … That’s the kind of mendicant who would grace this park.’”

28 “Good, good, Sāriputta! Moggallāna answered in the right way for him. For Moggallāna is a Dhamma speaker.”

29 When he had spoken, Moggallāna said to the Buddha, “Next, I asked Sāriputta: ‘Each of us has spoken according to our own inspiration. And now we ask you: Reverend Sāriputta, the sal forest park at Gosiṅga is

lovely, the night is bright, the sal trees are in full blossom, and heavenly scents seem to float on the air. What kind of mendicant would grace this park?' When I had spoken, Sāriputta said to me: 'Reverend Moggallāna, it's when a mendicant masters their mind and is not mastered by it … That's the kind of mendicant who would grace this park.'"

30 "Good, good, Moggallāna! Sāriputta answered in the right way for him. For Sāriputta masters his mind and is not mastered by it …"

31 When he had spoken, Sāriputta asked the Buddha, "Sir, who has spoken well?"

32 "You've all spoken well in your own way. However, listen to me also as to what kind of mendicant would grace this sal forest park at Gosiṅga. It's a mendicant who, after the meal, returns from almsround, sits down cross-legged, sets their body straight, and brings mindfulness to the present, thinking: 'I will not break this sitting posture until my mind is freed from the defilements by not grasping!' That's the kind of mendicant who would grace this park."

33 That is what the Buddha said. Satisfied, those venerables approved what the Buddha said.

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33 — THE LONGER DISCOURSE ON THE COWHERD

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, a cowherd with eleven factors can't maintain and expand a herd of cattle. What eleven? It's when a cowherd doesn't know form, is unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't spread smoke, doesn't know the ford, doesn't know satisfaction, doesn't know the trail, is not skilled in ranges, milks dry, and doesn't show extra respect to the bulls who are fathers and captains of the herd. A cowherd with these eleven factors can't maintain and expand a herd of cattle.

4 In the same way, a mendicant with eleven qualities can't achieve growth, improvement, or maturity in this teaching and training. What eleven? It's when a mendicant doesn't know form, is unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't spread smoke, doesn't know the ford, doesn't know satisfaction, doesn't know the trail, is not skilled in ranges, milks dry, and doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

5 And how does a mendicant not know form? It's when a mendicant doesn't truly understand that all form is the four principal states, or form derived from the four principal states. That's how a mendicant doesn't know form.

6 And how is a mendicant not skilled in characteristics? It's when a mendicant doesn't understand that a fool is characterized by their deeds, and an astute person is characterized by their deeds. That's how a mendicant isn't skilled in characteristics.

7 And how does a mendicant not pick out flies' eggs? It's when a mendicant tolerates a sensual, malicious, or cruel thought that has arisen. They tolerate any bad, unskillful qualities that have arisen. They don't give them up, dispel them, eliminate them, and obliterate them. That's how a mendicant doesn't pick out flies' eggs.

8 And how does a mendicant not dress wounds? When a mendicant sees a sight with their eyes, they get caught up in the features and details. Since the faculty of sight is left unrestrained, bad unskillful qualities of covetousness and displeasure become overwhelming. They don't practice restraint, they don't protect the faculty of sight, and they don't achieve its restraint.

8.2 When they hear a sound with their ears … smell an odor with their nose … taste a flavor with their tongue … feel a touch with their body … know an idea with their mind, they get caught up in the features and details. Since the faculty of the mind is left unrestrained, bad unskillful qualities of covetousness and displeasure become overwhelming.

8.3 They don't practice restraint, they don't protect the faculty of the mind, and they don't achieve its restraint. That's how a mendicant doesn't dress wounds.

9 And how does a mendicant not spread smoke? It's when a mendicant doesn't teach others the Dhamma in detail as they learned and memorized it. That's how a mendicant doesn't spread smoke.

10 And how does a mendicant not know the ford? It's when a mendicant doesn't from time to time go up to those mendicants who are very learned —inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—and ask them questions: 'Why, sir, does it say this? What does that mean?' Those venerables don't reveal what is hidden, clarify what is unclear, and dispel doubt regarding the many doubtful matters. That's how a mendicant doesn't know the ford.

11 And how does a mendicant not know satisfaction? It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds no inspiration in the meaning and the teaching, and finds no joy connected with the teaching. That's how a mendicant doesn't know satisfaction.

12 And how does a mendicant not know the trail? It's when a mendicant doesn't truly understand the noble eightfold path. That's how a mendicant doesn't know the trail.

13 And how is a mendicant not skilled in ranges? It's when a mendicant doesn't truly understand the four kinds of mindfulness meditation. That's how a mendicant is not skilled in ranges.

14 And how does a mendicant milk dry? It's when a mendicant is invited by a householder to accept robes, almsfood, lodgings, and medicines and supplies for the sick, and that mendicant doesn't know moderation in accepting. That's how a mendicant milks dry.

15 And how does a mendicant not show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha? It's when a mendicant doesn't consistently treat senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private. That's how a mendicant doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

16 A mendicant with these eleven qualities can't achieve growth, improvement, or maturity in this teaching and training.

17 A cowherd with eleven factors can maintain and expand a herd of cattle. What eleven? It's when a cowherd knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, spreads smoke, knows the ford, knows satisfaction, knows the trail, is skilled in ranges, doesn't milk dry, and shows extra respect to the bulls who are fathers and captains of the herd. A cowherd with these eleven factors can maintain and expand a herd of cattle.

18 In the same way, a mendicant with eleven qualities can achieve growth, improvement, and maturity in this teaching and training. What eleven? It's when a mendicant knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, spreads smoke, knows the ford, knows satisfac-

tion, knows the trail, is skilled in ranges, doesn't milk dry, and shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

19 And how does a mendicant know form? It's when a mendicant truly understands that all form is the four principal states, or form derived from the four principal states. That's how a mendicant knows form.

20 And how is a mendicant skilled in characteristics? It's when a mendicant understands that a fool is characterized by their deeds, and an astute person is characterized by their deeds. That's how a mendicant is skilled in characteristics.

21 And how does a mendicant pick out flies' eggs? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, eliminate them, and obliterate them. That's how a mendicant picks out flies' eggs.

22 And how does a mendicant dress wounds? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

22.2 When they hear a sound with their ears … smell an odor with their nose … taste a flavor with their tongue … feel a touch with their body … know an idea with their mind, they don't get caught up in the features

and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming.

22.3 For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That's how a mendicant dresses wounds.

23 And how does a mendicant spread smoke? It's when a mendicant teaches others the Dhamma in detail as they learned and memorized it. That's how a mendicant spreads smoke.

24 And how does a mendicant know the ford? It's when from time to time a mendicant goes up to those mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—and asks them questions: 'Why, sir, does it say this? What does that mean?' Those venerables reveal what is hidden, clarify what is unclear, and dispel doubt regarding the many doubtful matters. That's how a mendicant knows the ford.

25 And how does a mendicant know satisfaction? It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. That's how a mendicant knows satisfaction.

26 And how does a mendicant know the trail? It's when a mendicant truly understands the noble eightfold path. That's how a mendicant knows the trail.

27 And how is a mendicant skilled in ranges? It's when a mendicant truly understands the four kinds of mindfulness meditation. That's how a mendicant is skilled in ranges.

28 And how does a mendicant not milk dry? It's when a mendicant is invited by a householder to accept robes, almsfood, lodgings, and medicines and supplies for the sick, and that mendicant knows moderation in accepting. That's how a mendicant doesn't milk dry.

29 And how does a mendicant show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha? It's when a mendicant consistently treats senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private. That's how a mendicant shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

30 A mendicant with these eleven qualities can achieve growth, improvement, and maturity in this teaching and training."

31 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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34 — THE SHORTER DISCOURSE ON THE COWHERD

✦

1 So I have heard. At one time the Buddha was staying in the land of the Vajjis near Ukkacelā on the bank of the Ganges River. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Once upon a time, mendicants, there was an unintelligent Magadhan cowherd. In the last month of the rainy season, in autumn, without inspecting the near shore or the far shore, he drove his cattle across a place with no ford on the Ganges River to the northern shore among the Suvidehans.

4 But the cattle bunched up in mid-stream and came to ruin right there. Why is that? Because the unintelligent cowherd failed to inspect the shores before driving the cattle across at a place with no ford. In the same way, there are ascetics and brahmins who are unskilled in this world and the other world, unskilled in Māra's dominion and its opposite, and unskilled in Death's dominion and its opposite. If anyone thinks they are worth listening to and trusting, it will be for their lasting harm and suffering.

5 Once upon a time, mendicants, there was an intelligent Magadhan cowherd. In the last month of the rainy season, in autumn, after inspecting the near shore and the far shore, he drove his cattle across a ford on the Ganges River to the northern shore among the Suvidehans.

6 First he drove across the bulls, the fathers and captains of the herd. They breasted the stream of the Ganges and safely reached the far shore. Then he drove across the strong and tractable cattle. They too breasted the stream of the Ganges and safely reached the far shore. Then he drove across the bullocks and heifers.

6.2 They too breasted the stream of the Ganges and safely reached the far shore. Then he drove across the calves and weak cattle. They too breasted the stream of the Ganges and safely reached the far shore. Once it happened that a baby calf had just been born. Urged on by its mother's lowing, even it managed to breast the stream of the Ganges and safely reach the far shore.

6.3 Why is that? Because the intelligent cowherd inspected both shores before driving the cattle across at a ford.

7 In the same way, there are ascetics and brahmins who are skilled in this world and the other world, skilled in Māra's dominion and its opposite, and skilled in Death's dominion and its opposite. If anyone thinks they are worth listening to and trusting, it will be for their lasting welfare and happiness.

8 Just like the bulls, fathers and captains of the herd, who crossed the Ganges to safety are the mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment. Having breasted Māra's stream, they have safely crossed over to the far shore.

9 Just like the strong and tractable cattle who crossed the Ganges to safety are the mendicants who, with the ending of the five lower fetters, are reborn spontaneously. They're extinguished there, and are not liable to return from that world. They too, having breasted Māra's stream, will safely cross over to the far shore.

10 Just like the bullocks and heifers who crossed the Ganges to safety are the mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering. They too, having breasted Māra's stream, will safely cross over to the far shore.

11 Just like the calves and weak cattle who crossed the Ganges to safety are the mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening. They too, having breasted Māra's stream, will safely cross over to the far shore.

12 Just like the baby calf who had just been born, but, urged on by its mother's lowing, still managed to cross the Ganges to safety are the mendicants who are followers of teachings, followers by faith. They too, having breasted Māra's stream, will safely cross over to the far shore.

13 Mendicants, I am skilled in this world and the other world, skilled in Māra's dominion and its opposite, and skilled in Death's dominion and its opposite. If anyone thinks I am worth listening to and trusting, it will be for their lasting welfare and happiness."

14 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

15 “This world and the other world
have been clearly explained by one who knows;
as well as Māra’s reach,
and what’s out of Death’s reach.

16 Directly knowing the whole world,
the Buddha who understands
has opened the door to freedom from death,
for finding the sanctuary, extinguishment.

17 The Wicked One’s stream has been cut,
it’s blown away and mown down.
Be full of joy, mendicants,
set your heart on sanctuary!”

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35 — THE SHORTER DISCOURSE WITH SACCAKA

✦

1 So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

2 Now at that time Saccaka, the son of Jain parents, was staying in Vesālī. He was a controversialist who pretended to be astute and was deemed holy by many people.

2.2 He was telling a crowd in Vesālī, "I don't see any ascetic or brahmin who would not shake and rock and tremble, sweating from the armpits, were I to take them on in debate—not a leader of an order or a community, or the tutor of a community, and not even one who claims to be a perfected one, a fully awakened Buddha.

2.3 Even an insentient post would shake and rock and tremble were I to take it on in debate. How much more then a human being!"

3 Then Venerable Assaji robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. As Saccaka was going for a walk he saw Assaji coming off in the distance. He approached him and exchanged greetings with him.

4 When the greetings and polite conversation were over, Saccaka stood to one side and said to Assaji, "Worthy Assaji, how does the ascetic Gotama guide his disciples? And on what topics does instruction to his disciples generally proceed?"

5 “Aggivessana, this is how the Buddha guides his disciples, and his instructions to disciples generally proceed on these topics: ‘Form, feeling, perception, choices, and consciousness are impermanent. Form, feeling, perception, choices, and consciousness are not-self. All conditions are impermanent. All things are not-self.’ This is how the Buddha guides his disciples, and how instruction to his disciples generally proceeds.”

6 “It’s sad to hear, worthy Assaji, that the ascetic Gotama has such a doctrine. Hopefully, some time or other I’ll get to meet the worthy Gotama, and we can have a discussion. And hopefully I can dissuade him from this harmful misconception.”

7 Now at that time around five hundred Licchavis were sitting together at the town hall on some business. Then Saccaka went up to them and said, “Come forth, good Licchavīs, come forth! Today I am going to have a discussion with the ascetic Gotama. If he stands by the position stated to me by one of his well-known disciples—a mendicant named Assaji—I’ll take him on in debate and drag him to and fro and round about, like a strong man would grab a fleecy sheep and drag it to and fro and round about!

7.2 Taking him on in debate, I’ll drag him to and fro and round about, like a strong brewer’s worker would toss a large brewer’s sieve into a deep lake, grab it by the corners, and drag it to and fro and round about!

7.3 Taking him on in debate, I’ll shake him down and about, and give him a beating, like a strong brewer’s mixer would grab a strainer by the corners and shake it down and about, and give it a beating! I’ll play a game of hemp-washing with the ascetic Gotama, like a sixty-year-old elephant would plunge into a deep lotus pond and play a game of hemp-washing!

7.4 Come forth, good Licchavīs, come forth! Today I am going to have a discussion with the ascetic Gotama."

8 At that, some of the Licchavis said, "How can the ascetic Gotama refute Saccaka's doctrine, when it is Saccaka who will refute Gotama's doctrine?"

9 But some of the Licchavis said, "Who is Saccaka to refute the Buddha's doctrine, when it is the Buddha who will refute Saccaka's doctrine?"

10 Then Saccaka, escorted by the five hundred Licchavis, went to the hall with the peaked roof in the Great Wood.

11 At that time several mendicants were walking mindfully in the open air. Then Saccaka went up to them and said, "Good fellows, where is the worthy Gotama at present? For we want to see him."

12 "Aggivessana, the Buddha has plunged deep into the Great Wood and is sitting at the root of a tree for the day's meditation."

13 Then Saccaka, together with a large group of Licchavis, went to the Buddha in the Great Wood, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Before sitting down to one side, some of the Licchavīs bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent.

14 Then Saccaka said to the Buddha, "I'd like to ask the worthy Gotama about a certain point, if you'd take the time to answer."

15 "Ask what you wish, Aggivessana."

16 “How does the worthy Gotama guide his disciples? And on what topics does instruction to his disciples generally proceed?”

17 “This is how I guide my disciples, and my instructions to disciples generally proceed on these topics: ‘Form, feeling, perception, choices, and consciousness are impermanent. Form, feeling, perception, choices, and consciousness are not-self. All conditions are impermanent. All things are not-self.’ This is how I guide my disciples, and how instruction to my disciples generally proceeds.”

18 “A simile strikes me, worthy Gotama.”

19 “Then speak as you feel inspired,” said the Buddha.

20 “All the plants and seeds that achieve growth, increase, and maturity do so depending on the earth and grounded on the earth. All the hard work that gets done depends on the earth and is grounded on the earth.

21 In the same way, an individual person’s self is form. Established on form they brim with merit and wickedness. An individual person’s self is feeling … perception … choices … consciousness. Established on consciousness they brim with merit and wickedness.”

22 “Aggivessana, are you not saying this: ‘Form is my self, feeling is my self, perception is my self, choices are my self, consciousness is my self’?”

23 “Indeed, worthy Gotama, that is what I am saying. And this big crowd agrees with me!”

24 “What has this big crowd to do with you? Please just unpack your own statement.”

25 “Then, worthy Gotama, what I am saying is this: ‘Form is my self, feeling is my self, perception is my self, choices are my self, consciousness is my self’.”

26 “Well then, Aggivessana, I’ll ask you about this in return, and you can answer as you like. What do you think, Aggivessana? Consider an anointed aristocratic king such as Pasenadi of Kosala or Ajātasattu of Magadha, son of the princess of Videha. Would they have the power in their own realm to execute those who have incurred execution, fine those who have incurred fines, or banish those who have incurred banishment?”

27 “An anointed king would have such power, worthy Gotama. Even federations such as the Vajjis and Mallas have such power in their own realm. So of course an anointed king such as Pasenadi or Ajātasattu would wield such power, as is their right.”

28 “What do you think, Aggivessana? When you say, ‘Form is my self,’ do you have power over that form to say: ‘May my form be like this! May it not be like that’?” When he said this, Saccaka kept silent. The Buddha asked the question a second time, but Saccaka still kept silent. So the Buddha said to Saccaka, “Answer now, Aggivessana. Now is not the time for silence. If someone fails to answer a legitimate question when asked three times by the Buddha, their head explodes into seven pieces there and then.”

29 Now at that time the spirit Vajirapāṇī, taking up a burning iron thunderbolt, blazing and glowing, stood in the air above Saccaka, thinking, “If this Saccaka doesn’t answer when asked a third time, I’ll blow his head

into seven pieces there and then!" And both the Buddha and Saccaka could see Vajirapāṇī.

30 Saccaka was terrified, shocked, and awestruck. Looking to the Buddha for shelter, asylum, and refuge, he said, "Ask me, worthy Gotama. I will answer."

31 "What do you think, Aggivessana? When you say, 'Form is my self,' do you have power over that form to say: 'May my form be like this! May it not be like that'?"

32 "No, worthy Gotama."

33 "Think about it, Aggivessana! You should think before answering. What you said before and what you said after don't match up. What do you think, Aggivessana? When you say, 'Feeling is my self,' do you have power over that feeling to say: 'May my feeling be like this! May it not be like that'?"

34 "No, worthy Gotama."

35 "Think about it, Aggivessana! You should think before answering. What you said before and what you said after don't match up. What do you think, Aggivessana? When you say, 'Perception is my self,' do you have power over that perception to say: 'May my perception be like this! May it not be like that'?"

36 "No, worthy Gotama."

37 "Think about it, Aggivessana! You should think before answering. What you said before and what you said after don't match up. What do you think, Aggivessana? When you say, 'Choices are my self,' do you have

power over those choices to say: ‘May my choices be like this! May they not be like that’?”

38 “No, worthy Gotama.”

39 “Think about it, Aggivessana! You should think before answering. What you said before and what you said after don’t match up. What do you think, Aggivessana? When you say, ‘Consciousness is my self,’ do you have power over that consciousness to say: ‘May my consciousness be like this! May it not be like that’?”

40 “No, worthy Gotama.”

41 “Think about it, Aggivessana! You should think before answering. What you said before and what you said after don’t match up. What do you think, Aggivessana? Is form permanent or impermanent?”

42 “Impermanent.”

43 “But if it’s impermanent, is it suffering or happiness?”

44 “Suffering.”

45 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

46 “No, worthy Gotama.”

47 “What do you think, Aggivessana? Is feeling … perception … choices … consciousness permanent or impermanent?”

48 “Impermanent.”

49 “But if it’s impermanent, is it suffering or happiness?”

50 “Suffering.”

51 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

52 “No, worthy Gotama.”

53 “What do you think, Aggivessana? Consider someone who resorts, draws near, and clings to suffering, regarding it thus: ‘This is mine, I am this, this is my self.’ Would they be able to completely understand suffering themselves, or live having wiped out suffering?”

54 “How could they? No, worthy Gotama.”

55 “What do you think, Aggivessana? This being so, aren’t you someone who resorts, draws near, and clings to suffering, regarding it thus: ‘This is mine, I am this, this is my self’?”

56 “How could I not? Yes, worthy Gotama.”

57 “Suppose, Aggivessana, there was a person in need of heartwood. Wandering in search of heartwood, they’d take a sharp axe and enter a forest. There they’d see a big banana trunk, straight and young and grown unskewed. They’d cut it down at the base, cut off the top, and unroll the coiled sheaths. But they wouldn’t even find sapwood, much less heartwood.

58 In the same way, when pursued, pressed, and grilled by me on your own doctrine, you turn out to be vacuous, hollow, and mistaken. But it was you who stated before the assembly of Vesālī: ‘I don’t see any ascetic or brahmin who would not shake and rock and tremble, sweating from the

armpits, were I to take them on in debate—not a leader of an order or a community, or the tutor of a community, and not even one who claims to be a perfected one, a fully awakened Buddha.

58.2 Even an insentient post would shake and rock and tremble were I to take it on in debate. How much more then a human being!' But sweat is pouring from your forehead; it's soaked through your robe and drips on the ground. While I now have no sweat on my body." So the Buddha revealed his golden body to the assembly.

58.3 When this was said, Saccaka sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

59 Knowing this, the Licchavi Dummukha said to the Buddha, "A simile strikes me, Blessed One."

60 "Then speak as you feel inspired," said the Buddha.

61 "Sir, suppose there was a lotus pond not far from a town or village, and a crab lived there. Then several boys or girls would leave the town or village and go to the pond, where they'd pull out the crab and put it on solid ground. Whenever that crab extended a claw, those boys or girls would snap, crack, and break it off with a stick or a stone.

61.2 And when that crab's claws had all been snapped, cracked, and broken off it wouldn't be able to return down into that lotus pond. In the same way, sir, the Buddha has snapped, cracked, and broken off all Saccaka's twists, ducks, and dodges. Now he can't get near the Buddha again looking for a debate."

62 But Saccaka said to him, "Hold on, Dummukha, hold on! I wasn't talking with you, I was talking with the worthy Gotama.

63 Worthy Gotama, leave aside that statement I made—as did various other ascetics and brahmins— it was, like, just a bit of nonsense. How do you define a disciple of the worthy Gotama who follows instructions and responds to advice; who has gone beyond doubt, got rid of indecision, gained assurance, and is independent of others in the Teacher's instructions?"

64 "It's when one of my disciples truly sees any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all form—with right understanding: 'This is not mine, I am not this, this is not my self.'

64.2 They truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.'

64.3 That's how to define one of my disciples who follows instructions and responds to advice; who has gone beyond doubt, got rid of indecision, gained assurance, and is independent of others in the Teacher's instructions."

65 "But how do you define a mendicant who is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment?"

66 "It's when a mendicant truly sees any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all form—with right understanding: 'This is not mine, I

am not this, this is not my self.' And having seen this with right understanding they're freed by not grasping.

66.2 They truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' And having seen this with right understanding they're freed by not grasping.

66.3 That's how to define a mendicant who is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment.

67 A mendicant whose mind is freed like this has three unsurpassable qualities: unsurpassable seeing, practice, and freedom. They honor, respect, esteem, and venerate only the Realized One: 'The Blessed One is awakened, tamed, serene, crossed over, and quenched. And he teaches Dhamma for awakening, self-control, serenity, crossing over, and extinguishment.'"

68 When he had spoken, Saccaka said to him, "Worthy Gotama, it was rude and impudent of me to imagine I could attack you in debate. For a person might find safety after attacking a rutting elephant, but not after attacking the worthy Gotama. A person might find safety after attacking a blazing mass of fire, but not after attacking the worthy Gotama. They might find safety after attacking a poisonous viper, but not after attacking the worthy Gotama. It was rude and impudent of me to imagine I could attack

you in debate. Would the worthy Gotama together with the mendicant Saṅgha please accept tomorrow's meal from me?" The Buddha consented with silence.

69 Then, knowing that the Buddha had consented, Saccaka addressed those Licchavis, "Listen, gentlemen. I have invited the ascetic Gotama together with the Saṅgha of mendicants for tomorrow's meal. You may all bring me what you think is suitable."

70 Then, when the night had passed, those Licchavis presented Saccaka with an offering of five hundred servings of food. And Saccaka had delicious fresh and cooked foods prepared in his own park. Then he had the Buddha informed of the time, saying, "It's time, worthy Gotama, the meal is ready."

71 Then the Buddha robed up in the morning and, taking his bowl and robe, went to Saccaka's park, where he sat down on the seat spread out together with the Saṅgha of mendicants. Then Saccaka served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, Saccaka took a low seat and sat to one side.

72 Then Saccaka said to the Buddha, "Worthy Gotama, may the merit and the growth of merit in this gift be for the happiness of the donors."

73 “Aggivessana, whatever comes from giving to a recipient of a religious donation such as yourself—who is not free of greed, hate, and delusion—will accrue to the donors. Whatever comes from giving to a recipient of a religious donation such as myself—who is free of greed, hate, and delusion—will accrue to you.”

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36 — THE LONGER DISCOURSE WITH SACCAKA

✦

1 So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

2 Now at that time in the morning the Buddha, being properly dressed, took his bowl and robe, wishing to enter Vesālī for alms.

3 Then as Saccaka, the son of Jain parents, was going for a walk he approached the hall with the peaked roof in the Great Wood. Venerable Ānanda saw him coming off in the distance, and said to the Buddha, "Sir, Saccaka, the son of Jain parents, is coming. He's a controversialist who pretends to be astute and is deemed holy by many people. He wants to discredit the Buddha, the teaching, and the Saṅgha. Please, sir, sit for an hour out of sympathy." The Buddha sat down on the seat spread out.

4 Then Saccaka went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

5 "Worthy Gotama, there are some ascetics and brahmins who live committed to the practice of developing physical endurance, without developing the mind. They suffer painful physical feelings. This happened to someone once. Their thighs became paralyzed, their heart burst, hot blood gushed from their mouth, and they went mad and lost their mind. Their mind was subject to the body, and the body had power over it. Why is that? Because their mind was not developed. There are some ascetics and

brahmins who live committed to the practice of developing the mind, without developing physical endurance. They suffer painful mental feelings.

5.2 This happened to someone once. Their thighs became paralyzed, their heart burst, hot blood gushed from their mouth, and they went mad and lost their mind. Their body was subject to the mind, and the mind had power over it. Why is that? Because their physical endurance was not developed. It occurs to me that The worthy Gotama's disciples must live committed to the practice of developing the mind, without developing physical endurance."

6 "But Aggivessana, what have you heard about the development of physical endurance?"

7 "Take, for example, Nanda Vaccha, Kisa Saṅkicca, and the bamboo-staffed ascetic Gosāla. They go naked, ignoring conventions. They lick their hands, and don't come or wait when called. They don't consent to food brought to them, or food prepared on their behalf, or an invitation for a meal.

7.2 They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who lives with a man; or where there's a hound waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel.

7.3 They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They

eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals."

8 "But Aggivessana, do they get by on so little?"

9 "No, worthy Gotama. Sometimes they eat luxury fresh and cooked foods and drink a variety of luxury beverages. They gather their body's strength, build it up, and get fat."

10 "What they earlier gave up, they later got back. That is how there is the increase and decrease of this body. But Aggivessana, what have you heard about development of the mind?" When Saccaka was questioned by the Buddha about development of the mind, he was stumped.

11 So the Buddha said to Saccaka, "The development of physical endurance that you have described is not the legitimate development of physical endurance in the Noble One's training. And since you don't even understand the development of physical endurance, how can you possibly understand the development of the mind? Still, as to how someone is undeveloped in physical endurance and mind, and how someone is developed in physical endurance and mind, listen and apply your mind well, I will speak."

12 "Yes, worthy sir," replied Saccaka. The Buddha said this:

13 "And how is someone undeveloped in physical endurance and mind? Take an unlearned ordinary person who has a pleasant feeling. When they experience a pleasant feeling they become full of lust for it. Then that pleasant feeling ceases. And when it ceases, a painful feeling arises. When they suffer painful feeling, they sorrow and wail and lament, beating their

breast and falling into confusion. Because their physical endurance is undeveloped, pleasant feelings occupy the mind. And because their mind is undeveloped, painful feelings occupy the mind.

13.2 Anyone whose mind is occupied by both pleasant and painful feelings like this is undeveloped both in physical endurance and in mind.

14 And how is someone developed in physical endurance and mind? Take a learned noble disciple who has a pleasant feeling. When they experience a pleasant feeling they don't become full of lust for it. Then that pleasant feeling ceases. And when it ceases, painful feeling arises.

14.2 When they suffer painful feelings they don't sorrow or wail or lament, beating their breast and falling into confusion. Because their physical endurance is developed, pleasant feelings don't occupy the mind. And because their mind is developed, painful feelings don't occupy the mind.

14.3 Anyone whose mind is not occupied by both pleasant and painful feelings like this is developed both in physical endurance and in mind."

15 "I am quite confident that the worthy Gotama is developed in physical endurance and in mind."

16 "Your words are clearly invasive and intrusive, Aggivessana. Nevertheless, I will answer you. Ever since I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness, it has not been possible for any pleasant or painful feeling to occupy my mind."

17 "Worthy Gotama mustn't have experienced the kind of pleasant or painful feelings that would occupy the mind."

18 “How could I not, Aggivessana? Before my awakening—when I was still unawakened but intent on awakening—I thought: ‘Life at home is cramped and dirty, life gone forth is wide open. It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

19 Some time later, while still with pristine black hair, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

20 Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Aḷāra Kālāma and said to him, ‘Reverend Kālāma, I wish to lead the spiritual life in this teaching and training.’

21 Aḷāra Kālāma replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.’

22 I quickly memorized that teaching. As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others.

23 Then it occurred to me, ‘It is not solely by mere faith that Aḷāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditates knowing and seeing this teaching.’

24 So I approached Aḷāra Kālāma and said to him, ‘Reverend Kālāma, to what extent do you say you’ve realized this teaching with your own insight?’ When I said this, he declared the dimension of nothingness.

25 Then it occurred to me, ‘It’s not just Aḷāra Kālāma who has faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Aḷāra Kālāma says he has realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it.

26 So I approached Aḷāra Kālāma and said to him, ‘Reverend Kālāma, is it up to this point that you realized this teaching with your own insight, and declare having achieved it?’

27 ‘I have, reverend.’

28 ‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

29 ‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that I’ve realized with my own insight, and declare having achieved it, you’ve realized with your own insight, and dwell having achieved it.

29.2 The teaching that you’ve realized with your own insight, and dwell having achieved it, I’ve realized with my own insight, and declare having achieved it. So the teaching that I know, you know, and the teaching you know, I know. I am like you and you are like me. Come now, reverend! We should both lead this community together.’

29.3 And that is how my tutor Aḷāra Kālāma placed me, his pupil, on the same position as him, and honored me with high praise.

30 Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’ Realizing that this teaching was inadequate, I left disappointed.

31 I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka son of Rāma and said to him, ‘Reverend, I wish to lead the spiritual life in this teaching and training.’

32 Uddaka replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.’

33 I quickly memorized that teaching. As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others.

34 Then it occurred to me, ‘It is not solely by mere faith that Rāma declared: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditated knowing and seeing this teaching.’

35 So I approached Uddaka son of Rāma and said to him, ‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’ When I said this, Uddaka son of Rāma declared the dimension of neither perception nor non-perception.

36 Then it occurred to me, ‘It’s not just Rāma who had faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Rāma said he had realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it.

37 So I approached Uddaka son of Rāma and said to him, ‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’

38 ‘He had, reverend.’

39 ‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

40 ‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that Rāma had realized with his own insight, and declared having achieved it, you’ve realized with your own insight, and dwell having achieved it.

40.2 The teaching that you’ve realized with your own insight, and dwell having achieved it, Rāma had realized with his own insight, and declared having achieved it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma was like you and you are like Rāma. Come now, reverend! You should lead this community.’

40.3 And that is how my spiritual companion Uddaka son of Rāma placed me in the position of a tutor and honored me with high praise.

41 Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.’ Realizing that this teaching was inadequate, I left disappointed.

42 I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at the town of Senā in Uruvelā. There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to resort to for alms.

42.2 Then it occurred to me, 'This park is truly delightful, a lovely grove with a flowing river that's clean and charming, with smooth banks. And nearby there's a village to resort to for alms. This is good enough for striving for a gentleman wanting to strive.' So I sat down right there, thinking: 'This is good enough for striving.'

43 And then these three similes, which were neither supernaturally inspired, nor learned before in the past, occurred to me. Suppose there was a green, sappy log, and it was lying in water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Aggivessana? By drilling the stick against that green, sappy log lying in water, could they light a fire and produce heat?"

44 "No, worthy Gotama. Why is that? Because it's a green, sappy log, and it's lying in the water. That person will eventually get weary and frustrated."

45 "In the same way, there are ascetics and brahmins who don't live withdrawn in body and mind from sensual pleasures. They haven't internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are incapable of knowledge and vision, of supreme awakening. This was the first example that occurred to me.

46 Then a second example occurred to me. Suppose there was a green, sappy log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Aggivessana? By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?"

47 "No, worthy Gotama. Why not? Because it's still a green, sappy log, despite the fact that it's lying on dry land far from water. That person will eventually get weary and frustrated."

48 "In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven't internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are incapable of knowledge and vision, of supreme awakening. This was the second example that occurred to me.

49 Then a third example occurred to me. Suppose there was a dried up, withered log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Aggivessana? By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?"

50 "Yes, worthy Gotama. Why is that? Because it's a dried up, withered log, and it's lying on dry land far from water."

51 “In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are capable of knowledge and vision, of supreme awakening. This was the third example that occurred to me. These are the three similes, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

52 Then it occurred to me, ‘Why don’t I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and scorch mind with mind?’ So that’s what I did, until sweat ran from my armpits. It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and crushes them.

52.2 In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and crushed mind with mind until sweat ran from my armpits. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

53 Then it occurred to me, ‘Why don’t I practice the breathless absorption?’ So I cut off my breathing through my mouth and nose. But then winds came out my ears making a loud noise, like the puffing of a blacksmith’s bellows. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

54 Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then strong winds ground my head, like a strong man was drilling into my head with a sharp point. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

55 Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then I got a severe headache, like a strong man was tightening a strong leather strap around my head. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

56 Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then strong winds carved up my belly, like a deft butcher or their apprentice was slicing my belly open with a sharp meat cleaver. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

57 Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then there was a severe burning in my body, like two strong men grab-

bing a weaker man by the arms to burn and scorch him on a pit of glowing coals.

57.2 My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

58 Then some deities saw me and said, 'The ascetic Gotama is dead.' Others said, 'He's not dead, but he's dying.' Others said, 'He's not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.'

59 Then it occurred to me, 'Why don't I practice completely cutting off food?' But deities came to me and said, 'Good fellow, don't practice totally cutting off food. If you do, we'll infuse heavenly nectar into your pores and you will live on that.' Then it occurred to me, 'If I claim to be completely fasting while these deities are infusing heavenly nectar in my pores, that would be a lie on my part.' So I refused those deities, saying, 'There's no need.'

60 Then it occurred to me, 'Why don't I just take a little bit of food each time, a handful of broth made from mung beans, horse gram, chickpeas, or green gram?' So that's what I did, until my body became severely emaciated.

60.2 Due to eating so little, my major and minor limbs became like the joints of an eighty-year-old or a dying man, my bottom became like a camel's hoof, my vertebrae stuck out like beads on a string, and my ribs were as gaunt as the broken-down rafters on an old barn.

60.3 Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well. Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun.

61 Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly. Due to eating so little, when I tried to urinate or defecate I fell face down right there. Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

62 Then some people saw me and said: 'The ascetic Gotama is black.' Some said: 'He's not black, he's brown.' Some said: 'He's neither black nor brown. The ascetic Gotama has dingy skin.' That's how far the pure, bright complexion of my skin had been ruined by taking so little food.

63 Then it occurred to me, 'Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to exertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this. But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, grueling work. Could there be another path to awakening?'

64 Then it occurred to me, 'I recall sitting in the cool shade of a black plum tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and

remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Could that be the path to awakening?'

65 Stemming from that memory came the understanding: 'That is the path to awakening!'

66 Then it occurred to me, 'Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?' Then it occurred to me, 'I'm not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.'

67 Then it occurred to me, 'I can't achieve that pleasure with a body so severely emaciated. Why don't I eat some solid food, some rice and porridge?' So I ate some solid food.

68 Now at that time the group of five mendicants were attending on me, thinking, 'The ascetic Gotama will tell us of any truth that he realizes.' But when I ate some solid food, they left disappointed in me, saying, 'The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.'

69 After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. But even such pleasant feeling did not occupy my mind.

70 As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without

placing the mind and keeping it connected. But even such pleasant feeling did not occupy my mind.

70.2 And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ But even such pleasant feeling did not occupy my mind.

70.3 With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. But even such pleasant feeling did not occupy my mind.

71 When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected my many kinds of past lives, with features and details.

72 This was the first knowledge, which I achieved in the first watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute. But even such pleasant feeling did not occupy my mind.

73 When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings pass on according to their deeds.

74 This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute. But even such pleasant feeling did not occupy my mind.

75 When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: 'This is suffering' ...

75.2 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.' I truly understood: 'These are defilements' ...

75.3 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements.'

76 Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed.

77 I understood: 'Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.'

78 This was the third knowledge, which I achieved in the last watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute. But even such pleasant feeling did not occupy my mind.

79 Aggivessana, I recall teaching the Dhamma to an assembly of many hundreds, and each person thought that I was teaching the Dhamma especially for them. But it should not be seen like this. The Realized One teaches others only so that they can understand. When that talk was finished, I stilled, settled, unified, and immersed my mind in samādhi internally in the same meditation subject as a basis of immersion as before, in which I regularly meditate."

80 "I'd believe that of the worthy Gotama, just like a perfected one, a fully awakened Buddha. But do you ever recall sleeping during the day?"

81 "I do recall that in the last month of the summer, I have spread out my outer robe folded in four and lain down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware."

82 "Some ascetics and brahmins call that a deluded abiding."

83 "That's not how to define whether someone is deluded or not. But as to how to define whether someone is deluded or not, listen and apply your mind well, I will speak."

84 "Yes, worthy sir," replied Saccaka.

85 The Buddha said this:

86 "Anyone who has not given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death is deluded, I say. For it's not giving up the defilements that makes you deluded. Anyone who has given up the defilements that are

corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death—is not deluded, I say. For it's giving up the defilements that makes you not deluded.

87 The Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future. Just as a palm tree with its crown cut off is incapable of further growth, in the same way, the Realized One has given up the defilements so they are unable to arise in the future."

88 When he had spoken, Saccaka said to him, "It's incredible, worthy Gotama, it's amazing! How when the worthy Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha!

89 I recall taking on Pūraṇa Kassapa in debate. He dodged the issue, distracting the discussion with irrelevant points, and displaying annoyance, hate, and bitterness. But when the worthy Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

90 I recall taking on the bamboo-staffed ascetic Gosāla, Ajita of the hair blanket, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and the Jain ascetic of the Ñātika clan in debate. They all dodged the issue, distracting the dis-

cussion with irrelevant points, and displaying annoyance, hate, and bitterness.

90.2 But when the worthy Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

91 Well, now, worthy Gotama, I must go. I have many duties, and much to do."

92 "Please, Aggivessana, go at your convenience."

93 Then Saccaka, the son of Jain parents, having approved and agreed with what the Buddha said, rose from his seat and left.

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37 — THE SHORTER DISCOURSE ON THE ENDING OF CRAVING

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery.

2 And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him:

3 "Sir, how do you briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?"

4 "Lord of gods, take a mendicant who has heard: 'Nothing is worth insisting on.' When a mendicant has heard that nothing is worth insisting on, they directly know all things. Directly knowing all things, they completely understand all things. Completely understanding all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral— they meditate observing impermanence, dispassion, cessation, and letting go in those feelings. Meditating in this way, they don't grasp at anything in the world.

4.2 Not grasping, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'

4.3 That's how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal, and is best among gods and humans."

5 Then Sakka, lord of gods, having approved and agreed with what the Buddha said, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

6 Now at that time Venerable Mahāmoggallāna was sitting not far from the Buddha. He thought, "Did that spirit comprehend what the Buddha said when he agreed with him, or not? Why don't I find out?"

7 And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from the Eastern Monastery and reappeared among the gods of the thirty-three. Now at that time Sakka was amusing himself in the Single Lotus Park, supplied and provided with a heavenly orchestra.

8 Seeing Mahāmoggallāna coming off in the distance, he waved off the orchestra, approached Mahāmoggallāna, and said, "Come, my good fellow Moggallāna! Welcome, my good fellow! It's been a long time since you took the opportunity to come here. Sit, my good Moggallāna, here, a seat is ready." Mahāmoggallāna sat down on the seat spread out, while Sakka took a low seat and sat to one side.

9 Mahāmoggallāna said to him, "Kosiya, how did the Buddha briefly explain freedom through the ending of craving? Please share this talk with me so that I can also get to hear it."

10 “My good Moggallāna, I have many duties, and much to do, not only for myself, but also for the gods of the thirty-three. Still, what is properly heard, learned, attended, and memorized does not vanish all of a sudden. Once upon a time, a battle was fought between the gods and the titans. In that battle the gods won and the titans lost. When I returned from that battle as a conqueror, I created the Palace of Victory. The Palace of Victory has a hundred towers. Each tower has seven hundred chambers. Each chamber has seven nymphs. Each nymph has seven maids. Would you like to see the lovely Palace of Victory?” Mahāmoggallāna consented with silence.

11 Then, putting Venerable Mahāmoggallāna in front, Sakka, lord of gods, and Vessavaṇa, the Great King, went to the Palace of Victory. When they saw Moggallāna coming off in the distance, Sakka’s maids, being discreet and prudent, each went to her own bedroom. They were just like a daughter-in-law who is discreet and prudent when they see their father-in-law.

12 Then Sakka and Vessavaṇa encouraged Moggallāna to wander and explore the palace, saying, “See, in the palace, my good Moggallāna, this lovely thing! And that lovely thing!”

13 “That looks beautiful for the venerable Kosiya, as befits one who has made merit in the past. Humans, when they see something lovely, also say: ‘It looks beautiful enough for the gods of the thirty-three!’ That looks beautiful for the venerable Kosiya, as befits one who has made merit in the past.”

14 Then Moggallāna thought, “This spirit lives much too negligently. Why don’t I stir up a sense of urgency in him?”

15 Then Moggallāna used his psychic power to make the Palace of Victory shake and rock and tremble with his big toe. Then Sakka, Vessavaṇa, and the gods of the thirty-three, their minds full of wonder and amazement, thought, "Oh lord, how incredible, how amazing! The ascetic has such power and might that he makes the god's home shake and rock and tremble with his big toe!"

16 Knowing that Sakka was shocked and awestruck, Moggallāna said to him, "Kosiya, how did the Buddha briefly explain freedom through the ending of craving? Please share this talk with me so that I can also get to hear it."

17 "My good fellow Moggallāna, I approached the Buddha, bowed, stood to one side, and said to him, 'Sir, how do you briefly define a mendicant who is freed with the ending of craving, who has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?'

18 When I had spoken the Buddha said to me: 'Lord of gods, it's when a mendicant has heard: "Nothing is worth insisting on." When a mendicant has heard that nothing is worth insisting on, they directly know all things. Directly knowing all things, they completely understand all things.

18.2 Having completely understood all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral— they meditate observing impermanence, dispassion, cessation, and letting go in those feelings. Meditating in this way, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

18.3 They understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.” That’s how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal, and is best among gods and humans.’ That’s how the Buddha briefly explained freedom through the ending of craving to me.”

19 Moggallāna approved and agreed with what Sakka said. As easily as a strong person would extend or contract their arm, he vanished from among the gods of the thirty-three and reappeared in the Eastern Monastery.

20 Soon after Moggallāna left, Sakka’s maids said to him, “Good fellow, was that the Blessed One, your Teacher?”

21 “No, it was not. That was my spiritual companion Venerable Mahāmoggallāna.”

22 “You’re fortunate, good fellow, so very fortunate, to have a spiritual companion of such power and might! We can’t believe that’s not the Blessed One, your Teacher!”

23 Then Mahāmoggallāna went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, do you recall briefly explaining freedom through the ending of craving to a certain well-known and illustrious spirit?”

24 “I do, Moggallāna.” And the Buddha retold all that happened when Sakka came to visit him, adding:

25 “That’s how I recall briefly explaining freedom through the ending of craving to Sakka, lord of gods.”

26 That is what the Buddha said. Satisfied, Venerable Mahāmoggallāna approved what the Buddha said.

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38 — THE LONGER DISCOURSE ON THE ENDING OF CRAVING

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time a mendicant named Sāti, the fisherman's son, had the following harmful misconception: "As I understand the Buddha's teaching, it is this very same consciousness that roams and transmigrates, not another."

3 Several mendicants heard this rumour. They went up to Sāti and said to him, "Is it really true, Reverend Sāti, that you have such a harmful misconception: 'As I understand the Buddha's teaching, it is this very same consciousness that roams and transmigrates, not another'?"

4 "Indeed, reverends. As I understand the Buddha's teaching, it is this very same consciousness that roams and transmigrates, not another."

5 Then, wishing to dissuade Sāti from his view, the mendicants pursued, pressed, and grilled him, "Don't say that, Sāti! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. In many ways the Buddha has said that consciousness is dependently originated, that without a cause, consciousness does not come to be."

6 But even though the mendicants pressed him in this way, Sāti obstinately stuck to his misconception and insisted on it.

7 When they weren't able to dissuade Sāti from his view, the mendicants went to the Buddha, bowed, sat down to one side, and told him what had happened.

8 So the Buddha addressed one of the monks, "Please, monk, in my name tell the mendicant Sāti that the Teacher summons him."

9 "Yes, sir," that monk replied. He went to Sāti and said to him, "Reverend Sāti, the Teacher summons you."

10 "Yes, reverend," Sāti replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Is it really true, Sāti, that you have such a harmful misconception: 'As I understand the Buddha's teaching, it is this very same consciousness that roams and transmigrates, not another'?"

11 "Indeed, sir. As I understand the Buddha's teaching, it is this very same consciousness that roams and transmigrates, not another."

12 "Sāti, what is that consciousness?"

13 "Sir, he is the one who speaks, the one who knows, who experiences the results of good and bad deeds in all the different realms."

14 "Futile man, who on earth have you ever known me to teach in that way? Haven't I said in many ways that consciousness is dependently originated, that without a cause, consciousness does not come to be? But still you misrepresent me by your wrong grasp, harm yourself, and brim with much wickedness. This will be for your lasting harm and suffering."

15 Then the Buddha said to the mendicants, “What do you think, mendicants? Has this mendicant Sāti kindled even a spark of ardor in this teaching and training?”

16 “How could that be, sir? No, sir.” When this was said, Sāti sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

17 Knowing this, the Buddha said, “Futile man, you will be known by your own harmful misconception. I’ll question the mendicants about this.”

18 Then the Buddha said to the mendicants, “Mendicants, do you understand my teachings as Sāti does, when he misrepresents me by his wrong grasp, harms himself, and brims with much wickedness?”

19 “No, sir. For in many ways the Buddha has told us that consciousness is dependently originated, that without a cause, consciousness does not come to be.”

20 “Good, good, mendicants! It’s good that you understand my teaching like this. For in many ways I have told you that consciousness is dependently originated, that without a cause, consciousness does not come to be. But still this Sāti misrepresents me by his wrong grasp, harms himself, and brims with much wickedness. This will be for his lasting harm and suffering.

21 Consciousness is reckoned according to the very same condition dependent upon which it arises. Consciousness that arises dependent on the eye and sights is reckoned as eye consciousness. Consciousness that arises de-

pendent on the ear and sounds is reckoned as ear consciousness. Consciousness that arises dependent on the nose and smells is reckoned as nose consciousness.

21.2 Consciousness that arises dependent on the tongue and tastes is reckoned as tongue consciousness. Consciousness that arises dependent on the body and touches is reckoned as body consciousness. Consciousness that arises dependent on the mind and ideas is reckoned as mind consciousness.

22 It's like fire, which is reckoned according to the very same condition dependent upon which it burns. A fire that burns dependent on logs is reckoned as a log fire. A fire that burns dependent on twigs is reckoned as a twig fire. A fire that burns dependent on grass is reckoned as a grass fire. A fire that burns dependent on cow-dung is reckoned as a cow-dung fire. A fire that burns dependent on husks is reckoned as a husk fire. A fire that burns dependent on rubbish is reckoned as a rubbish fire.

23 In the same way, consciousness is reckoned according to the very same condition dependent upon which it arises. …

24 Mendicants, do you see that this has come to be?"

25 "Yes, sir."

26 "Do you see that it came to be with that as fuel?"

27 "Yes, sir."

28 "Do you see that when that fuel ceases, what has come to be is liable to cease?"

29 "Yes, sir."

30 “Does doubt arise when you’re uncertain whether or not this has come to be?”

31 “Yes, sir.”

32 “Does doubt arise when you’re uncertain whether or not this has come to be with that as fuel?”

33 “Yes, sir.”

34 “Does doubt arise when you’re uncertain whether or not when that fuel ceases, what has come to be is liable to cease?”

35 “Yes, sir.”

36 “Is doubt given up in someone who truly sees with right understanding that this has come to be?”

37 “Yes, sir.”

38 “Is doubt given up in someone who truly sees with right understanding that this has come to be with that as fuel?”

39 “Yes, sir.”

40 “Is doubt given up in someone who truly sees with right understanding that when that fuel ceases, what has come to be is liable to cease?”

41 “Yes, sir.”

42 “Are you free of doubt as to whether this has come to be?”

43 “Yes, sir.”

44 “Are you free of doubt as to whether this has come to be with that as fuel?”

45 “Yes, sir.”

46 “Are you free of doubt as to whether when that fuel ceases, what has come to be is liable to cease?”

47 “Yes, sir.”

48 “Have you truly seen clearly with right understanding that this has come to be?”

49 “Yes, sir.”

50 “Have you truly seen clearly with right understanding that this has come to be with that as fuel?”

51 “Yes, sir.”

52 “Have you truly seen clearly with right understanding that when that fuel ceases, what has come to be is liable to cease?”

53 “Yes, sir.”

54 “Pure and bright as this view is, mendicants, if you cling to it, dally with it, treasure it, and treat it as your own, would you be understanding my simile of the teaching as a raft: for crossing over, not for holding on?”

55 “No, sir.”

56 “Pure and bright as this view is, mendicants, if you don’t cling to it, dally with it, treasure it, and treat it as your own, would you be understanding my simile of the teaching as a raft: for crossing over, not for holding on?”

57 “Yes, sir.”

58 “Mendicants, these four fuels maintain sentient beings that have been born and help those about to be born. What four? Edible food, whether solid or subtle; contact is the second, mental intention the third, and consciousness the fourth.

59 What is the source, origin, birthplace, and inception of these four fuels? Craving.

60 And what is the source of craving? Feeling.

61 And what is the source of feeling? Contact.

62 And what is the source of contact? The six sense fields.

63 And what is the source of the six sense fields? Name and form.

64 And what is the source of name and form? Consciousness.

65 And what is the source of consciousness? Choices.

66 And what is the source of choices? Ignorance.

67 So, ignorance is a requirement for choices. Choices are a requirement for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for the six sense fields. The six sense fields are requirements for contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping.

67.2 Grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

68 'Rebirth is a requirement for old age and death.' That's what I said. Is that how you see this or not?"

69 "That's how we see it."

70 "'Continued existence is a requirement for rebirth.' ...

79 'Ignorance is a requirement for choices.' That's what I said. Is that how you see this or not?"

80 "That's how we see it."

81 "Good, mendicants! So both you and I say this. When this exists, this comes to be; due to the arising of this, this arises. That is: Ignorance is a requirement for choices. Choices are a requirement for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for the six sense fields. The six sense fields are requirements for contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. Grasping is a requirement for continued existence. Continued existence is a requirement for rebirth.

81.2 Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

82 When ignorance fades away and ceases with no residue left behind, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases.

82.2 When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

83 'When rebirth ceases, old age and death cease.' That's what I said. Is that how you see this or not?"

84 "That's how we see it."

85 "'When continued existence ceases, rebirth ceases.' ...

93 'When ignorance ceases, choices cease.' That's what I said. Is that how you see this or not?"

94 "That's how we see it."

95 "Good, mendicants! So both you and I say this. When this doesn't exist, this doesn't come to be; due to the cessation of this, this ceases. That is: When ignorance ceases, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases.

95.2 When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

96 Knowing and seeing in this way, mendicants, would you turn back to the first beginning, thinking, 'Did we exist in the past? Did we not exist in the past? What were we in the past? How were we in the past? After being what, what did we become in the past?'?"

97 "No, sir."

98 "Knowing and seeing in this way, mendicants, would you turn forward to the final end, thinking, 'Will we exist in the future? Will we not exist in the future? What will we be in the future? How will we be in the future? After being what, what will we become in the future?'?"

99 "No, sir."

100 "Knowing and seeing in this way, mendicants, would you be undecided about the present, thinking, 'Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?'?"

101 "No, sir."

102 "Knowing and seeing in this way, would you say, 'Our teacher is respected. We speak like this out of esteem for our teacher'?"

103 "No, sir."

104 "Knowing and seeing in this way, would you say, 'Our ascetic says this. We speak like this because it is what he says'?"

105 "No, sir."

106 "Knowing and seeing in this way, would you dedicate yourself to another teacher?"

107 "No, sir."

108 “Knowing and seeing in this way, would you believe that the observances and boisterous, superstitious rites of the various ascetics and brahmins are essential?”

109 “No, sir.”

110 “Aren’t you speaking only of what you have known and seen and realized for yourselves?”

111 “Yes, sir.”

112 “Good, mendicants! You have been guided by me with this teaching that’s apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. For when I said that this teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves, this is what I was referring to.

113 Mendicants, when three things come together an embryo is conceived. In a case where the mother and father come together, but the mother is not in the fertile phase of her menstrual cycle, and the virile spirit is not ready, the embryo is not conceived.

113.2 In a case where the mother and father come together, the mother is in the fertile phase of her menstrual cycle, but the virile spirit is not ready, the embryo is not conceived. But when these three things come together —the mother and father come together, the mother is in the fertile phase of her menstrual cycle, and the virile spirit is ready—an embryo is conceived.

114 The mother nurtures the embryo in her womb for nine or ten months at great risk to her heavy burden. When nine or ten months have passed, the mother gives birth at great risk to her heavy burden. When the infant is born she nourishes it with her own blood. For mother's milk is regarded as blood in the training of the Noble One.

115 That boy grows up and his faculties mature. He accordingly plays childish games such as toy plows, tipcat, somersaults, pinwheels, toy measures, toy carts, and toy bows.

116 That boy grows up and his faculties mature further. He accordingly amuses himself, supplied and provided with the five kinds of sensual stimulation. Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing.

117 Sounds known by the ear ...

118 Smells known by the nose ...

119 Tastes known by the tongue ...

120 Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing.

121 When they see a sight with their eyes, if it's pleasant they desire it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart stunted. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

122 Being so full of favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they approve, welcome, and keep clinging to it. This gives rise to relishing. Relishing feelings is grasping. Their grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

123 When they hear a sound with their ears …

124 When they smell an odor with their nose …

125 When they taste a flavor with their tongue …

126 When they feel a touch with their body …

127 When they know an idea with their mind, if it's pleasant they desire it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart stunted. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

128 Being so full of favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they approve, welcome, and keep clinging to it. This gives rise to relishing. Relishing feelings is grasping. Their grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

129 But consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.

129.2 He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He proclaims a teaching that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. He reveals an entirely full and pure spiritual life.

130 A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

130.2 Why don't I shave off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

131 Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings.

132 They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

133 They give up unchastity. They are chaste, set apart, refraining from the vulgar act of sex.

134 They give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words.

135 They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony.

136 They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people.

137 They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

138 They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They refrain from seeing shows of dancing, singing, and music. They refrain from attiring and adorning themselves with garlands, fragrance, and makeup. They refrain from high and luxurious beds.

138.2 They refrain from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land.

138.3 They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

139 They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves.

140 When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

141 When they hear a sound with their ears …

142 When they smell an odor with their nose …

143 When they taste a flavor with their tongue …

144 When they feel a touch with their body …

145 When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become over-

whelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

146 They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

147 When they have this spectrum of noble ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

148 After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness.

148.2 Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

148.3 Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

149 They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption … third absorption … fourth absorption.

150 When they see a sight with their eyes, if it's pleasant they don't desire it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

151 Having given up favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they don't approve, welcome, or keep clinging to it. As a result, relishing of feelings ceases. When their relishing ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

152 When they hear a sound with their ears …

153 When they smell an odor with their nose …

154 When they taste a flavor with their tongue …

155 When they feel a touch with their body …

156 When they know an idea with their mind, if it's pleasant they don't desire it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

157 Having given up favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they don't approve, welcome, or keep clinging to it. As a result, relishing of feelings ceases. When their relishing ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

158 Mendicants, you should memorize this brief statement on freedom through the ending of craving. But the mendicant Sāti, the fisherman's son, is caught in a vast net of craving, a tangle of craving."

159 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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39 — THE LONGER DISCOURSE AT ASSAPURA

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1 So I have heard. At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town named Assapura. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, people label you as ascetics. And when they ask you what you are, you claim to be ascetics.

4 Given this label and this claim, you should train like this: 'We will proceed having undertaken the things that make one an ascetic and a brahmin. That way our label will be accurate and our claim correct. The services of those whose robes, almsfood, lodgings, and medicines and supplies for the sick we enjoy shall be very fruitful and beneficial for them. And our going forth will not be barren, but will be fruitful and fertile.'

5 And what are the things that make one an ascetic and a brahmin? You should train like this: 'We will have conscience and prudence.' Now, mendicants, you might think, 'We have conscience and prudence. This is sufficient; enough has been done. We have achieved the goal of life as an ascetic. There is nothing more to do.' And you might rest content with just that much.

5.2 I declare this to you, mendicants, I announce this to you: 'You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.'

6 What more is there to do? You should train like this: 'Our bodily behavior will be pure, clear, open, neither inconsistent nor secretive. And we won't glorify ourselves or put others down on account of our pure bodily behavior.' Now, mendicants, you might think, 'We have conscience and prudence, and our bodily behavior is pure. This is sufficient ...'

6.2 I declare this to you, mendicants, I announce this to you: 'You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.'

7 What more is there to do? You should train like this: 'Our verbal behavior ... mental behavior ... livelihood will be pure, clear, open, neither inconsistent nor secretive. And we won't glorify ourselves or put others down on account of our pure livelihood.'

7.2 Now, mendicants, you might think, 'We have conscience and prudence, our bodily, verbal, and mental behavior is pure, and our livelihood is pure. This is sufficient; enough has been done. We have achieved the goal of life as an ascetic. There is nothing more to do.' And you might rest content with just that much.

7.3 I declare this to you, mendicants, I announce this to you: 'You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.'

8 What more is there to do? You should train yourselves like this: 'We will restrain our sense doors. When we see a sight with our eyes, we won't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming.

8.2 For this reason, we will practice restraint, we will protect the faculty of sight, and we will achieve its restraint. When we hear a sound with our ears … When we smell an odor with our nose … When we taste a flavor with our tongue … When we feel a touch with our body … When we know an idea with our mind, we won't get caught up in the features and details.

8.3 If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, we will practice restraint, we will protect the faculty of mind, and we will achieve its restraint.'

8.4 Now, mendicants, you might think, 'We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, and our sense doors are restrained. This is sufficient …'

9 What more is there to do? You should train yourselves like this: 'We will not eat too much. We will only eat after reflecting rationally on our food. We will eat not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, we shall put an end to old discomfort and not give rise to new discomfort, and we will have the means to keep going, blamelessness, and a comfortable abiding.'

9.2 Now, mendicants, you might think, 'We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, and we don't eat too much. This is sufficient …'

10 What more is there to do? You should train yourselves like this: 'We will be dedicated to wakefulness. When practicing walking and sitting meditation by day, we will purify our mind from obstacles. In the first watch of

the night, we will continue to practice walking and sitting meditation. In the middle watch, we will lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

10.2 In the last watch, we will get up and continue to practice walking and sitting meditation, purifying our mind from obstacles.' Now, mendicants, you might think, 'We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, we don't eat too much, and we are dedicated to wakefulness. This is sufficient ...'

11 What more is there to do? You should train yourselves like this: 'We will have mindfulness and situational awareness. We will act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.'

11.2 Now, mendicants, you might think, 'We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, we don't eat too much, we are dedicated to wakefulness, and we have mindfulness and situational awareness. This is sufficient ...'

12 What more is there to do? Take a mendicant who frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

13 After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness.

13.2 Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

13.3 Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

14 Suppose a man who has gotten into debt were to apply himself to work, and his efforts proved successful. He would pay off the original loan and have enough left over to support his partner. Thinking about this, he'd be filled with joy and happiness.

15 Suppose a person was sick, suffering, gravely ill. They'd lose their appetite and get physically weak. But after some time they'd recover from that illness, and regain their appetite and their strength. Thinking about this, they'd be filled with joy and happiness.

16 Suppose a person was imprisoned in a jail. But after some time they were released from jail, safe and sound, with no loss of wealth. Thinking about this, they'd be filled with joy and happiness.

17 Suppose a person was a bondservant. They would not be their own master, but indentured to another, unable to go where they wish. But after some time they'd be freed from servitude. They would be their own master, not indentured to another, a freeman able to go where they wish. Thinking about this, they'd be filled with joy and happiness.

18 Suppose there was a person with wealth and property who was traveling along a desert road. But after some time they crossed over the desert, safe and sound, with no loss of wealth. Thinking about this, they'd be filled with joy and happiness.

19 In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them as a debt, a disease, a prison, slavery, and a desert crossing. But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and a place of sanctuary at last.

20 They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

20.2 They drench, steep, fill, and spread themselves with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water.

20.3 They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

21 In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

22 Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of immersion.

22.2 There's no part of the body that's not spread with rapture and bliss born of immersion. It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and the heavens would not properly bestow showers from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

23 In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

24 Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread themselves with bliss free of rapture.

24.2 There's no part of the body that's not spread with bliss free of rapture. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving un-

derwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

25 In the same way, a mendicant drenches, steeps, fills, and spreads themselves with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

26 Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth.

27 In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

28 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, with features and details. Suppose a person was to leave their home village and go to another village.

28.2 From that village they'd go to yet another village. And from that village they'd return to their home village. They'd think: 'I went from my home village to another village. There I stood like this, sat like that, spoke

like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.'

29 In the same way, a mendicant recollects their many kinds of past lives, with features and details.

30 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

30.2 With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds. Suppose there were two houses with doors.

30.3 A person with clear eyes standing in between them would see humans entering and leaving a house and wandering to and fro.

31 In the same way, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

32 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ...

32.2 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.' They truly understand: 'These are defilements' ...

32.3 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements.' Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

32.4 They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'

33 Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with clear eyes standing on the bank would see the clams and mussels, pebbles and gravel, and schools of fish swimming about or staying still. They'd think: 'This lake is transparent, clear, and unclouded. And here are the clams and mussels, pebbles and gravel, and schools of fish swimming about or staying still.'

34 In the same way, a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.' They understand: '... there is nothing further for this place.'

35 This mendicant is one who is called an 'ascetic', a 'brahmin', a 'bathed initiate', a 'knowledge master', a 'scholar', a 'noble one', and also a 'perfected one'.

36 And how is a mendicant an ascetic? They have assuaged the bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's how a mendicant is an ascetic.

37 And how is a mendicant a brahmin? They have banished the bad, unskillful qualities. That's how a mendicant is a brahmin.

38 And how is a mendicant a bathed initiate? They have bathed off the bad, unskillful qualities. That's how a mendicant is a bathed initiate.

39 And how is a mendicant a knowledge master? They have known the bad, unskillful qualities. That's how a mendicant is a knowledge master.

40 And how is a mendicant a scholar? They have scoured off the bad, unskillful qualities. That's how a mendicant is a scholar.

41 And how is a mendicant a noble one? They have nobbled their foes, the bad, unskillful qualities. That's how a mendicant is a noble one.

42 And how is a mendicant a perfected one? They are impeccably remote from the bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's how a mendicant is a perfected one."

43 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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40 — THE SHORTER DISCOURSE AT ASSAPURA

✦

1 So I have heard. At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town named Assapura. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, people label you as ascetics. And when they ask you what you are, you claim to be ascetics.

4 Given this label and this claim, you should train like this: 'We will practice in the way that is proper for an ascetic. That way our label will be accurate and our claim correct. The services of those whose robes, almsfood, lodgings, and medicines and supplies for the sick we enjoy shall be very fruitful and beneficial for them. And our going forth will not be barren, but will be fruitful and fertile.'

5 And how does a mendicant not practice in the way that is proper for an ascetic?

6 Any mendicant who has not given up covetousness, ill will, irritability, acrimony, disdain, contempt, jealousy, stinginess, deviousness, deceit, corrupt wishes, and wrong view is not practicing in the way that is proper for an ascetic, I say.

6.2 And that is due to not giving up these stains, defects, and dregs of an ascetic, these grounds for rebirth in places of loss, to be experienced in bad places. I say that such a mendicant's going forth may be compared to the kind of weapon called 'deadborn'—double-edged, whetted with yellow arsenic—that has been covered and wrapped in an outer robe.

7 I say that you don't deserve the label 'outer robe wearer' just because you wear an outer robe. You don't deserve the label 'naked ascetic' just because you go naked. You don't deserve the label 'dust and dirt wearer' just because you're caked in dust and dirt. You don't deserve the label 'water immerser' just because you immerse yourself in water.

7.2 You don't deserve the label 'tree root dweller' just because you stay at the root of a tree. You don't deserve the label 'open air dweller' just because you stay in the open air. You don't deserve the label 'stander' just because you continually stand. You don't deserve the label 'interval eater' just because you eat food at set intervals.

7.3 You don't deserve the label 'reciter' just because you recite hymns. You don't deserve the label 'matted-hair ascetic' just because you have matted hair.

8 Imagine that just by wearing an outer robe someone with covetousness, ill will, irritability, acrimony, disdain, contempt, jealousy, stinginess, deviousness, deceit, corrupt wishes, and wrong view could give up these things. If that were the case, your friends and colleagues, relatives and kin would make you an outer robe wearer as soon as you were born.

8.2 They'd encourage you: 'Please, dearest, wear an outer robe! By doing so you will give up covetousness, ill will, irritability, acrimony, disdain, contempt, jealousy, stinginess, deviousness, deceit, corrupt wishes, and

wrong view.' But sometimes I see someone with these bad qualities who is an outer robe wearer.

8.3 That's why I say that you don't deserve the label 'outer robe wearer' just because you wear an outer robe.

9 Imagine that just by going naked … wearing dust and dirt … immersing in water … staying at the root of a tree … staying in the open air … standing continually … eating at set intervals … reciting hymns … having matted hair someone with covetousness, ill will, irritability, acrimony, disdain, contempt, jealousy, stinginess, deviousness, deceit, corrupt wishes, and wrong view could give up these things.

9.2 If that were the case, your friends and colleagues, relatives and kin would make you a matted-hair ascetic as soon as you were born. They'd encourage you: 'Please, dearest, become a matted-hair ascetic! By doing so you will give up covetousness, ill will, irritability, hostility, disdain, contempt, jealousy, stinginess, deviousness, deceit, corrupt wishes, and wrong view.'

9.3 But sometimes I see someone with these bad qualities who is a matted-hair ascetic. That's why I say that you don't deserve the label 'matted-hair ascetic' just because you have matted hair.

10 And how does a mendicant practice in the way that is proper for an ascetic?

11 Any mendicant who has given up covetousness, ill will, irritability, acrimony, disdain, contempt, jealousy, stinginess, deviousness, deceit, corrupt wishes, and wrong view is practicing in the way that is proper for an as-

cetic, I say. And that is due to giving up these stains, defects, and dregs of an ascetic, these grounds for rebirth in places of loss, to be experienced in bad places.

12 They see themselves purified from all these bad, unskillful qualities. Seeing this, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi.

13 They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

14 They meditate spreading a heart full of compassion ...

15 They meditate spreading a heart full of rejoicing ...

16 They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

17 Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful. Then along comes a person—whether from the east, west, north, or south—struggling in the oppressive heat, weary, thirsty, and parched. No matter what direction they come from, when they arrive at that lotus pond they would alleviate their thirst and heat exhaustion.

18 In the same way, suppose someone has gone forth from the lay life to homelessness—whether from a family of aristocrats, brahmins, peasants, or menials—and has arrived at the teaching and training proclaimed by a Realized One. Having developed love, compassion, rejoicing, and equanimity in this way they find inner peace. Because of that inner peace they are practicing the way proper for an ascetic, I say.

19 And suppose someone has gone forth from the lay life to homelessness —whether from a family of aristocrats, brahmins, peasants, or workers— and they realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. They're an ascetic because of the ending of defilements."

20 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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41 — THE PEOPLE OF SĀLĀ

✦

1 So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Sālā.

2 The brahmins and householders of Sālā heard, "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—while wandering in the land of the Kosalans has arrived at Sālā, together with a large Saṅgha of mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

2.2 He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. He reveals an entirely full and pure spiritual life. It's good to see such perfected ones."

3 Then the brahmins and householders of Sālā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side they said to the Buddha:

4 “What is the cause, worthy Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell? And what is the cause, worthy Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?”

5 “Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

6 “We don’t understand the detailed meaning of the worthy Gotama’s brief statement. Worthy Gotama, please teach us this matter in detail so we can understand the meaning.”

7 “Well then, householders, listen and apply your mind well, I will speak.”

8 “Yes, worthy sir,” they replied. The Buddha said this:

9 “Householders, unprincipled and immoral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

10 And how is unprincipled and immoral conduct threefold by way of body? It’s when someone kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to living beings.

11 They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

12 They commit sexual misconduct. They have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal. This is how unprincipled and immoral conduct is threefold by way of body.

13 And how is unprincipled and immoral conduct fourfold by way of speech? It's when someone lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my friend, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.' Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

14 They backbite. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

15 They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

16 They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless. This is how unprincipled and immoral conduct is fourfold by way of speech.

17 And how is unprincipled and immoral conduct threefold by way of mind? It's when someone is covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

18 They have ill will and malicious intentions: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!'

19 They have wrong view. Their perspective is distorted: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.' This is how unprincipled and immoral conduct is threefold by way of mind.

20 That's how unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

21 Householders, principled and moral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

22 And how is principled and moral conduct threefold by way of body? It's when someone gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings.

23 They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

24 They give up sexual misconduct. They don't have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal. This is how principled and moral conduct is threefold by way of body.

25 And how is principled and moral conduct fourfold by way of speech? It's when someone gives up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my friend, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

26 They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony.

27 They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, likable, and agreeable to the people.

28 They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. This is how

principled and moral conduct is fourfold by way of speech.

29 And how is principled and moral conduct threefold by way of mind? It's when someone is not covetous. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

30 They have a kind heart and loving intentions: 'May these sentient beings live free of enmity and ill will, untroubled and happy!'

31 They have right view, an undistorted perspective: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.' This is how principled and moral conduct is threefold by way of mind.

32 This is how principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

33 Someone of principled and moral conduct might wish: 'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats!' It's possible that this might happen. Why is that? Because they have principled and moral conduct.

34 Someone of principled and moral conduct might wish: 'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do brahmins … well-to-do householders … the gods of the four great kings … the gods of the thirty-three … the gods of Yama … the joyful gods … the gods who love to create … the gods who control what is created by

others … the gods of the Divinity's host … the luminous gods … the gods of limited luminosity … the gods of limitless luminosity … the gods of sublime luminosity … the gods of limited beauty … the gods of limitless beauty … the gods of universal beauty … the gods of abundant fruit … the gods of Aviha … the gods of Atappa … the gods fair to see … the fair seeing gods … the gods of Akaniṭṭha … the gods of the dimension of infinite space … the gods of the dimension of infinite consciousness … the gods of the dimension of nothingness … the gods of the dimension of neither perception nor non-perception.'

34.2 It's possible that this might happen. Why is that? Because they have principled and moral conduct.

35 Someone of principled and moral conduct might wish: 'If only I might realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.' It's possible that this might happen. Why is that? Because they have principled and moral conduct."

36 When he had spoken, the brahmins and householders of Sālā said to the Buddha, "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways.

36.2 We go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember us as lay followers who have gone for refuge for life."

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42 — THE PEOPLE OF VERAÑJĀ

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time the brahmins and householders of Verañjā were residing in Sāvatthī on some business. The brahmins and householders of Verañjā heard:

3 "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. He has this good reputation … It's good to see such perfected ones."

4 … They said to the Buddha: "What is the cause, worthy Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell? And what is the cause, worthy Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?"

5 "Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

6 "We don't understand the detailed meaning of the worthy Gotama's brief statement. …"

7 “Householders, a person of unprincipled and immoral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind. ...” ...

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43 — THE GREAT ELABORATION

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

3 "Reverend, they speak of 'a witless person'. How is a witless person defined?"

4 "Reverend, they're called witless because they don't understand. And what don't they understand? They don't understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering.' They're called witless because they don't understand."

5 Saying "Good, reverend," Mahākoṭṭhita approved and agreed with what Sāriputta said. Then he asked another question:

6 "They speak of 'a wise person'. How is a wise person defined?"

7 "They're called wise because they understand. And what do they understand? They understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering.' They're called wise because they understand."

8 “They speak of ‘consciousness’. How is consciousness defined?”

9 “It’s called consciousness because it cognizes. And what does it cognize? It cognizes ‘pleasure’ and ‘pain’ and ‘neutral’. It’s called consciousness because it cognizes.”

10 “Wisdom and consciousness— are these things mixed or separate? And can we completely disentangle them so as to describe the difference between them?”

11 “Wisdom and consciousness— these things are mixed, not separate. And you can never completely disentangle them so as to describe the difference between them. For you understand what you cognize, and you cognize what you understand. That’s why these things are mixed, not separate. And you can never completely disentangle them so as to describe the difference between them.”

12 “Wisdom and consciousness— what is the difference between these things that are mixed, not separate?”

13 “The difference between these things is that wisdom should be developed, while consciousness should be completely understood.”

14 “They speak of this thing called ‘feeling’. How is feeling defined?”

15 “It’s called feeling because it feels. And what does it feel? It feels pleasure, pain, and neutral. It’s called feeling because it feels.”

16 “They speak of this thing called ‘perception’. How is perception defined?”

17 “It’s called perception because it perceives. And what does it perceive? It perceives blue, yellow, red, and white. It’s called perception because it perceives.”

18 “Feeling, perception, and consciousness— are these things mixed or separate? And can we completely disentangle them so as to describe the difference between them?”

19 “Feeling, perception, and consciousness— these things are mixed, not separate. And you can never completely disentangle them so as to describe the difference between them. For you perceive what you feel, and you cognize what you perceive. That’s why these things are mixed, not separate. And you can never completely disentangle them so as to describe the difference between them.”

20 “What can be known by purified mind consciousness released from the five senses?”

21 “Aware that ‘space is infinite’ it can know the dimension of infinite space. Aware that ‘consciousness is infinite’ it can know the dimension of infinite consciousness. Aware that ‘there is nothing at all’ it can know the dimension of nothingness.”

22 “How do you understand something that can be known?”

23 “You understand something that can be known with the eye of wisdom.”

24 “What is the goal of wisdom?”

25 “The goal of wisdom is direct knowledge, complete understanding, and giving up.”

26 “How many conditions are there for the arising of right view?”

27 “There are two conditions for the arising of right view: the voice of another and rational application of mind. These are the two conditions for the arising of right view.”

28 “When right view is supported by how many factors does it have freedom of heart and freedom by wisdom as its fruit and benefit?”

29 “When right view is supported by five factors it has freedom of heart and freedom by wisdom as its fruit and benefit. It’s when right view is supported by ethics, learning, discussion, serenity, and discernment. When right view is supported by these five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.”

30 “How many states of existence are there?”

31 “Reverend, there are these three states of existence. Existence in the sensual realm, the realm of luminous form, and the formless realm.”

32 “But how is there regeneration into a new state of existence in the future?”

33 “It’s because of sentient beings—shrouded by ignorance and fettered by craving—taking pleasure wherever they land. That’s how there is regeneration into a new state of existence in the future.”

34 “But how is there no regeneration into a new state of existence in the future?”

35 “It’s when ignorance fades away, knowledge arises, and craving ceases. That’s how there is no regeneration into a new state of existence in the future.”

36 “But what, reverend, is the first absorption?”

37 “Reverend, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called the first absorption.”

38 “But how many factors does the first absorption have?”

39 “The first absorption has five factors. When a mendicant has entered the first absorption, placing the mind, keeping it connected, rapture, bliss, and unification of mind are present. That’s how the first absorption has five factors.”

40 “But how many factors has the first absorption given up and how many does it possess?”

41 “The first absorption has given up five factors and possesses five factors. When a mendicant has entered the first absorption, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt are given up. Placing the mind, keeping it connected, rapture, bliss, and unification of mind are present. That’s how the first absorption has given up five factors and possesses five factors.”

42 “Reverend, these five faculties have different domains and different ranges, and don’t experience each other’s domain and range. That is, the faculties of the eye, ear, nose, tongue, and body. What do these five faculties, with their different domains and ranges, have recourse to? What experiences their domains and ranges?”

43 “These five faculties, with their different domains and ranges, have recourse to the mind. And the mind experiences their domains and ranges.”

44 “These five faculties depend on what to continue?”

45 “These five faculties depend on vitality to continue.”

46 “But what does vitality depend on to continue?”

47 “Vitality depends on warmth to continue.”

48 “But what does warmth depend on to continue?”

49 “Warmth depends on vitality to continue.”

50 “Just now I understood you to say: ‘Vitality depends on warmth to continue.’ But I also understood you to say: ‘Warmth depends on vitality to continue.’ How then should we see the meaning of this statement?”

51 “Well then, reverend, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there was an oil lamp burning. The luminosity appears dependent on the flame, and the flame appears dependent on the luminosity. In the same way, vitality depends on warmth to continue, and warmth depends on vitality to continue.”

52 “Are the vital forces and the phenomena that are felt one and the same? Or are the vital forces one thing, and the phenomena that are felt another?”

53 “The vital forces are not the same things as the phenomena that are felt. For if the vital forces and the phenomena that are felt were the same things, a mendicant who had attained the cessation of perception and feel-

ing would not emerge from it. But because the vital forces and the phenomena that are felt are different things, a mendicant who has attained the cessation of perception and feeling can emerge from it."

54 "How many things must this body lose before it lies abandoned, tossed aside like an insentient log?"

55 "This body must lose three things before it lies abandoned, tossed aside like an insentient log: vitality, warmth, and consciousness."

56 "What's the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling?"

57 "When someone dies, their physical, verbal, and mental processes have ceased and stilled; their vitality is spent; their warmth is dissipated; and their faculties have disintegrated. When a mendicant has attained the cessation of perception and feeling, their physical, verbal, and mental processes have ceased and stilled. But their vitality is not spent; their warmth is not dissipated; and their faculties are very clear. That's the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling."

58 "How many conditions are necessary to attain the neutral release of the heart?"

59 "Four conditions are necessary to attain the neutral release of the heart. With the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. These four conditions are necessary to attain the neutral release of the heart."

60 “How many conditions are necessary to attain the signless release of the heart?”

61 “Two conditions are necessary to attain the signless release of the heart: not focusing on any signs, and focusing on the signless. These two conditions are necessary to attain the signless release of the heart.”

62 “How many conditions are necessary to remain in the signless release of the heart?”

63 “Three conditions are necessary to remain in the signless release of the heart: not focusing on any signs, focusing on the signless, and a previous determination. These three conditions are necessary to remain in the signless release of the heart.”

64 “How many conditions are necessary to emerge from the signless release of the heart?”

65 “Two conditions are necessary to emerge from the signless release of the heart: focusing on all signs, and not focusing on the signless. These two conditions are necessary to emerge from the signless release of the heart.”

66 “The limitless release of the heart, and the release of the heart through nothingness, and the release of the heart through emptiness, and the signless release of the heart: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

67 “There is a way in which these things differ in both meaning and phrasing. But there’s also a way in which they mean the same thing, and differ only in the phrasing.

68 And what's the way in which these things differ in both meaning and phrasing?

69 Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion ...

69.2 They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is called the limitless release of the heart.

70 And what is the release of the heart through nothingness? It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. This is called the heart's release through nothingness.

71 And what is the release of the heart through emptiness? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'This is empty of a self or what belongs to a self.' This is called the release of the heart through emptiness.

72 And what is the signless release of the heart? It's when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart. This is called the signless release of the heart.

73 This is the way in which these things differ in both meaning and phrasing.

74 And what's the way in which they mean the same thing, and differ only in the phrasing?

75 Greed, hate, and delusion are makers of limits. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable release of the heart is said to be the best kind of limitless release of the heart. That unshakable release of the heart is empty of greed, hate, and delusion.

76 Greed is something, hate is something, and delusion is something. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable release of the heart is said to be the best kind of release of the heart through nothingness. That unshakable release of the heart is empty of greed, hate, and delusion.

77 Greed, hate, and delusion are makers of signs. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable release of the heart is said to be the best kind of signless release of the heart. That unshakable release of the heart is empty of greed, hate, and delusion.

78 This is the way in which they mean the same thing, and differ only in the phrasing."

79 That is what Venerable Sāriputta said. Satisfied, Venerable Mahākoṭṭhita approved what Sāriputta said.

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44 — THE SHORTER ELABORATION

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then the layman Visākha went to see the nun Dhammadinnā, bowed, sat down to one side, and said to her:

3 "Ma'am, they speak of this thing called 'substantial reality'. What is this substantial reality that the Buddha spoke of?"

4 "Visākha, the Buddha said that these five grasping aggregates are substantial reality. That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. The Buddha said that these five grasping aggregates are substantial reality."

5 Saying "Good, ma'am," Visākha approved and agreed with what Dhammadinnā said. Then he asked another question:

6 "Ma'am, they speak of this thing called 'the origin of substantial reality'. What is the origin of substantial reality that the Buddha spoke of?"

7 "It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence. The Buddha said that this is the origin of substantial reality."

8 "Ma'am, they speak of this thing called 'the cessation of substantial reality'. What is the cessation of substantial reality that the Buddha spoke of?"

9 “It’s the fading away and cessation of that very same craving with no residue left behind; giving it away, letting it go, releasing it, and not clinging to it. The Buddha said that this is the cessation of substantial reality.”

10 “Ma’am, they speak of the practice that leads to the cessation of substantial reality. What is the practice that leads to the cessation of substantial reality that the Buddha spoke of?”

11 “The practice that leads to the cessation of substantial reality that the Buddha spoke of is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

12 “But ma’am, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?”

13 “That grasping is not the exact same thing as the five grasping aggregates. Nor is grasping one thing and the five grasping aggregates another. The desire and greed for the five grasping aggregates is the grasping there.”

14 “But ma’am, how does substantialist view come about?”

15 “It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s how substantialist view comes about.”

16 “But ma’am, how does substantialist view not come about?”

17 “It’s when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons. They don’t regard form as self, self as having form, form in self, or self in form. They don’t regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s how substantialist view does not come about.”

18 “But ma’am, what is the noble eightfold path?”

19 “It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

20 “But ma’am, is the noble eightfold path conditioned or unconditioned?”

21 “The noble eightfold path is conditioned.”

22 “Are the three spectrums of practice included in the noble eightfold path? Or is the noble eightfold path included in the three spectrums of practice?”

23 “The three spectrums of practice are not included in the noble eightfold path. Rather, the noble eightfold path is included in the three spectrums of practice. Right speech, right action, and right livelihood: these things are included in the spectrum of ethics. Right effort, right mindful-

ness, and right immersion: these things are included in the spectrum of immersion. Right view and right purpose: these things are included in the spectrum of wisdom."

24 "But ma'am, what is immersion? What things are the bases of immersion? What things are the prerequisites for immersion? What is the development of immersion?"

25 "Unification of the mind is immersion. The four kinds of mindfulness meditation are the bases for immersion. The four right efforts are the prerequisites for immersion. The cultivation, development, and making much of these very same things is the development of immersion."

26 "How many processes are there?"

27 "There are these three processes. The physical process, the verbal process, and the mental process."

28 "But ma'am, what is the physical process? What's the verbal process? What's the mental process?"

29 "Breathing is a physical process. Placing the mind and keeping it connected are a verbal process. Perception and feeling are a mental process."

30 "But ma'am, why is breathing a physical process? Why are placing the mind and keeping it connected a verbal process? Why are perception and feeling a mental process?"

31 "Breathing is physical. It's tied up with the body, that's why breathing is a physical process. First you place the mind and keep it connected, then you break into speech. That's why placing the mind and keeping it con-

nected are a verbal process. Perception and feeling are mental. They're tied up with the mind, that's why perception and feeling are a mental process."

32 "But ma'am, how does someone attain the cessation of perception and feeling?"

33 "A mendicant who is entering such an attainment does not think: 'I will enter the cessation of perception and feeling' or 'I am entering the cessation of perception and feeling' or 'I have entered the cessation of perception and feeling.' Rather, their mind has been previously developed so as to lead to such a state."

34 "But ma'am, which process ceases first for a mendicant who is entering the cessation of perception and feeling: physical, verbal, or mental?"

35 "The verbal process ceases first, then physical, then mental."

36 "But ma'am, how does someone emerge from the cessation of perception and feeling?"

37 "A mendicant who is emerging from such an attainment does not think: 'I will emerge from the cessation of perception and feeling' or 'I am emerging from the cessation of perception and feeling' or 'I have emerged from the cessation of perception and feeling.' Rather, their mind has been previously developed so as to lead to such a state."

38 "But ma'am, which process arises first for a mendicant who is emerging from the cessation of perception and feeling: physical, verbal, or mental?"

39 "The mental process arises first, then physical, then verbal."

40 “But ma’am, when a mendicant has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact do they experience?”

41 “They experience three kinds of contact: emptiness, signless, and undirected contacts.”

42 “But ma’am, when a mendicant has emerged from the attainment of the cessation of perception and feeling, what does their mind slant, slope, and incline to?”

43 “Their mind slants, slopes, and inclines to seclusion.”

44 “But ma’am, how many feelings are there?”

45 “There are three feelings: pleasant, painful, and neutral feeling.”

46 “What are these three feelings?”

47 “Anything felt physically or mentally as pleasant or enjoyable. This is pleasant feeling. Anything felt physically or mentally as painful or unpleasant. This is painful feeling. Anything felt physically or mentally as neither pleasurable nor painful. This is neutral feeling.”

48 “What is pleasant and what is painful regarding each of the three feelings?”

49 “Pleasant feeling is pleasant when it remains and painful when it perishes. Painful feeling is painful when it remains and pleasant when it perishes. Neutral feeling is pleasant in the presence of knowledge, and painful in the presence of ignorance.”

50 “What underlying tendencies underlie each of the three feelings?”

51 "The underlying tendency for greed underlies pleasant feeling. The underlying tendency for aversion underlies painful feeling. The underlying tendency for ignorance underlies neutral feeling."

52 "Do these underlying tendencies always underlie these feelings?"

53 "No, they do not."

54 "What should be given up in regard to each of these three feelings?"

55 "The underlying tendency to greed should be given up when it comes to pleasant feeling. The underlying tendency to aversion should be given up when it comes to painful feeling. The underlying tendency to ignorance should be given up when it comes to neutral feeling."

56 "Should these underlying tendencies be given up regarding all instances of these feelings?"

57 "No, not in all instances. Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. With this they give up greed, and the underlying tendency to greed does not lie within that. And take a mendicant who reflects: 'Oh, when will I enter and remain in the same dimension that the noble ones enter and remain in today?' Nursing such a longing for the supreme liberations gives rise to sadness due to longing.

57.2 With this they give up aversion, and the underlying tendency to aversion does not lie within that. Take a mendicant who, with the giving up of pleasure and pain and the disappearance of former happiness and

sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. With this they give up ignorance, and the underlying tendency to ignorance does not lie within that."

58 "But ma'am, what is the counterpart of pleasant feeling?"

59 "Painful feeling."

60 "What is the counterpart of painful feeling?"

61 "Pleasant feeling."

62 "What is the counterpart of neutral feeling?"

63 "Ignorance."

64 "What is the counterpart of ignorance?"

65 "Knowledge."

66 "What is the counterpart of knowledge?"

67 "Freedom."

68 "What is the counterpart of freedom?"

69 "Extinguishment."

70 "What is the counterpart of extinguishment?"

71 "Your question goes too far, Visākha. You weren't able to grasp the limit of questioning. For extinguishment is the objective, destination, and culmination of the spiritual life. If you wish, go to the Buddha and ask him this question. You should remember it in line with his answer."

72 And then the layman Visākha approved and agreed with what the nun Dhammadinnā said. He rose from his seat, bowed, and respectfully circled her, keeping her on his right. Then he went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

73 When he had spoken, the Buddha said to him, "The nun Dhammadinnā is astute, Visākha, she has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as the nun Dhammadinnā. That is what it means, and that's how you should remember it."

74 That is what the Buddha said. Satisfied, the layman Visākha approved what the Buddha said.

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45 — THE SHORTER DISCOURSE ON TAKING UP PRACTICES

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, there are these four ways of taking up practices. What four? There is a way of taking up practices that is pleasant now but results in future pain. There is a way of taking up practices that is painful now and results in future pain. There is a way of taking up practices that is painful now but results in future pleasure. There is a way of taking up practices that is pleasant now and results in future pleasure.

4 And what is the way of taking up practices that is pleasant now but results in future pain? There are some ascetics and brahmins who have this doctrine and view: 'There's nothing wrong with sensual pleasures.' They throw themselves into sensual pleasures, cavorting with female wanderers with jeweled bands in their hair.

4.2 They say, 'What future danger do those ascetics and brahmins see in sensual pleasures that they speak of giving up sensual pleasures, and advocate the complete understanding of sensual pleasures? Pleasant is the touch of this female wanderer's arm, tender, soft, and downy!' And they throw themselves into sensual pleasures.

4.3 When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. And there they feel painful, sharp, severe, acute feelings. They say, 'This is that future danger that those ascetics and brahmins saw. For it is because of sensual pleasures that I'm feeling painful, sharp, severe, acute feelings.'

5 Suppose that in the last month of summer a camel's foot creeper pod were to burst open and a seed were to fall at the root of a sal tree. Then the deity haunting that sal tree would become apprehensive and nervous.

5.2 But their friends and colleagues, relatives and kin—deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees—would come together to reassure them, 'Do not fear, sir, do not fear! Hopefully that seed will be swallowed by a peacock, or eaten by a deer, or burnt by a forest fire, or picked up by a lumberjack, or eaten by termites, or it may not even be fertile.'

5.3 But none of these things happened. And the seed was fertile, so that when the monsoon clouds soaked it with rain, it sprouted. And the creeper wound its tender, soft, and downy tendrils around that sal tree. Then the deity thought, 'What future danger did my friends see when they said: "Do not fear, sir, do not fear! Hopefully that seed will be swallowed by a peacock, or eaten by a deer, or burnt by a forest fire, or picked up by a lumberjack, or eaten by termites, or it may not even be fertile." Pleasant is the touch of this creeper's tender, soft, and downy tendrils.'

5.4 Then the creeper enfolded the sal tree, made a canopy over it, draped a curtain around it, and split apart all the main branches. Then the deity thought, 'This is the future danger that my friends saw! It's because

of that camel's foot creeper seed that I'm feeling painful, sharp, severe, acute feelings.'

6 In the same way, there are some ascetics and brahmins who have this doctrine and view: 'There's nothing wrong with sensual pleasures' ... This is called the way of taking up practices that is pleasant now but results in future pain.

7 And what is the way of taking up practices that is painful now and results in future pain? It's when someone goes naked, ignoring conventions. They lick their hands, and don't come or wait when called. They don't consent to food brought to them, or food prepared on their behalf, or an invitation for a meal.

7.2 They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who lives with a man; or where there's a hound waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel.

7.3 They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

8 They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

9 They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They constantly stand, turning down seats. They squat, committed to the endeavor of squatting.

9.2 They lie on a mat of thorns, making a mat of thorns their bed. They're devoted to ritual bathing three times a day, including at dusk. And so they live committed to practicing these various ways of mortifying and tormenting the body. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is called the way of taking up practices that is painful now and results in future pain.

10 And what is the way of taking up practices that is painful now but results in future pleasure? It's when someone is ordinarily full of acute greed, hate, and delusion. They often feel the pain and sadness that greed, hate, and delusion bring. They lead the full and pure spiritual life in pain and sadness, weeping, with tearful faces.

10.2 When their body breaks up, after death, they're reborn in a good place, a heavenly realm. This is called the way of taking up practices that is painful now but results in future pleasure.

11 And what is the way of taking up practices that is pleasant now and results in future pleasure? It's when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring.

11.2 Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption … second absorption … third absorption … fourth absorption. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. This is called the way of taking up practices that is pleasant now and results in future pleasure. These are the four ways of taking up practices."

12 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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46 — THE GREAT DISCOURSE ON TAKING UP PRACTICES

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, sentient beings typically have the wish, desire, and hope: 'Oh, if only unlikable, undesirable, and disagreeable things would decrease, and likable, desirable, and agreeable things would increase!' But exactly the opposite happens to them. What do you take to be the reason for this?"

4 "Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

5 "Well then, mendicants, listen and apply your mind well, I will speak."

6 "Yes, sir," they replied. The Buddha said this:

7 "Take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They don't know what practices they should cultivate and foster, and what practices they shouldn't cultivate and foster.

7.2 So they cultivate and foster practices they shouldn't, and don't cultivate and foster practices they should. When they do so, unlikable, undesirable, and disagreeable things increase, and likable, desirable, and agreeable things decrease. Why is that? Because that's what it's like for the ignorant.

8 But a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They know what practices they should cultivate and foster, and what practices they shouldn't cultivate and foster.

8.2 So they cultivate and foster practices they should, and don't cultivate and foster practices they shouldn't. When they do so, unlikable, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase. Why is that? Because that's what it's like for the knowledgable.

9 Mendicants, there are these four ways of taking up practices. What four? There is a way of taking up practices that is painful now and results in future pain. There is a way of taking up practices that is pleasant now but results in future pain. There is a way of taking up practices that is painful now but results in future pleasure. There is a way of taking up practices that is pleasant now and results in future pleasure.

10 When it comes to the way of taking up practices that is painful now and results in future pain, an ignoramus, without knowing this, doesn't truly understand: 'This is the way of taking up practices that is painful now and results in future pain.' So instead of avoiding that practice, they cultivate

it. When they do so, unlikable, undesirable, and disagreeable things increase, and likable, desirable, and agreeable things decrease. Why is that? Because that's what it's like for the ignorant.

11 When it comes to the way of taking up practices that is pleasant now and results in future pain, an ignoramus … cultivates it … and disagreeable things increase …

12 When it comes to the way of taking up practices that is painful now and results in future pleasure, an ignoramus … doesn't cultivate it … and disagreeable things increase …

13 When it comes to the way of taking up practices that is pleasant now and results in future pleasure, an ignoramus … doesn't cultivate it … and disagreeable things increase … Why is that? Because that's what it's like for the ignorant.

14 When it comes to the way of taking up practices that is painful now and results in future pain, a wise person, knowing this, truly understands: 'This is the way of taking up practices that is painful now and results in future pain.' So instead of cultivating that practice, they avoid it. When they do so, unlikable, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase. Why is that? Because that's what it's like for the knowledgable.

15 When it comes to the way of taking up practices that is pleasant now and results in future pain, a wise person … doesn't cultivate it … and agreeable things increase …

16 When it comes to the way of taking up practices that is painful now and results in future pleasure, a wise person … cultivates it … and agreeable things increase …

17 When it comes to the way of taking up practices that is pleasant now and results in future pleasure, a wise person, knowing this, truly understands: 'This is the way of taking up practices that is pleasant now and results in future pleasure.' So instead of avoiding that practice, they cultivate it. When they do so, unlikable, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase. Why is that? Because that's what it's like for the knowledgable.

18 And what is the way of taking up practices that is painful now and results in future pain? It's when someone in pain and sadness kills living creatures, steals, and commits sexual misconduct. They use speech that's false, backbiting, harsh, or nonsensical. And they're covetous, malicious, with wrong view. Because of these things they experience pain and sadness.

18.2 And when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is called the way of taking up practices that is painful now and results in future pain.

19 And what is the way of taking up practices that is pleasant now but results in future pain? It's when someone with pleasure and happiness kills living creatures, steals, and commits sexual misconduct. They use speech that's false, backbiting, harsh, or nonsensical. And they're covetous, malicious, with wrong view. Because of these things they experience pleasure and happiness.

19.2 But when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is called the way of taking up practices that is pleasant now but results in future pain.

20 And what is the way of taking up practices that is painful now but results in future pleasure? It's when someone in pain and sadness doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, backbiting, harsh, or nonsensical. And they're contented, kind-hearted, with right view.

20.2 Because of these things they experience pain and sadness. But when their body breaks up, after death, they're reborn in a good place, a heavenly realm. This is called the way of taking up practices that is painful now but results in future pleasure.

21 And what is the way of taking up practices that is pleasant now and results in future pleasure? It's when someone with pleasure and happiness doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, backbiting, harsh, or nonsensical. And they're contented, kind-hearted, with right view.

21.2 Because of these things they experience pleasure and happiness. And when their body breaks up, after death, they're reborn in a good place, a heavenly realm. This is called the way of taking up practices that is pleasant now and results in future pleasure. These are the four ways of taking up practices.

22 Suppose there was some bitter gourd mixed with poison. Then a man would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. They'd say to him: 'Here, my man, this

is bitter gourd mixed with poison. Drink it if you like. If you drink it, the color, aroma, and flavor will be unappetizing, and it will result in death or deadly pain.'

22.2 He wouldn't put it down. Without appraisal, he'd drink it. The color, aroma, and flavor would be unappetizing, and it would result in death or deadly pain. This is comparable to the way of taking up practices that is painful now and results in future pain, I say.

23 Suppose there was a bronze goblet of beverage that had a nice color, aroma, and flavor. But it was mixed with poison. Then a man would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. They'd say to him: 'Here, my man, this bronze goblet of beverage has a nice color, aroma, and flavor. But it's mixed with poison.

23.2 Drink it if you like. If you drink it, the color, aroma, and flavor will be appetizing, but it will result in death or deadly pain.' He wouldn't put it down. Without appraisal, he'd drink it. The color, aroma, and flavor would be appetizing, but it would result in death or deadly pain.

23.3 This is comparable to the way of taking up practices that is pleasant now and results in future pain, I say.

24 Suppose there was some rancid urine mixed with different medicines. Then a man with jaundice would come along. They'd say to him: 'Here, my man, this is rancid urine mixed with different medicines. Drink it if you like. If you drink it, the color, aroma, and flavor will be unappetizing, but after drinking it you will be happy.' He wouldn't put it down.

24.2 After appraisal, he'd drink it. The color, aroma, and flavor would be unappetizing, but after drinking it he would be happy. This is comparable to the way of taking up practices that is painful now and results in future pleasure, I say.

25 Suppose there was some curds, honey, ghee, and molasses all mixed together. Then a man with bloody dysentery would come along. They'd say to him: 'Here, my man, this is curds, honey, ghee, and molasses all mixed together. Drink it if you like. If you drink it, the color, aroma, and flavor will be appetizing, and after drinking it you will be happy.' He wouldn't put it down.

25.2 After appraisal, he'd drink it. The color, aroma, and flavor would be appetizing, and after drinking it he would be happy. This is comparable to the way of taking up practices that is pleasant now and results in future pleasure, I say.

26 It's like the last month of the rainy season, in autumn, when the heavens are sunny and cloudless. And as the sun is rising to the firmament, having dispelled all the darkness of space, it shines and glows and dazzles. In the same way, this way of taking up practices that is pleasant now and results in future pleasure dispels the doctrines of the various other ascetics and brahmins as it shines and glows and dazzles."

27 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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47 — THE INQUIRER

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, a mendicant who is an inquirer, unable to encompass another's mind, should scrutinize the Realized One to understand whether he is a fully awakened Buddha or not."

4 "Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

5 "Well then, mendicants, listen and apply your mind well, I will speak."

6 "Yes, sir," they replied. The Buddha said this:

7 "Mendicants, a mendicant who is an inquirer, unable to encompass another's mind, should scrutinize the Realized One for two things—things that can be seen and heard: 'Can anything corrupt be seen or heard in the Realized One or not?' Scrutinizing him they find that nothing corrupt can be seen or heard in the Realized One.

8 They scrutinize further: 'Can anything mixed be seen or heard in the Realized One or not?' Scrutinizing him they find that nothing mixed can be seen or heard in the Realized One.

9 They scrutinize further: ‘Can anything clean be seen or heard in the Realized One or not?’ Scrutinizing him they find that clean things can be seen and heard in the Realized One.

10 They scrutinize further: ‘Did the venerable attain this skillful state a long time ago, or just recently?’ Scrutinizing him they find that the venerable attained this skillful state a long time ago, not just recently.

11 They scrutinize further: ‘Are certain dangers found in that venerable mendicant who has achieved fame and renown?’ For, mendicants, so long as a mendicant has not achieved fame and renown, certain dangers are not found in them. But when they achieve fame and renown, those dangers appear. Scrutinizing him they find that those dangers are not found in that venerable mendicant who has achieved fame and renown.

12 They scrutinize further: ‘Is this venerable securely stilled or insecurely stilled? Is the reason they don’t indulge in sensual pleasures that they’re free of greed because greed has ended?’ Scrutinizing him they find that that venerable is securely stilled, not insecurely stilled. The reason they don’t indulge in sensual pleasures is that they’re free of greed because greed has ended.

13 If others should ask that mendicant, ‘But what reason and evidence does the venerable have for saying this?’ Answering rightly, the mendicant should say, ‘Because, whether that venerable is staying in a community or alone, some people there are in a good state or a sorry state, some instruct a group, and some are seen among pleasures of the flesh while others remain unsullied. Yet that venerable doesn’t look down on them for that.

13.2 Also, I have heard and learned this in the presence of the Buddha: "I am securely stilled, not insecurely stilled. The reason I don't indulge in sensual pleasures is that I'm free of greed because greed has ended.'"

14 Next, they should ask the Realized One himself about this, 'Can anything corrupt be seen or heard in the Realized One or not?' The Realized One would answer, 'Nothing corrupt can be seen or heard in the Realized One.'

15 'Can anything mixed be seen or heard in the Realized One or not?' The Realized One would answer, 'Nothing mixed can be seen or heard in the Realized One.'

16 'Can anything clean be seen or heard in the Realized One or not?' The Realized One would answer, 'Clean things can be seen and heard in the Realized One. I am the scope and the range of that, but I am not determined by that.'

17 A disciple ought to approach a teacher who has such a doctrine in order to listen to the teaching. The teacher explains Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides.

17.2 When they directly know a certain principle of those teachings, in accordance with how they were taught, the mendicant comes to a conclusion about the teachings. They have confidence in the Teacher: 'The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!'

18 If others should ask that mendicant, ‘But what reason and evidence does the venerable have for saying this?’ Answering rightly, the mendicant should say, ‘Reverends, I approached the Buddha to listen to the teaching. He explained Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides. When I directly knew a certain principle of those teachings, in accordance with how I was taught, I came to a conclusion about the teachings. I had confidence in the Teacher: “The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!”’

19 When someone’s faith is settled, rooted, and planted in the Realized One in this manner, with these words and phrases, it’s said to be grounded faith that’s based on evidence. It is strong, and cannot be shifted by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. That is how there is legitimate scrutiny of the Realized One, and that is how the Realized One is legitimately well-scrutinized.”

20 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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48 — THE MENDICANTS OF KOSAMBĪ

✦

1 So I have heard. At one time the Buddha was staying near Kosambī in Ghosita's monastery.

2 Now at that time the mendicants of Kosambī were fighting, quarreling, and disputing, continually wounding each other with barbed words. They couldn't persuade each other or be persuaded, nor could they convince each other or be convinced.

3 Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was happening.

4 So the Buddha addressed one of the monks, "Please, monk, in my name tell those mendicants that the Teacher summons them."

5 "Yes, sir," that monk replied. He went to those monks and said, "Venerables, the Teacher summons you."

6 "Yes, reverend," those monks replied. They went to the Buddha, bowed, and sat down to one side. The Buddha said to them,

7 "Is it really true, mendicants, that you have been fighting, quarreling, and disputing, continually wounding each other with barbed words? And that you can't persuade each other or be persuaded, nor can you convince each other or be convinced?"

8 "Yes, sir," they said.

9 “What do you think, mendicants? When you’re fighting, quarreling, and disputing, continually wounding each other with barbed words, are you treating your spiritual companions with kindness by way of body, speech, and mind, both in public and in private?”

10 “No, sir.”

11 “So it seems that when you’re arguing you are not treating each other with kindness. So what then do you know and see, you futile men, that you behave in such a way? This will be for your lasting harm and suffering.”

12 Then the Buddha said to the mendicants:

13 “Mendicants, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. What six? Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

14 Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness …

15 Furthermore, a mendicant consistently treats their spiritual companions with mental kindness …

16 Furthermore, a mendicant shares without reservation any material things they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions …

17 Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. ...

18 Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and delivers one who applies it to the complete ending of suffering. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

19 These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

20 Of these six warm-hearted qualities, the chief is the view that is noble and emancipating, and delivers one who applies it to the complete ending of suffering. It holds and binds everything together. It's like a bungalow. The roof-peak is the chief point, which holds and binds everything together. In the same way, of these six warm-hearted qualities, the chief is the view that is noble and emancipating, and delivers one who applies it to the complete ending of suffering. It holds and binds everything together.

21 And how does the view that is noble and emancipating lead one who practices it to the complete ending of suffering? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this, 'Is there anything that I'm overcome with internally and haven't given up, because of which I might not accurately know and see?'

21.2 If a mendicant is overcome with sensual desire, it's their mind that's overcome. If a mendicant is overcome with ill will, dullness and drowsiness, restlessness and remorse, doubt, pursuing speculation about this world, pursuing speculation about the next world, or fighting, quarreling, and disputing, continually wounding others with barbed words, it's their mind that's overcome.

21.3 They understand, 'There is nothing that I'm overcome with internally and haven't given up, because of which I might not accurately know and see. My heart is properly disposed for awakening to the truths.' This is the first knowledge they have achieved that is noble and transcendent, and is distinct from that of ordinary people.

22 Furthermore, a noble disciple reflects, 'When I develop, cultivate, and make much of this view, do I personally gain serenity and quenching?' They understand, 'When I develop, cultivate, and make much of this view, I personally gain serenity and quenching.' This is their second knowledge ...

23 Furthermore, a noble disciple reflects, 'Are there any ascetics or brahmins outside of the Buddhist community who have the same kind of view that I have?' They understand, 'There are no ascetics or brahmins outside of the Buddhist community who have the same kind of view that I have.' This is their third knowledge ...

24 Furthermore, a noble disciple reflects, 'Do I have the same nature as an individual accomplished in view?' And what, mendicants, is the nature of an individual accomplished in view? This is the nature of an individual accomplished in view.

24.2 Though they may fall into a kind of offense for which rehabilitation is possible, they quickly explain, clarify, and disclose it to the Teacher or a sensible spiritual companion. And having revealed it they restrain themselves in the future. Suppose there was a little baby boy. If he puts his hand or foot on a burning coal, he quickly pulls it back.

24.3 In the same way, this is the nature of an individual accomplished in view. Though they may still fall into a kind of offense for which rehabilitation is possible, they quickly disclose it to the Teacher or a sensible spiritual companion. And having revealed it they restrain themselves in the future.

24.4 They understand, 'I have the same nature as an individual accomplished in view.' This is their fourth knowledge …

25 Furthermore, a noble disciple reflects, 'Do I have the same nature as an individual accomplished in view?' And what, mendicants, is the nature of an individual accomplished in view? This is the nature of an individual accomplished in view.

25.2 Though they might manage a diverse spectrum of duties for their spiritual companions, they still feel a keen regard for the training in higher ethics, higher mind, and higher wisdom. Suppose there was a cow with a baby calf. She watches her calf devotedly as she grazes. In the same way, this is the nature of an individual accomplished in view.

25.3 Though they might manage a diverse spectrum of duties for their spiritual companions, they still feel a keen regard for the training in higher ethics, higher mind, and higher wisdom. They understand, 'I have the same nature as an individual accomplished in view.' This is their fifth knowledge …

26 Furthermore, a noble disciple reflects, ‘Do I have the same strength as an individual accomplished in view?’ And what, mendicants, is the strength of an individual accomplished in view?

26.2 The strength of an individual accomplished in view is that, when the teaching and training proclaimed by the Realized One are being taught, they pay attention, apply the mind, concentrate wholeheartedly, and actively listen to the teaching. They understand, ‘I have the same strength as an individual accomplished in view.’ This is their sixth knowledge …

27 Furthermore, a noble disciple reflects, ‘Do I have the same strength as an individual accomplished in view?’ And what, mendicants, is the strength of an individual accomplished in view?

27.2 The strength of an individual accomplished in view is that, when the teaching and training proclaimed by the Realized One are being taught, they find inspiration in the meaning and the teaching, and find joy connected with the teaching. They understand, ‘I have the same strength as an individual accomplished in view.’

27.3 This is the seventh knowledge they have achieved that is noble and transcendent, and is distinct from that of ordinary people.

28 When a noble disciple has these seven factors, they have properly investigated their nature through the realization of the fruit of stream-entry. A noble disciple with these seven factors has the fruit of stream-entry.”

29 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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49 — ON THE INVITATION OF DIVINITY

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "This one time, mendicants, I was staying near Ukkaṭṭhā in the Subhaga Forest at the root of a magnificent sal tree. Now at that time Baka the Divinity had the following harmful misconception: 'This is permanent, this is everlasting, this is eternal, this is whole, this is not liable to pass away. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this.'

4 Then I knew what Baka the Divinity was thinking. As easily as a strong person would extend or contract their arm, I vanished from the Subhaga Forest and reappeared in that realm of divinity.

5 Baka saw me coming off in the distance and said, 'Come, good fellow! Welcome, good fellow! It's been a long time since you took the opportunity to come here. For this is permanent, this is everlasting, this is eternal, this is whole, this is not liable to pass away. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this.'

6 When he had spoken, I said to him, ‘Oh lord, Baka the Divinity is lost in ignorance! Oh lord, Baka the Divinity is lost in ignorance! Because what is actually impermanent, not lasting, transient, incomplete, and liable to pass away, he says is permanent, everlasting, eternal, whole, and not liable to pass away. And where there is being born, growing old, dying, passing away, and being reborn, he says that there’s no being born, growing old, dying, passing away, or being reborn.

6.2 And although there is another escape beyond this, he says that there’s no other escape beyond this.’

7 Then Māra the Wicked took possession of a member of the retinue of Divinity and said this to me, ‘Mendicant, mendicant! Don’t attack this one! Don’t attack this one! For this is the Divinity, the Great Divinity, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

8 There have been ascetics and brahmins before you, mendicant, who criticized and loathed earth, water, fire, air, creatures, gods, the Progenitor, and the Divinity. When their bodies broke up and their breath was cut off they were established in a lower realm.

9 There have been ascetics and brahmins before you, mendicant, who praised and approved earth, water, fire, air, creatures, gods, the Progenitor, and the Divinity. When their bodies broke up and their breath was cut off they were established in a higher realm.

10 So, mendicant, I tell you this: please, good fellow, do exactly what the Divinity says. Don't go beyond the word of the Divinity. If you do, then you'll end up like a person who, when approached by Lady Luck, would fend her off with a staff; or who, as they are falling over a cliff, would push away the ground with their hands and feet. Please, good fellow, do exactly what the Divinity says. Don't go beyond the word of the Divinity. Do you not see the assembly of the Divinity gathered here?'

11 And so Māra the Wicked presented the assembly of the Divinity to me.

12 When he had spoken, I said to Māra, 'I know you, Wicked One. Do not think, "He does not know me." You are Māra the Wicked. And the Divinity, the Divinity's assembly, and the retinue of Divinity have all fallen into your hands; they're under your sway. And you think, "Maybe this one, too, has fallen into my hands; maybe he's under my sway!" But I haven't fallen into your hands; I'm not under your sway.'

13 When I had spoken, Baka the Divinity said to me, 'But, good fellow, what I say is permanent, everlasting, eternal, whole, and not liable to pass away is in fact permanent, everlasting, eternal, whole, and not liable to pass away. And where I say there's no being born, growing old, dying, passing away, or being reborn there is in fact no being born, growing old, dying, passing away, or being reborn.

13.2 And when I say there's no other escape beyond this there is in fact no other escape beyond this. There have been ascetics and brahmins in the world before you, mendicant, whose deeds of fervent mortification lasted as long as your entire life. When there was another escape beyond this they knew it, and when there was no other escape beyond this, they knew it.

13.3 So, mendicant, I tell you this: you will never find another escape beyond this, and you will eventually get weary and frustrated. If you attach to earth, you will lie close to me, in my domain, subject to my will, and expendable.

13.4 If you attach to water … fire … air … creatures … gods … the Progenitor … the Divinity, you will lie close to me, in my domain, subject to my will, and expendable.'

14 'Divinity, I too know that if I attach to earth, I will lie close to you, in your domain, subject to your will, and expendable. If I attach to water … fire … air … creatures … gods … the Progenitor … the Divinity, I will lie close to you, in your domain, subject to your will, and expendable. And in addition, Divinity, I understand your range and your light: "That's how powerful is Baka the Divinity, how illustrious and mighty."'

15 'But in what way do you understand my range and my light?'

16 'A galaxy extends a thousand times as far
as the moon and sun revolve
and the dazzling ones light up the quarters.
And there you wield your power.

17 You know the high and low,
the passionate and dispassionate,
and the coming and going of sentient beings
from this realm to another.

18 That's how I understand your range and your light.

19 But there are three other realms that you don't know or see, but which I know and see. There is the realm named after the gods of sublime luminosity. You passed away from there and were reborn here. You've dwelt here so long that you've forgotten about that, so you don't know it or see it. But I know it and see it. So Divinity, I am not your equal in knowledge, let alone your inferior. Rather, I know more than you.

20 There is the realm named after the gods of universal beauty … There is the realm named after the gods of abundant fruit, which you don't know or see. But I know it and see it. So Divinity, I am not your equal in knowledge, let alone your inferior. Rather, I know more than you.

21 Since directly knowing earth as earth, and since directly knowing that which does not fall within the scope of experience characterized by earth, I have not become earth, I have not become in earth, I have not become as earth, I have not become one who thinks 'earth is mine', I have not affirmed earth. So Divinity, I am not your equal in knowledge, let alone your inferior. Rather, I know more than you.

22 Since directly knowing water … fire … air … creatures … gods … the Progenitor … the Divinity … the gods of sublime luminosity … the gods of universal beauty … the gods of abundant fruit … the Vanquisher …

22.2 Since directly knowing all as all, and since directly knowing that which does not fall within the scope of experience characterized by all, I have not become all, I have not become in all, I have not become as all, I have not become one who thinks 'all is mine', I have not affirmed all. So Divinity, I am not your equal in knowledge, let alone your inferior. Rather, I know more than you.'

23 ‘Well, good fellow, if you have directly known that which does not fall within the scope of experience characterized by all, may that not be vacuous and hollow for you!

24 Consciousness where no form appears,
infinite, radiant all-round.

25 That is what does not fall within the scope of experience characterized by earth, water, fire, air, creatures, gods, the Progenitor, the Divinity, the gods of sublime luminosity, the gods of universal beauty, the gods of abundant fruit, the Vanquisher, and the all.

26 Come then, good fellow, see me vanish from you!’

27 ‘Come on then, Divinity, vanish from me—if you can.’

28 Then Baka the Divinity said, ‘I will vanish from the ascetic Gotama! I will vanish from the ascetic Gotama!’ But he was unable to vanish from me.

29 So I said to him, ‘Come then, Divinity, see me vanish from you!’

30 ‘Come on then, good fellow, vanish from me—if you can.’

31 Then I used my psychic power to will that my voice would extend so that divinity, his assembly, and his retinue would hear me, but they would not see me. And while vanished I spoke this verse:

32 ‘Seeing the danger in existence—
that life in any existence will cease to be—
I didn’t affirm any kind of existence,
and didn’t grasp at relishing.’

33 Then the Divinity, his assembly, and his retinue, their minds full of wonder and amazement, thought, ‘Oh lord, how incredible, how amazing! The ascetic Gotama has such psychic power and might! We’ve never before seen or heard of any other ascetic or brahmin with psychic power and might like the ascetic Gotama, who has gone forth from the Sakyan clan. Though people enjoy continued existence, loving it so much, he has extracted it, root and all.’

34 Then Māra the Wicked took possession of a member of the retinue of Divinity and said this to me, ‘If such is your understanding, good fellow, do not present it to your disciples or those gone forth! Do not teach this Dhamma to your disciples or those gone forth! Do not wish this for your disciples or those gone forth!

35 There have been ascetics and brahmins before you, mendicant, who claimed to be perfected ones, fully awakened Buddhas. They presented, taught, and wished this for their disciples and those gone forth. When their bodies broke up and their breath was cut off they were established in a lower realm.

36 But there have also been other ascetics and brahmins before you, mendicant, who claimed to be perfected ones, fully awakened Buddhas. They did not present, teach, or wish this for their disciples and those gone forth. When their bodies broke up and their breath was cut off they were established in a higher realm.

37 So, mendicant, I tell you this: please, good fellow, remain passive, dwelling in blissful meditation in this life, for this is better left unsaid. Good fellow, do not instruct others.’

38 When he had spoken, I said to Māra, 'I know you, Wicked One. Do not think, "He doesn't know me." You are Māra the Wicked. You don't speak to me like this out of sympathy, but with no sympathy. For you think, "Those who the ascetic Gotama teaches will go beyond my reach."

39 Those who formerly claimed to be fully awakened Buddhas were not in fact fully awakened Buddhas. But I am. The Realized One remains such whether or not he teaches disciples. The Realized One remains as such whether or not he presents the teaching to disciples. Why is that?

39.2 Because the Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future.

39.3 Just as a palm tree with its crown cut off is incapable of further growth, the Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future.'"

40 And so, because of the silencing of Māra, and because of the invitation of the Divinity, the name of this discussion is "On the Invitation of Divinity".

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50 — THE WARNING TO MĀRA

✦

1 So I have heard. At one time Venerable Mahāmoggallāna was staying in the land of the Bhaggas at Crocodile's Bellow, in the deer park at Bhesakaḷā's Wood.

2 At that time Moggallāna was walking mindfully in the open air.

3 Now at that time Māra the Wicked had got inside Moggallāna's belly. Moggallāna thought, "Why now is my belly so very heavy, like I've just eaten a load of beans?" Then he stepped down from the walking path, entered his dwelling, sat down on the seat spread out, and investigated inside himself.

4 He saw that Māra the Wicked had got inside his belly. So he said to Māra, "Come out, Wicked One, come out! Do not harass the Realized One or his disciple. Don't create lasting harm and suffering for yourself!"

5 Then Māra thought, "This ascetic doesn't really know me or see me when he tells me to come out. Not even the Teacher could recognize me so quickly, so how could a disciple?"

6 Then Moggallāna said to Māra, "I know you even when you're like this, Wicked One. Do not think, 'He doesn't know me.' You are Māra the Wicked. And you think, 'This ascetic doesn't really know me or see me when he tells me to come out. Not even the Teacher could recognize me so quickly, so how could a disciple?'"

7 Then Māra thought, “This ascetic really does know me and see me when he tells me to come out.”

8 Then Māra came up out of Moggallāna’s mouth and stood against the door. Moggallāna saw him there and said, “I see you even there, Wicked One. Do not think, ‘He doesn’t see me.’ That’s you, Wicked One, standing against the door.

9 Once upon a time, Wicked One, I was a Māra named Dūsī, and I had a sister named Kāḷī. You were her son, which made you my nephew.

10 At that time Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha arose in the world. Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva. Of all the disciples of the Buddha Kakusandha, none were the equal of Venerable Vidhura in teaching Dhamma. And that’s how he came to be known as Vidhura.

11 But when Venerable Sañjīva had gone to a wilderness, or to the root of a tree, or to an empty hut, he easily attained the cessation of perception and feeling. Once upon a time, Sañjīva was sitting at the root of a certain tree having attained the cessation of perception and feeling.

11.2 Some cowherds, shepherds, farmers, and passers-by saw him sitting there and said, ‘Oh lord, how incredible, how amazing! This ascetic passed away while seated. We should cremate him.’ They collected grass, wood, and cow-dung, heaped it all on Sañjīva’s body, set it on fire, and left.

12 Then, when the night had passed, Sañjīva emerged from that attainment, shook out his robes, and, since it was morning, he robed up and entered the village for alms. Those cowherds, shepherds, farmers, and

passers-by saw him wandering for alms and said, ‘Oh lord, how incredible, how amazing! This ascetic passed away while seated, and now he has come back to life!’ And that’s how he came to be known as Sañjīva.

13 Then it occurred to Māra Dūsī, ‘I don’t know the course of rebirth of these ethical mendicants of good character. Why don’t I take possession of these brahmins and householders and say, “Come, all of you, abuse, attack, harass, and trouble the ethical mendicants of good character. Hopefully by doing this we can upset their minds so that Māra Dūsī can find a vulnerability.”’ And that’s exactly what he did.

14 Then those brahmins and householders abused, attacked, harassed, and troubled the ethical mendicants of good character: ‘These shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman, say, “We practice absorption meditation! We practice absorption meditation!” Shoulders drooping, downcast, and dopey, they meditate and concentrate and contemplate and ruminate. They’re just like an owl on a branch, which meditates and concentrates and contemplates and ruminates as it hunts a mouse.

14.2 They’re just like a jackal on a river-bank, which meditates and concentrates and contemplates and ruminates as it hunts a fish. They’re just like a cat by an alley or a drain or a dustbin, which meditates and concentrates and contemplates and ruminates as it hunts a mouse.

14.3 They’re just like an unladen donkey by an alley or a drain or a dustbin, which meditates and concentrates and contemplates and ruminates. In the same way, these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman, say, “We practice absorption meditation! We practice absorption meditation!”

14.4 Shoulders drooping, downcast, and dopey, they meditate and concentrate and contemplate and ruminate.'

15 Most of the people who died at that time—when their body broke up, after death—were reborn in a place of loss, a bad place, the underworld, hell.

16 Then Kakusandha the Blessed One, the perfected one, the fully awakened Buddha, addressed the mendicants: 'Mendicants, the brahmins and householders have been possessed by Māra Dūsî. He told them to abuse you in the hope of upsetting your minds so that he can find a vulnerability. Come, all of you mendicants, meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Meditate spreading a heart full of compassion ...

16.2 Meditate spreading a heart full of rejoicing ... Meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.'

17 When those mendicants were instructed and advised by the Buddha Kakusandha in this way, they went to a wilderness, or to the root of a tree, or to an empty hut, where they meditated spreading a heart full of love ... compassion ... rejoicing ... equanimity.

18 Then it occurred to Māra Dūsī, ‘Even when I do this I don’t know the course of rebirth of these ethical mendicants of good character. Why don’t I take possession of these brahmins and householders and say, “Come, all of you, honor, respect, esteem, and venerate the ethical mendicants of good character. Hopefully by doing this we can upset their minds so that Māra Dūsī can find a vulnerability.”’

19 And that’s exactly what he did. Then those brahmins and householders honored, respected, esteemed, and venerated the ethical mendicants of good character.

20 Most of the people who died at that time—when their body broke up, after death—were reborn in a good place, a heavenly realm.

21 Then Kakusandha the Blessed One, the perfected one, the fully awakened Buddha, addressed the mendicants: ‘Mendicants, the brahmins and householders have been possessed by Māra Dūsī. He told them to venerate you in the hope of upsetting your minds so that he can find a vulnerability. Come, all you mendicants, meditate observing the ugliness of the body, perceiving the repulsiveness of food, perceiving dissatisfaction with the whole world, and observing the impermanence of all conditions.’

22 When those mendicants were instructed and advised by the Buddha Kakusandha in this way, they went to a wilderness, or to the root of a tree, or to an empty hut, where they meditated observing the ugliness of the body, perceiving the repulsiveness of food, perceiving dissatisfaction with the whole world, and observing the impermanence of all conditions.

23 Then the Buddha Kakusandha robed up in the morning and, taking this bowl and robe, entered the village for alms with Venerable Vidhura as his second monk.

24 Then Māra Dūsī took possession of a certain boy, picked up a rock, and hit Vidhura on the head, cracking it open. Then Vidhura, with blood pouring from his cracked skull, still followed behind the Buddha Kakusandha. Then the Buddha Kakusandha turned to gaze back, the way that elephants do, saying, 'This Māra Dūsī knows no limit.' And as he was gazing, Māra Dūsī fell from that place and was reborn in the Great Hell.

25 Now that Great Hell is known by three names: 'Related to the Six Fields of Contact' and also 'The Impaling With Spikes' and also 'Uniquely Painful'. Then the wardens of hell came to me and said, 'When spike meets spike in your heart, you will know that you've been roasting in hell for a thousand years.'

26 I roasted for many years, many centuries, many millennia in that Great Hell. For ten thousand years I roasted in the annex of that Great Hell, experiencing the pain called 'this is emergence'. My body was in human form, but I had the head of a fish.

27 What kind of hell was that,
where Dūsī was roasted
after attacking the disciple Vidhura
along with the brahmin Kakusandha?

28 There were 100 iron spikes,
each one uniquely painful.
That's the kind of hell

where Dūsī was roasted
after attacking the disciple Vidhura
along with the brahmin Kakusandha.

29 Dark One, if you attack
a mendicant who directly knows this,
a disciple of the Buddha,
you'll fall into suffering.

30 There are mansions that last an eon
standing in the middle of a lake.
Sapphire-colored, brilliant,
they sparkle and shine.
Dancing there are nymphs
shining in all different colors.

31 Dark One, if you attack
a mendicant who directly knows this,
a disciple of the Buddha,
you'll fall into suffering.

32 I'm the one who, urged by the Buddha,
shook the stilt longhouse of Migāra's mother
with his big toe
as the Saṅgha of mendicants watched.

33 Dark One, if you attack
a mendicant who directly knows this,
a disciple of the Buddha,
you'll fall into suffering.

34 I'm the one who shook the Palace of Victory
with his big toe
owing to psychic power,
inspiring deities to awe.

35 Dark One, if you attack
a mendicant who directly knows this,
a disciple of the Buddha,
you'll fall into suffering.

36 I'm the one who asked Sakka
in the Palace of Victory:
'Vāsava, I hope you recall
the one who is freed <j>through the ending of craving?'
And I'm the one to whom Sakka
admitted the truth when asked.

37 Dark One, if you attack
a mendicant who directly knows this,
a disciple of the Buddha,
you'll fall into suffering.

38 I'm the one who asked the Divinity
in the Hall of Clear Right before the assembly:
'Respectable sir, do you still have the same view
that you had in the past?
Or do you see the radiance
surpassing the realm of divinity?'

39 And I'm the one to whom the Divinity
truthfully admitted his progress:
'Good fellow, I don't have that view
that I had in the past.

40 I see the radiance
surpassing the realm of divinity.
So how could I say today
that I am permanent and eternal?'

41 Dark One, if you attack
a mendicant who directly knows this,
a disciple of the Buddha,
you'll fall into suffering.

42 I'm the one who touched the peak of Mount Meru
using the power of meditative liberation.
I've visited the forests of the people
who dwell in the land east of Videha.

43 Dark One, if you attack
a mendicant who directly knows this,
a disciple of the Buddha,
you'll fall into suffering.

44 Though a fire doesn't think,
'I'll burn the fool!'
Still the fool who attacks
the fire gets burnt.

45 In the same way, Māra,
in attacking the Realized One,
you'll only burn yourself,
like a fool touching the flames.

46 Māra's done a bad thing
in attacking the Realized One.
Wicked One, do you imagine that
your wickedness won't bear fruit?

47 Your deeds heap up wickedness
that will last a long time, terminator!
Give up on the Buddha, Māra!
And hold no hope for the mendicants!"

48 That is how, in the Bhesekaḷā grove,
the mendicant warned Māra.
That spirit, downcast,
disappeared right there.

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51 — WITH KANDARAKA

✦

1 So I have heard. At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond together with a large Saṅgha of mendicants.

2 Then Pessa the elephant marshal's son and Kandaraka the wanderer went to the Buddha. When they had approached, Pessa bowed and sat down to one side. But the wanderer Kandaraka exchanged greetings with the Buddha and stood to one side. He looked around the mendicant Saṅgha, who were so very silent, and said to the Buddha:

3 "It's incredible, worthy Gotama, it's amazing! How the mendicant Saṅgha has been led to practice properly by the worthy Gotama! The perfected ones, the fully awakened Buddhas in the past or the future who lead the mendicant Saṅgha to practice properly at best do so like the worthy Gotama does in the present."

4 "That's so true, Kandaraka! That's so true! The perfected ones, the fully awakened Buddhas in the past or the future who lead the mendicant Saṅgha to practice properly at best do so like I do in the present.

5 For in this mendicant Saṅgha there are perfected mendicants, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment.

5.2 And in this mendicant Saṅgha there are trainee mendicants who are consistently ethical, living consistently, alert, living alertly. They meditate with their minds firmly established in the four kinds of mindfulness meditation. What four?

6 It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world."

7 When he had spoken, Pessa said to the Buddha:

8 "It's incredible, sir, it's amazing! How well described by the Buddha are the four kinds of mindfulness meditation! They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.

8.2 For we white-clothed laypeople also from time to time meditate with our minds well established in the four kinds of mindfulness meditation. We meditate observing an aspect of the body … feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

9 It's incredible, sir, it's amazing! How the Buddha knows what's best for sentient beings, even though humans continue to be so shady, rotten, and tricky. For human beings are shady, sir, while beasts are obvious. For I can

drive an elephant in training, and while going back and forth in Campā it'll try all the tricks, bluffs, ruses, and feints that it can.

9.2 But my bondservants, servants, and workers behave one way by body, another by speech, and their minds another. It's incredible, sir, it's amazing! How the Buddha knows what's best for sentient beings, even though humans continue to be so shady, rotten, and tricky. For human beings are shady, sir, while beasts are obvious."

10 "That's so true, Pessa! That's so true! For human beings are shady, while beasts are obvious. Pessa, these four individuals are found in the world. What four?

11 One individual mortifies themselves, committed to the practice of mortifying themselves.

12 One individual mortifies others, committed to the practice of mortifying others.

13 One individual mortifies themselves and others, committed to the practice of mortifying themselves and others.

14 One individual doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine.

15 Which one of these four individuals do you like the sound of?"

16 "Sir, I don't like the sound of the first three individuals. I only like the sound of the last individual, who doesn't mortify either themselves or others."

17 "But why don't you like the sound of those three individuals?"

18 "Sir, the individual who mortifies themselves does so even though they want to be happy and recoil from pain. That's why I don't like the sound of that individual. The individual who mortifies others does so even though others want to be happy and recoil from pain. That's why I don't like the sound of that individual.

18.2 The individual who mortifies themselves and others does so even though both themselves and others want to be happy and recoil from pain. That's why I don't like the sound of that individual.

18.3 The individual who doesn't mortify either themselves or others—living without wishes, quenched, cooled, experiencing bliss, with self become divine—does not torment themselves or others, both of whom want to be happy and recoil from pain. That's why I like the sound of that individual. Well, now, sir, I must go. I have many duties, and much to do."

19 "Please, Pessa, go at your convenience." And then Pessa the elephant marshal's son approved and agreed with what the Buddha said. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right, before leaving.

20 Then, not long after he had left, the Buddha addressed the mendicants: "Mendicants, Pessa the elephant marshal's son is astute. He has great wisdom. If he had sat here an hour so that I could have analyzed these four individuals in detail, he would have greatly benefited. Still, even with this much he has already greatly benefited."

21 "Now is the time, Blessed One! Now is the time, Holy One! May the Buddha analyze these four individuals in detail. The mendicants will listen and remember it."

22 "Well then, mendicants, listen and apply your mind well, I will speak."

23 "Yes, sir," they replied. The Buddha said this:

24 "And what individual mortifies themselves, committed to the practice of mortifying themselves? It's when an individual goes naked, ignoring conventions. They lick their hands, and don't come or wait when called. They don't consent to food brought to them, or food prepared for them, or an invitation for a meal.

24.2 They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who lives with a man; or where there's a hound waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel.

24.3 They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

25 They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

26 They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They constantly stand, turning down seats. They squat, committed to the endeavor of squatting.

26.2 They lie on a mat of thorns, making a mat of thorns their bed. They're devoted to ritual bathing three times a day, including at dusk. And so they live committed to practicing these various ways of mortifying and tormenting the body. This is called an individual who mortifies themselves, being committed to the practice of mortifying themselves.

27 And what individual mortifies others, committed to the practice of mortifying others? It's when an individual is a slaughterer of sheep, pigs, or poultry, a hunter or trapper, a fisher, a bandit, an executioner, a butcher, a jailer, or someone with some other kind of cruel livelihood. This is called an individual who mortifies others, being committed to the practice of mortifying others.

28 And what individual mortifies themselves and others, being committed to the practice of mortifying themselves and others? It's when an individual is an anointed aristocratic king or a well-to-do brahmin. He has a new ceremonial hall built to the east of the citadel. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil.

28.2 Scratching his back with antlers, he enters the hall with his chief queen and the brahmin high priest. There he lies on the bare ground strewn with grass. The king feeds on the milk from one teat of a cow that

has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat.

28.3 The milk from the fourth teat is served to the sacred flame. The calf feeds on the leftovers. He says: ‘Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!’

28.4 His bondservants, servants, and workers do their jobs under threat of punishment and danger, weeping with tearful faces. This is called an individual who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

29 And what individual doesn’t mortify either themselves or others, but lives without wishes, quenched, cooled, experiencing bliss, with self become divine?

30 It’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.

30.2 He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

31 A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

31.2 Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

32 Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

32.2 They give up unchastity. They are chaste, set apart, refraining from the vulgar act of sex. They give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words. They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other.

32.3 Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people. They give up talking nonsense.

32.4 Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They refrain from seeing shows of dancing, singing, and music.

32.5 They refrain from attiring and adorning themselves with garlands, fragrance, and makeup. They refrain from high and luxurious beds. They refrain from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land.

32.6 They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

33 They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves.

34 When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ...

34.2 When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming.

34.3 For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

35 They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

36 When they have this spectrum of noble ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

37 After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness.

37.2 Giving up ill will, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will and malevolence. Giving up dullness and drowsiness, they meditate with a mind rid

of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

37.3 Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

38 They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

39 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

40 And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

41 With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

42 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

42.2 They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding.

42.3 They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

43 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

43.2 With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind.

43.3 They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.'

43.4 And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

44 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

45 They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

46 They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'

47 This is called an individual who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine."

48 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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52 — THE WEALTHY CITIZEN

✦

1 So I have heard. At one time Venerable Ānanda was staying near Vesālī in the little village of Beluva.

2 Now at that time the householder Dasama, a wealthy citizen, had arrived at Pāṭaliputta on some business. He went to the Chicken Monastery, approached a certain mendicant, bowed, sat down to one side, and said to him, "Sir, where is Venerable Ānanda now staying? For I want to see him."

3 "Householder, Venerable Ānanda is staying near Vesālī in the little village of Beluva."

4 Then the householder Dasama, having concluded his business there, went to the little village of Beluva in Vesālī to see Ānanda. He bowed, sat down to one side, and said to Ānanda:

5 "Honorable Ānanda, is there one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant's mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke?"

6 "There is, householder."

7 "And what is that one thing?"

8 "Householder, it's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing

the mind and keeping it connected. Then they reflect: ‘Even this first absorption is produced by choices and intentions.’

8.2 They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation.

8.3 They are extinguished there, and are not liable to return from that world. This is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke.

9 Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption …

10 Furthermore, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

10.2 Then they reflect: ‘Even this heart’s release by love is produced by choices and intentions.’ They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ …

11 Furthermore, a mendicant meditates spreading a heart full of compassion … rejoicing … equanimity …

12 Furthermore, householder, a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. Then they reflect: 'Even this attainment of the dimension of infinite space is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' …

13 Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. …

14 Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. Then they reflect: 'Even this attainment of the dimension of nothingness is produced by choices and intentions.'

14.2 They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously because of their passion and love for that meditation.

14.3 They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant's mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke."

15 When he said this, the householder Dasama said to Venerable Ānanda, “Honorable Ānanda, suppose a person was looking for the entrance to a treasure trove. And all at once they’d come across eleven entrances! In the same way, I was searching for the door to freedom from death. And all at once I found eleven doors to freedom from death for cultivation.

15.2 Suppose a person had a house with eleven doors. If the house caught fire they’d be able to flee to safety through any one of those doors. In the same way, I’m able to flee to safety through any one of these eleven doors to freedom from death. Sir, those of other religions seek a fee for the tutor. Why shouldn’t I make an offering to Venerable Ānanda?”

16 Then the householder Dasama, having assembled the Saṅgha from Vesālī and Pāṭaliputta, served and satisfied them with his own hands with delicious fresh and cooked foods. He clothed each and every mendicant in a pair of garments, with a set of three robes for Ānanda. And he had a dwelling worth five hundred built for Ānanda.

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53 — A TRAINEE

✦

1 So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

2 Now at that time a new town hall had recently been constructed for the Sakyans of Kapilavatthu. It had not yet been occupied by an ascetic or brahmin or any human at all. Then the Sakyans of Kapilavatthu went up to the Buddha, bowed, sat down to one side, and said to him:

3 "Sir, a new town hall has recently been constructed for the Sakyans of Kapilavatthu. It has not yet been occupied by an ascetic or brahmin or any human at all. May the Buddha be the first to use it, and only then will the Sakyans of Kapilavatthu use it. That would be for the lasting welfare and happiness of the Sakyans of Kapilavatthu." The Buddha consented with silence.

4 Then, knowing that the Buddha had consented, the Sakyans got up from their seat, bowed and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed an oil lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying, "Please, sir, come at your convenience."

5 Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet, he entered the town hall and sat against the central column facing

east. The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them.

5.2 The Sakyans of Kapilavatthu also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

6 The Buddha spent much of the night educating, encouraging, firing up, and inspiring the Sakyans with a Dhamma talk. Then he addressed Venerable Ānanda, "Ānanda, speak about the practicing trainee to the Sakyans of Kapilavatthu as you feel inspired. My back is sore, I'll stretch it."

7 "Yes, sir," Ānanda replied. And then the Buddha spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

8 Then Ānanda addressed Mahānāma the Sakyan:

9 "Mahānāma, a noble disciple is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness. They have seven good qualities, and they get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

10 And how is a noble disciple accomplished in ethics? It's when a noble disciple is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slight-

est fault, they keep the rules they've undertaken. That's how a noble disciple is ethical.

11 And how does a noble disciple guard the sense doors? When a noble disciple sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming.

11.2 For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details.

11.3 If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That's how a noble disciple guards the sense doors.

12 And how does a noble disciple eat in moderation? It's when a noble disciple reflects rationally on the food that they eat: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.' That's how a noble disciple eats in moderation.

13 And how is a noble disciple dedicated to wakefulness? It's when a noble disciple practices walking and sitting meditation by day, purifying their mind from obstacles. In the first watch of the night, they continue to practice walking and sitting meditation.

13.2 In the middle watch, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last watch, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. That's how a noble disciple is dedicated to wakefulness.

14 And how does a noble disciple have seven good qualities? It's when a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

15 They have a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities.

16 They exercise prudence. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities.

17 They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice

that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically.

18 They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

19 They're mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

20 They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. That's how a noble disciple has seven good qualities.

21 And how does a noble disciple get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty? It's when a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption.

21.2 That's how a noble disciple gets the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

22 When a noble disciple is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness; and they have seven good qualities, and they get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty, they are called a noble disciple who is a practicing trainee.

22.2 Their eggs are unspoiled, and they are capable of breaking out of their shell, becoming awakened, and achieving the supreme sanctuary from the yoke. Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated.

22.3 Even if that chicken doesn't wish, 'If only my chicks could break out of the eggshell with their claws and beak and hatch safely!' Still they can break out and hatch safely.

23 In the same way, when a noble disciple is practicing all these things they are called a noble disciple who is a practicing trainee. Their eggs are unspoiled, and they are capable of breaking out of their shell, becoming awakened, and achieving the supreme sanctuary from the yoke.

24 Relying on this supreme purity of mindfulness and equanimity, that noble disciple recollects their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. … And so they recollect their many kinds of past lives, with features and details. This is their first breaking out, like a chick from an eggshell.

25 Relying on this supreme purity of mindfulness and equanimity, that noble disciple, with clairvoyance that is purified and superhuman, sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. … They understand how sentient beings pass on according to their deeds. This is their second breaking out, like a chick from an eggshell.

26 Relying on this supreme purity of mindfulness and equanimity, that noble disciple realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. This is their third breaking out, like a chick from an eggshell.

27 A noble disciple's conduct includes the following: being accomplished in ethics, guarding the sense doors, moderation in eating, being dedicated to wakefulness, having seven good qualities, and getting the four absorptions when they want, without trouble or difficulty.

28 A noble disciple's knowledge includes the following: recollecting their past lives, clairvoyance that is purified and superhuman, and realizing the undefiled freedom of heart and freedom by wisdom, having realized it with their own insight in this very life due to the ending of defilements.

29 This noble disciple is said to be 'accomplished in knowledge', and also 'accomplished in conduct', and also 'accomplished in knowledge and conduct'.

30 And the divinity Sanaṅkumāra also spoke this verse:

31 'The aristocrat is best among people
who take clan as the standard.
But one accomplished in knowledge and conduct
is best among gods and humans.'

32 And that verse was well sung by the Divinity Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken, beneficial, not harmful, and it was approved by the Buddha."

33 Then the Buddha got up and said to Venerable Ānanda, “Good, good, Ānanda! It’s good that you spoke to the Sakyans of Kapilavatthu about the practicing trainee.”

34 That is what Venerable Ānanda said, and the Teacher concurred. Satisfied, the Sakyans of Kapilavatthu approved what Venerable Ānanda said.

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54 — WITH POTALIYA THE HOUSEHOLDER

✦

1 So I have heard. At one time the Buddha was staying in the land of the Aṅguttarāpans, near the town of theirs named Āpaṇa.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms. He wandered for alms in Āpaṇa. After the meal, on his return from almsround, he went to a certain forest grove for the day's meditation. Having plunged deep into it, he sat at the root of a certain tree to meditate.

3 Potaliya the householder also approached that forest grove while going for a walk. He was well dressed in sarong and cloak, with parasol and sandals. Having plunged deep into it, he went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side, and the Buddha said to him, "There are seats, householder. Please sit if you wish."

4 When he said this, Potaliya was angry and upset. Thinking, "The ascetic Gotama addresses me as 'householder'!" he stayed silent.

5 For a second time … and a third time the Buddha said to him, "There are seats, householder. Please sit if you wish."

6 When he said this, Potaliya was angry and upset. Thinking, "The ascetic Gotama addresses me as 'householder'!" he said to the Buddha, "Worthy Gotama, it is neither proper nor appropriate for you to address me as

‘householder’.”

7 “Well, householder, you have the features, attributes, and signs of a householder.”

8 “Worthy Gotama, it’s because I have turned down all work and cut off all business.”

9 “Householder, in what way have you turned down all work and cut off all business?”

10 “Worthy Gotama, all the money, grain, gold, and silver I used to have has been handed over to my children as their inheritance. And in this matter I do not advise or reprimand them, but live with nothing more than food and clothes. That’s how I have turned down all work and cut off all business.”

11 “The cutting off of business as you describe it is one thing, householder, but the cutting off of business in the Noble One’s training is quite different.”

12 “But what, sir, is cutting off of business in the Noble One’s training? Sir, please teach me this.”

13 “Well then, householder, listen and apply your mind well, I will speak.”

14 “Yes, sir,” said Potaliya.

15 The Buddha said this:

16 “Householder, these eight things lead to the cutting off of business in the Noble One’s training. What eight? Killing living creatures should be given up, relying on not killing living creatures. Stealing should be given

up, relying on not stealing. Lying should be given up, relying on speaking the truth. Backbiting should be given up, relying on not backbiting.

16.2 Greed and lust should be given up, relying on not being greedy and lustful. Blaming and insulting should be given up, relying on not blaming and not insulting. Anger and distress should be given up, relying on not being angry and distressed. Arrogance should be given up, relying on not being arrogant.

16.3 These are the eight things—stated in brief without being analyzed in detail—that lead to the cutting off of business in the Noble One's training."

17 "Sir, please teach me these eight things in detail out of sympathy."

18 "Well then, householder, listen and apply your mind well, I will speak."

19 "Yes, sir," said Potaliya. The Buddha said this:

20 "'Killing living creatures should be given up, relying on not killing living creatures.' That's what I said, but why did I say it? It's when a noble disciple reflects: 'I am practicing to give up and cut off the fetters that might cause me to kill living creatures. But if I were to kill living creatures, because of that I would reprimand myself; sensible people, after examination, would criticize me; and when my body breaks up, after death, I could expect to be reborn in a bad place. And killing living creatures is itself a fetter and a hindrance.

20.2 The distressing and feverish defilements that might arise because of killing living creatures do not occur in someone who does not kill living creatures.' 'Killing living creatures should be given up, relying on not killing living creatures.' That's what I said, and this is why I said it.

21 'Stealing ... lying ... backbiting ... greed and lust ... blaming and insulting ... anger and distress ...

22 Arrogance should be given up, relying on not being arrogant.' That's what I said, but why did I say it? It's when a noble disciple reflects: 'I am practicing to give up and cut off the fetters that might cause me to be arrogant. But if I were to be arrogant, because of that I would reprimand myself; sensible people, after examination, would criticize me; and when my body breaks up, after death, I could expect to be reborn in a bad place. And arrogance is itself a fetter and a hindrance. The distressing and feverish defilements that might arise because of arrogance do not occur in someone who is not arrogant.'

22.2 'Arrogance should be given up by not being arrogant.' That's what I said, and this is why I said it.

23 These are the eight things—stated in brief and analyzed in detail—that lead to the cutting off of business in the Noble One's training. But just this much does not constitute the cutting off of business in each and every respect in the Noble One's training."

24 "But, sir, how is there the cutting off of business in each and every respect in the Noble One's training? Sir, please teach me this."

25 "Well then, householder, listen and apply your mind well, I will speak."

26 "Yes, sir," said Potaliya. The Buddha said this:

27 1. The Dangers of Sensual Pleasures

"Householder, suppose a dog weak with hunger was hanging around a butcher's shop. A deft butcher or their apprentice would toss them a

skeleton scraped clean of flesh and smeared in blood. What do you think, householder? Gnawing on such a fleshless skeleton, would that dog still get rid of its hunger?"

28 "No, sir. Why not? Because that skeleton is scraped clean of flesh and smeared in blood. That dog will eventually get weary and frustrated."

29 "In the same way, a noble disciple reflects: 'With the simile of a skeleton the Buddha said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.' Having truly seen this with right understanding, they shun equanimity based on diversity and develop only the equanimity based on unity, where all kinds of grasping to the worldly pleasures of the flesh cease without remainder.

30 Suppose a vulture or a crow or a hawk was to grab a scrap of meat and fly away. Other vultures, crows, and hawks would keep chasing it, pecking and clawing. What do you think, householder? If that vulture, crow, or hawk doesn't quickly let go of that scrap of meat, wouldn't that result in death or deadly suffering for them?"

31 "Yes, sir." ...

33 "Suppose a person carrying a blazing grass torch was to walk against the wind. What do you think, householder? If that person doesn't quickly let go of that blazing grass torch, wouldn't they burn their hands or arm or other major or minor limb, resulting in death or deadly suffering for them?"

34 "Yes, sir." ...

36 “Suppose there was a pit of glowing coals deeper than a man’s height, full of glowing coals that neither flamed nor smoked. Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain. Two strong men would grab them by the arms and drag them toward the pit of glowing coals. What do you think, householder? Wouldn’t that person writhe and struggle to and fro?”

37 “Yes, sir. Why is that? For that person knows: ‘If I fall in that pit of glowing coals, that’d result in my death or deadly pain.’” …

39 “Suppose a person was to see delightful parks, woods, meadows, and lotus ponds in a dream. But when they woke they couldn’t see them at all. …

41 Suppose a man had borrowed some goods—a gentleman’s carriage and fine jeweled earrings— and preceded and surrounded by these he proceeded through the middle of Āpaṇa. When people saw him they’d say: ‘This must be a wealthy man! For that’s how the wealthy enjoy their wealth.’ But when the owners saw him, they’d take back what was theirs. What do you think? Would that be enough for that man to get upset?”

42 “Yes, sir. Why is that? Because the owners took back what was theirs.” …

44 “Suppose there was a dense forest grove not far from a town or village. And there was a tree laden with fruit, yet none of the fruit had fallen to the ground. And along came a person in need of fruit, wandering in search of fruit. Having plunged deep into that forest grove, they’d see that tree laden with fruit.

44.2 They'd think: 'That tree is laden with fruit, yet none of the fruit has fallen to the ground. But I know how to climb a tree. Why don't I climb the tree, eat as much as I like, then fill my pouch?' And that's what they'd do. And along would come a second person in need of fruit, wandering in search of fruit, carrying a sharp axe.

44.3 Having plunged deep into that forest grove, they'd see that tree laden with fruit. They'd think: 'That tree is laden with fruit, yet none of the fruit has fallen to the ground. But I don't know how to climb a tree. Why don't I chop this tree down at the root, eat as much as I like, then fill my pouch?' And so they'd chop the tree down at the root.

44.4 What do you think, householder? If the first person, who climbed the tree, doesn't quickly come down, when that tree fell wouldn't they break their hand or arm or other major or minor limb, resulting in death or deadly suffering for them?"

45 "Yes, sir."

46 "In the same way, a noble disciple reflects: 'With the simile of the fruit tree the Buddha said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.' Having truly seen this with right understanding, they shun equanimity based on diversity and develop only the equanimity based on unity, where all kinds of grasping to the worldly pleasures of the flesh cease without remainder.

47 Relying on this supreme purity of mindfulness and equanimity, that noble disciple recollects their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many

eons of the world expanding, many eons of the world contracting and expanding. … They recollect their many kinds of past lives, with features and details.

48 Relying on this supreme purity of mindfulness and equanimity, that noble disciple, with clairvoyance that is purified and superhuman, sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. … They understand how sentient beings pass on according to their deeds.

49 Relying on this supreme purity of mindfulness and equanimity, that noble disciple realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

50 That's how there is the cutting off of business in each and every respect in the Noble One's training.

51 What do you think, householder? Do you regard yourself as having cut off business in a way comparable to the cutting off of business in each and every respect in the Noble One's training?"

52 "Who am I compared to one who has cut off business in each and every respect in the Noble One's training? I am far from that. Sir, I used to think that the wanderers following other religions were thoroughbreds, and I fed them and treated them accordingly, but they were not actually thoroughbreds.

52.2 I thought that the mendicants were not thoroughbreds, and I fed them and treated them accordingly, but they actually were thoroughbreds. But now I shall understand that the wanderers following other reli-

gions are not actually thoroughbreds, and I will feed them and treat them accordingly.

52.3 And I shall understand that the mendicants actually are thoroughbreds, and I will feed them and treat them accordingly. The Buddha has inspired me to have love, confidence, and respect for ascetics!

53 Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

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55 — WITH JĪVAKA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Mango Grove of Jīvaka Komārabhacca.

2 Then Jīvaka went up to the Buddha, bowed, sat down to one side, and said to him:

3 "Sir, I have heard this: 'They slaughter living creatures specially for the ascetic Gotama. The ascetic Gotama knowingly eats meat prepared on his behalf: this is a deed he caused.' I trust those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuttal and criticism?"

4 "Jīvaka, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.

5 In three cases I say that meat may not be eaten: it's seen, heard, or suspected. These are three cases in which meat may not be eaten.

6 In three cases I say that meat may be eaten: it's not seen, heard, or suspected. These are three cases in which meat may be eaten.

7 Take the case of a mendicant living supported by a town or village. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world

—abundant, expansive, limitless, free of enmity and ill will. A householder or their child approaches and invites them for the next day's meal. The mendicant accepts if they want.

8 When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder's home, where they sit on the seat spread out. That householder or their child serves them with delicious almsfood. It never occurs to them, 'It's so good that this householder serves me with delicious almsfood!

8.2 I hope they serve me with such delicious almsfood in the future!' They don't think that. They eat that almsfood untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

9 What do you think, Jīvaka? At that time is that mendicant intending to hurt themselves, hurt others, or hurt both?"

10 "No, sir."

11 "Aren't they eating blameless food at that time?"

12 "Yes, sir. Sir, I have heard that The Divinity abides in love. Now, I've seen the Buddha with my own eyes, and it is the Buddha who truly abides in love."

13 "Any greed, hate, or delusion that might give rise to ill will has been given up by the Realized One, cut off at the root, made like a palm stump, obliterated, and is unable to arise in the future. If that's what you were referring to, I grant it."

14 "That's exactly what I was referring to."

15 "Take the case, Jīvaka, of a mendicant living supported by a town or village. They meditate spreading a heart full of compassion ...

16 They meditate spreading a heart full of rejoicing ...

17 They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. A householder or their child approaches and invites them for the next day's meal. The mendicant accepts if they want.

18 When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder's home, where they sit on the seat spread out. That householder or their child serves them with delicious almsfood. It never occurs to them, 'It's so good that this householder serves me with delicious almsfood!

18.2 I hope they serve me with such delicious almsfood in the future!' They don't think that. They eat that almsfood untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

19 What do you think, Jīvaka? At that time is that mendicant intending to hurt themselves, hurt others, or hurt both?"

20 "No, sir."

21 "Aren't they eating blameless food at that time?"

22 "Yes, sir. Sir, I have heard that The Divinity abides in equanimity. Now, I've seen the Buddha with my own eyes, and it is the Buddha who truly abides in equanimity."

23 “Any greed, hate, or delusion that might give rise to cruelty, discontent, or aversion has been given up by the Realized One, cut off at the root, made like a palm stump, obliterated, and is unable to arise in the future. If that’s what you were referring to, I grant it.”

24 “That’s exactly what I was referring to.”

25 “Jīvaka, anyone who slaughters a living creature specially for the Realized One or the Realized One’s disciple brims with much wickedness for five reasons.

26 When they say: ‘Go, fetch that living creature,’ this is the first reason.

27 When that living creature experiences pain and sadness as it’s led along by a collar, this is the second reason.

28 When they say: ‘Go, slaughter that living creature,’ this is the third reason.

29 When that living creature experiences pain and sadness as it’s being slaughtered, this is the fourth reason.

30 When they serve the Realized One or the Realized One’s disciple with unallowable food, this is the fifth reason.

31 Anyone who slaughters a living creature specially for the Realized One or the Realized One’s disciple brims with much wickedness for five reasons.”

32 When he had spoken, Jīvaka said to the Buddha: “It’s incredible, sir, it’s amazing! The mendicants indeed eat allowable food. The mendicants indeed eat blameless food. Excellent, sir! Excellent! … From this day forth,

may the Buddha remember me as a lay follower who has gone for refuge for life."

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56 — WITH UPĀLI

✦

1 So I have heard. At one time the Buddha was staying near Nāḷandā in Pāvārika's Mango Grove.

2 At that time the Jain ascetic of the Ñātika clan was residing at Nāḷandā together with a large assembly of Jain ascetics. Then the Jain ascetic Dīgha Tapassī wandered for alms in Nāḷandā. After the meal, on his return from almsround, he went to Pāvārika's Mango Grove. There he approached the Buddha, and exchanged greetings with him.

3 When the greetings and polite conversation were over, he stood to one side. The Buddha said to him, "There are seats, Tapassī. Please sit if you wish."

4 When he said this, Dīgha Tapassī took a low seat and sat to one side. The Buddha said to him, "Tapassī, how many kinds of deed does the Jain ascetic of the Ñātika clan describe for performing bad deeds?"

5 "Reverend Gotama, the Jain Ñātika doesn't usually speak in terms of 'deeds'. He usually speaks in terms of 'rods'."

6 "Then how many kinds of rod does the Jain Ñātika describe for performing bad deeds?"

7 "The Jain Ñātika describes three kinds of rod for performing bad deeds: the physical rod, the verbal rod, and the mental rod."

8 "But are these kinds of rod all distinct from each other?"

9 “Yes, each is quite distinct.”

10 “Of the three rods thus analyzed and differentiated, which rod does the Jain Ñātika describe as being the most blameworthy for performing bad deeds: the physical rod, the verbal rod, or the mental rod?”

11 “The Jain Ñātika describes the physical rod as being the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

12 “Do you say the physical rod, Tapassī?”

13 “I say the physical rod, Reverend Gotama.”

14 “Do you say the physical rod, Tapassī?”

15 “I say the physical rod, Reverend Gotama.”

16 “Do you say the physical rod, Tapassī?”

17 “I say the physical rod, Reverend Gotama.”

18 Thus the Buddha made Dīgha Tapassī stand by this point up to the third time.

19 When this was said, Dīgha Tapassī said to the Buddha, “But Reverend Gotama, how many kinds of rod do you describe for performing bad deeds?”

20 “Tapassī, the Realized One doesn’t usually speak in terms of ‘rods’. He usually speaks in terms of ‘deeds’.”

21 “Then how many kinds of deed do you describe for performing bad deeds?”

22 “I describe three kinds of deed for performing bad deeds: physical deeds, verbal deeds, and mental deeds.”

23 “But are these kinds of deed all distinct from each other?”

24 “Yes, each is quite distinct.”

25 “Of the three deeds thus analyzed and differentiated, which deed do you describe as being the most blameworthy for performing bad deeds: physical deeds, verbal deeds, or mental deeds?”

26 “I describe mental deeds as being the most blameworthy for performing bad deeds, not so much physical deeds or verbal deeds.”

27 “Do you say mental deeds, Reverend Gotama?”

28 “I say mental deeds, Tapassī.”

29 “Do you say mental deeds, Reverend Gotama?”

30 “I say mental deeds, Tapassī.”

31 “Do you say mental deeds, Reverend Gotama?”

32 “I say mental deeds, Tapassī.”

33 Thus the Jain ascetic Dīgha Tapassī made the Buddha stand by this point up to the third time, after which he rose from his seat and went to see the Jain Ñātika.

34 Now at that time the Jain Ñātika was sitting together with a large assembly of Bālaki laypeople headed by Upāli. The Jain Ñātika saw Dīgha Tapassī coming off in the distance and said to him, “So, Tapassī, where are you coming from in the middle of the day?”

35 “Just now, sir, I’ve come from the presence of the ascetic Gotama.”

36 “But did you have some discussion with him?”

37 “I did.”

38 “And what kind of discussion did you have with him?” Then Dīgha Tapassī informed the Jain Ñātika of all they had discussed. When he had spoken, the Jain Ñātika said to him, “Good, good, Tapassī! The Jain ascetic Dīgha Tapassī has answered the ascetic Gotama like a learned disciple who rightly understands their teacher’s instructions.

38.2 For how significant is the measly mental rod when compared with the solid physical rod? Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

39 When he said this, the householder Upāli said to him, “Good, sir! Well done, Dīgha Tapassī! The Honorable Tapassī has answered the ascetic Gotama like a learned disciple who rightly understands their teacher’s instructions. For how significant is the measly mental rod when compared with the solid physical rod? Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.

40 I’d better go and refute the ascetic Gotama’s doctrine regarding this point. If he stands by the position that he stated to Dīgha Tapassī, I’ll take him on in debate and drag him to and fro and round about, like a strong man would grab a fleecy sheep and drag it to and fro and round about!

40.2 Taking him on in debate, I’ll drag him to and fro and round about, like a strong brewer’s worker would toss a large brewer’s sieve into a deep lake, grab it by the corners, and drag it to and fro and round about!

40.3 Taking him on in debate, I'll shake him down and about and give him a beating, like a strong brewer's mixer would grab a strainer by the corners and shake it down and about, and give it a beating! I'll play a game of hemp-washing with the ascetic Gotama, like a sixty-year-old elephant would plunge into a deep lotus pond and play a game of hemp-washing! Sir, I'd better go and refute the ascetic Gotama's doctrine on this point."

41 "Go, householder, refute the ascetic Gotama's doctrine on this point. For either I should do so, or Dīgha Tapassī, or you."

42 When he said this, Dīgha Tapassī said to the Jain Ñātika, "Sir, I don't believe it's a good idea for the householder Upāli to rebut the ascetic Gotama's doctrine. For the ascetic Gotama is deceitful. He knows a conversion trick, and uses it to convert the disciples of other religions."

43 "It is impossible, Tapassī, it cannot happen that Upāli could become Gotama's disciple. But it is possible that Gotama could become Upāli's disciple. Go, householder, refute the ascetic Gotama's doctrine on this point. For either I should do so, or Dīgha Tapassī, or you."

44 For a second time ... and a third time, Dīgha Tapassī said to the Jain Ñātika, "Sir, I don't believe it's a good idea for the householder Upāli to rebut the ascetic Gotama's doctrine. For the ascetic Gotama is deceitful. He knows a conversion trick, and uses it to convert the disciples of other religions."

45 "It is impossible, Tapassī, it cannot happen that Upāli could become Gotama's disciple. But it is possible that Gotama could become Upāli's disciple. Go, householder, refute the ascetic Gotama's doctrine on this point. For either I should do so, or Dīgha Tapassī, or you."

46 “Yes, sir,” replied the householder Upāli to the Jain Ñātika. He rose from his seat, bowed, and respectfully circled him, keeping him on his right. Then he went to the Buddha, bowed, sat down to one side, and said to him, “Sir, did the Jain ascetic Dīgha Tapassī come here?”

47 “He did, householder.”

48 “But did you have some discussion with him?”

49 “I did.”

50 “And what kind of discussion did you have with him?”

51 Then the Buddha informed Upāli of all they had discussed.

52 When he said this, the householder Upāli said to him, “Good, sir, well done by Tapassī! The Jain ascetic Dīgha Tapassī has answered the ascetic Gotama like a learned disciple who rightly understands their teacher’s instructions. For how impressive is the measly mental rod when compared with the solid physical rod? Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

53 “Householder, so long as you debate on the basis of truth, we can have some discussion about this.”

54 “I will debate on the basis of truth, sir. Let us have some discussion about this.”

55 “What do you think, householder? Take a Jain ascetic who is sick, suffering, gravely ill. They turn down cold water and use only hot water. Not getting cold water, they might die. Now, where does the Jain Ñātika say they would be reborn?”

56 “Sir, there are gods called ‘mind-bound’. They would be reborn there. Why is that? Because they died with mental attachment.”

57 “Think about it, householder! You should think before answering. What you said before and what you said after don’t match up. But you said that you would debate on the basis of truth.”

58 “Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

59 “What do you think, householder? Take a Jain ascetic who is restrained in the fourfold constraint, is restrained in all that is to be restrained, is bridled in all that is to be restrained, has shaken off evil in all that is to be restrained, and is curbed in all that is to be restrained. When going out and coming back they injure many little creatures. Now, what result does the Jain Ñātika say they would incur?”

60 “Sir, the Jain Ñātika says that unintentional acts are not very blameworthy.”

61 “But if they are intentional?”

62 “Then they are very blameworthy.”

63 “But where does the Jain Ñātika say that intention is classified?”

64 “In the mental rod, sir.”

65 “Think about it, householder! You should think before answering. What you said before and what you said after don’t match up. But you said that you would debate on the basis of truth.”

66 “Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

67 “What do you think, householder? Is this Nāḷandā successful and prosperous, populous and full of people?”

68 “Indeed it is, sir.”

69 “What do you think, householder? Suppose a man were to come along with a drawn sword and say: ‘In one hour I will reduce all the living creatures within the bounds of Nāḷandā to one heap and mass of flesh!’ What do you think, householder? Could he do that?”

70 “Sir, even ten, twenty, thirty, forty, or fifty men couldn’t do that. How impressive is one measly man?”

71 “What do you think, householder? Suppose an ascetic or brahmin with psychic power, who has achieved mastery of the mind, were to come along and say: ‘I will reduce Nāḷandā to ashes with a single malevolent act of will!’ What do you think, householder? Could he do that?”

72 “Sir, an ascetic or brahmin with psychic power, who has achieved mastery of the mind, could reduce ten, twenty, thirty, forty, or fifty Nāḷandās to ashes with a single malevolent act of will. How significant is one measly Nāḷandā?”

73 “Think about it, householder! You should think before answering. What you said before and what you said after don’t match up. But you said that you would debate on the basis of truth.”

74 “Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

75 “What do you think, householder? Have you heard how the wildernesses of Daṇḍaka, Kaliṅga, Mejjha, and Mātaṅga came to be that way?”

76 “I have, sir.”

77 “What have you heard?”

78 “I heard that it was because of a malevolent act of will by seers that the wildernesses of Daṇḍaka, Kaliṅga, Mejjha, and Mātaṅga came to be that way.”

79 “Think about it, householder! You should think before answering. What you said before and what you said after don’t match up. But you said that you would debate on the basis of truth.”

80 “Sir, I was already delighted and satisfied by the Buddha’s very first simile. Nevertheless, I wanted to hear the Buddha’s various solutions to the problem, so I thought I’d oppose you in this way.

81 Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

82 “Householder, you should act after careful consideration. It’s good for well-known people such as yourself to act after careful consideration.”

83 "Now I'm even more delighted and satisfied with the Buddha, since he tells me to act after careful consideration. For if the followers of other religions were to gain me as a disciple, they'd carry a banner all over Nāḷandā, saying: 'The householder Upāli has become our disciple!' And yet the Buddha says: 'Householder, you should act after careful consideration. It's good for well-known people such as yourself to act after careful consideration.'

84 For a second time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

85 "For a long time now, householder, your family has been a well-spring of support for the Jain ascetics. You should consider giving to them when they come."

86 "Now I'm even more delighted and satisfied with the Buddha, since he tells me to consider giving to the Jain ascetics when they come. I have heard, sir, that the ascetic Gotama says this: 'Gifts should only be given to me, not to others. Gifts should only be given to my disciples, not to the disciples of others. Only what is given to me is very fruitful, not what is given to others. Only what is given to my disciples is very fruitful, not what is given to the disciples of others.'

86.2 Yet the Buddha encourages me to give to the Jain ascetics. Well, sir, we'll know the proper time for that.

87 For a third time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

88 Then the Buddha taught the householder Upāli step by step, with a talk on giving, ethical conduct, and heaven. He revealed the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

88.2 And when he knew that Upāli's mind was ready, pliable, rid of hindrances, elated, and confident he revealed the special teaching of the Buddhas: suffering, its origin, its cessation, and the path.

88.3 Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in Upāli: "Everything that is liable to arise is liable to cease." Then Upāli saw, attained, understood, and fathomed the Dhamma.

88.4 He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions.

89 He said to the Buddha, "Well, now, sir, I must go. I have many duties, and much to do."

90 "Please, householder, go at your convenience."

91 And then the householder Upāli approved and agreed with what the Buddha said. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right.

91.2 Then he went back to his own home, where he addressed the gatekeeper, "My good gatekeeper, from this day forth close the gate to Jain monks and nuns, and open it for the Buddha's monks, nuns, laymen, and laywomen. If any Jain ascetics come, say this to them: 'Wait, sir, do not enter. From now on the householder Upāli has become a disciple of the ascetic Gotama. His gate is closed to Jain monks and nuns, and opened for the Buddha's monks, nuns, laymen, and laywomen. If you require almsfood, wait here, they will bring it to you.'"

92 "Yes, sir," replied the gatekeeper.

93 Dīgha Tapassī heard that Upāli had become a disciple of the ascetic Gotama. He went to the Jain Ñātika and said to him, "Sir, they say that the householder Upāli has become a disciple of the ascetic Gotama."

94 "It is impossible, Tapassī, it cannot happen that Upāli could become Gotama's disciple. But it is possible that Gotama could become Upāli's disciple."

95 For a second time ... and a third time, Dīgha Tapassī said to the Jain Ñātika, "Sir, they say that the householder Upāli has become a disciple of the ascetic Gotama."

96 "It is impossible, Tapassī, it cannot happen that Upāli could become Gotama's disciple. But it is possible that Gotama could become Upāli's disciple."

97 "Well, sir, I'd better go and find out whether or not Upāli has become Gotama's disciple."

98 "Go, Tapassī, and find out whether or not Upāli has become Gotama's disciple."

99 Then Dīgha Tapassī went to Upāli's home. The gatekeeper saw him coming off in the distance and said to him, "Wait, sir, do not enter. From now on the householder Upāli has become a disciple of the ascetic Gotama. His gate is closed to Jain monks and nuns, and opened for the Buddha's monks, nuns, laymen, and laywomen. If you require almsfood, wait here, they will bring it to you."

100 Saying, “No, worthy man, I do not require almsfood,” he turned back and went to the Jain Ñātika and said to him, “Sir, it’s really true that Upāli has become Gotama’s disciple. Sir, I couldn’t get you to accept that it wasn’t a good idea for the householder Upāli to rebut the ascetic Gotama’s doctrine. For the ascetic Gotama is deceitful. He knows a conversion trick, and uses it to convert the disciples of other religions. The householder Upāli has been converted by the ascetic Gotama’s conversion trick!”

101 “It is impossible, Tapassī, it cannot happen that Upāli could become Gotama’s disciple. But it is possible that Gotama could become Upāli’s disciple.”

102 For a second time … and a third time, Dīgha Tapassī told the Jain Ñātika that it was really true.

103 “It is impossible …

104 Well, Tapassī, I’d better go and find out for myself whether or not Upāli has become Gotama’s disciple.”

105 Then the Jain Ñātika went to Upāli’s home together with a large following of Jain ascetics. The gatekeeper saw him coming off in the distance and said to him: “Wait, sir, do not enter. From now on the householder Upāli has become a disciple of the ascetic Gotama. His gate is closed to Jain monks and nuns, and opened for the Buddha’s monks, nuns, laymen, and laywomen. If you require almsfood, wait here, they will bring it to you.”

106 “Well then, my good gatekeeper, go to Upāli and say: ‘Sir, the Jain Ñātika is waiting outside the gates together with a large following of Jain ascetics. He wishes to see you.’”

107 “Yes, sir,” replied the gatekeeper. He went to Upāli and relayed what was said. Upāli said to him, “Well, then, my good gatekeeper, prepare seats in the hall of the middle gate.”

108 “Yes, sir,” replied the gatekeeper. He did as he was asked, then returned to Upāli and said, “Sir, seats have been prepared in the hall of the middle gate. Please go at your convenience.”

109 Then Upāli went to the hall of the middle gate, where he sat on the highest and finest seat. He addressed the gatekeeper, “Well then, my good gatekeeper, go to the Jain Ñātika and say to him: ‘Sir, Upāli says you may enter if you wish.’”

110 “Yes, sir,” replied the gatekeeper. He went to the Jain Ñātika and relayed what was said.

111 Then the Jain Ñātika went to the hall of the middle gate together with a large following of Jain ascetics. Previously, when Upāli saw the Jain Ñātika coming, he would go out to greet him and, having wiped off the highest and finest seat with his upper robe, he would embrace him and sit him down. But today, having seated himself on the highest and finest seat, he said to the Jain Ñātika, “There are seats, sir. Please sit if you wish.”

112 When he said this, the Jain Ñātika said to him: “You’re mad, householder! You’re a moron! You said: ‘I’ll go and refute the ascetic Gotama’s doctrine.’ But you come back caught in the vast net of his doctrine. Suppose a man went to deliver a pair of testicles, but came back castrated. Or they went to deliver eyes, but came back blinded.

112.2 In the same way, you said: ‘I’ll go and refute the ascetic Gotama’s doctrine.’ But you come back caught in the vast net of his doctrine. You’ve been converted by the ascetic Gotama’s conversion trick!”

113 “Sir, this conversion trick is excellent. This conversion trick is lovely! If my loved ones—relatives and kin—were to be converted by this, it would be for their lasting welfare and happiness. If all the aristocrats, brahmins, peasants, and menials were to be converted by this, it would be for their lasting welfare and happiness. If the whole world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—were to be converted by this, it would be for their lasting welfare and happiness. Well then, sir, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

114 Once upon a time, there was an old brahmin, elderly and senior. His wife was a young brahmin lady who was pregnant and about to give birth. Then she said to the brahmin, ‘Go, brahmin, buy a baby monkey from the market and bring it back so it can be a playmate for my child.’

115 When she said this, the brahmin said to her, ‘Wait, my dear, until you give birth. If your child is a boy, I’ll buy you a male monkey, but if it’s a girl, I’ll buy a female monkey.’

116 For a second time … For a third time she said to the brahmin, ‘Go, brahmin, buy a baby monkey from the market and bring it back so it can be a playmate for my child.’

117 Then that brahmin, because of his love for the brahmin lady, bought a male baby monkey at the market, brought it to her, and said, ‘I’ve bought this male baby monkey for you so it can be a playmate for your child.’

118 When he said this, she said to him, ‘Go, brahmin, take this monkey to Rattapāṇi the dyer and say, “Worthy Rattapāṇi, I wish to have this monkey dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.”’

119 Then that brahmin, because of his love for the brahmin lady, took the monkey to Rattapāṇi the dyer and said, ‘Worthy Rattapāṇi, I wish to have this monkey dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.’

120 When he said this, Rattapāṇi said to him, ‘Sir, this monkey can endure a dying, but not a pounding or a pressing.’

121 In the same way, the doctrine of the foolish Jains looks fine initially—for fools, not for the astute—but can’t endure being scrutinized or pressed.

122 Then some time later that brahmin took a new pair of garments to Rattapāṇi the dyer and said, ‘Worthy Rattapāṇi, I wish to have this new pair of garments dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.’

123 When he said this, Rattapāṇi said to him, ‘Sir, this pair of garments can endure a dying, a pounding, and a pressing.’

124 In the same way, the doctrine of the Buddha looks fine initially—for the astute, not for fools—and it can endure being scrutinized and pressed.”

125 “Householder, the king and his retinue know you as a disciple of the Jain Ñātika. Whose disciple should we remember you as?”

126 When he had spoken, the householder Upāli rose from his seat, arranged his robe over one shoulder, raised his cupped palms in the direction of the Buddha, and said to the Jain Ñātika, "Well then, sir, hear whose disciple I am:

127 The attentive one, free of delusion,
with hard-heartedness dissolved, victor in battle;
he's untroubled and very even-minded,
with the virtue of an elder and the wisdom of a saint,
immaculate in the midst of it all:
he is the Buddha, and I am his disciple.

128 He has no indecision, he's content,
joyful, he has spat out the world's bait;
he has completed the ascetic's task as a man,
a man who bears his final body;
he's beyond compare, he's stainless:
he is the Buddha, and I am his disciple.

129 He's free of doubt, he's skillful,
he's a trainer, an excellent charioteer;
supreme, with brilliant qualities,
confident, his light shines forth;
he has cut off conceit, he's a hero:
he is the Buddha, and I am his disciple.

130 The boss bull, immeasurable,
profound, sagacious;
he is the maker of sanctuary, knowledgeable,

firm in principle and restrained;
he has slipped his chains and is liberated:
he is the Buddha, and I am his disciple.

131 He's a giant, living remotely,
he's ended the fetters and is liberated;
he's skilled in debate and cleansed,
with banner lowered, desireless;
he's tamed, and doesn't proliferate:
he is the Buddha, and I am his disciple.

132 He is the seventh seer, free of deceit,
with three knowledges, he has attained to divinity,
he has bathed, he knows philology,
he's tranquil, he understands what is known;
he is Sakka the Able, Purindada the Firstgiver:
he is the Buddha, and I am his disciple.

133 The Noble One, evolved,
he has attained the goal and explains it;
he is mindful, discerning,
neither leaning forward nor pulling back,
he's unstirred, attained to mastery:
he is the Buddha, and I am his disciple.

134 Transcendent, he practices absorption,
no inner thoughts arising, he is pure,
independent and fearless;

secluded, he has reached the peak,
crossed over, he helps others across:
he is the Buddha, and I am his disciple.

135 He's peaceful, his wisdom is vast,
with great wisdom, he's free of greed;
he is the Realized One, the Holy One,
unrivaled, unequaled,
self-assured, and subtle:
he is the Buddha, and I am his disciple.

136 He has cut off craving and is awakened,
free of fuming, unsullied;
a mighty spirit worthy of offerings,
best of men, inestimable,
grand, he has reached the peak of glory:
he is the Buddha, and I am his disciple."

137 "But when did you compose these praises of the ascetic Gotama's beautiful qualities, householder?"

138 "Sir, suppose there was a large heap of many different flowers. A deft garland-maker or their apprentice could tie them into a colorful garland. In the same way, the Buddha has many beautiful qualities to praise, many hundreds of such qualities. Who, sir, would not praise the praiseworthy?"

139 Unable to bear this honor paid to the Buddha, the Jain Ñātika spewed hot blood from his mouth there and then.

57 — THE ASCETIC WHO BEHAVED LIKE A DOG

✦

1 So I have heard. At one time the Buddha was staying in the land of the Koliyans, where they have a town named Haliddavasana.

2 Then Puṇṇa the Koliyan, a cow votary, and the naked ascetic Seniya, a dog votary, went to the Buddha. Puṇṇa bowed to the Buddha and sat down to one side, while Seniya exchanged greetings and polite conversation with him before sitting down to one side curled up like a dog.

3 Puṇṇa said to the Buddha, "Sir, this naked ascetic Seniya the dog votary does a hard thing: he eats food placed on the ground. For a long time he has undertaken that observance to behave like a dog. Where will he be reborn in his next life?"

4 "Enough, Puṇṇa, let it be. Don't ask me that."

5 For a second time ... and a third time, Puṇṇa said to the Buddha, "Sir, this naked ascetic Seniya does a hard thing: he eats food placed on the ground. For a long time he has undertaken that observance to behave like a dog. Where will he be reborn in his next life?"

6 "Clearly, Puṇṇa, I'm not getting through to you when I say: 'Enough, Puṇṇa, let it be. Don't ask me that.' Nevertheless, I will answer you.

7 Take someone who develops the dog observance fully and uninterruptedly. They develop a dog's ethics, a dog's mentality, and a dog's behavior fully and uninterruptedly. When their body breaks up, after death, they're

reborn in the company of dogs.

7.2 But if they have such a view: 'By this precept or observance or fervent austerity or spiritual practice, may I become one of the gods!' This is their wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal realm. So if the dog observance succeeds it leads to rebirth in the company of dogs, but if it fails it leads to hell."

8 When he said this, Seniya cried and burst out in tears.

9 The Buddha said to Puṇṇa, "This is what I didn't get through to you when I said: 'Enough, Puṇṇa, let it be. Don't ask me that.'"

10 Seniya said, "Sir, I'm not crying because of what the Buddha said. But, sir, for a long time I have undertaken this observance to behave like a dog. Sir, this Puṇṇa is a cow votary. For a long time he has undertaken that observance to behave like a cow. Where will he be reborn in his next life?"

11 "Enough, Seniya, let it be. Don't ask me that."

12 For a second time ... and a third time Seniya said to the Buddha, "Sir, this Puṇṇa is a cow votary. For a long time he has undertaken that observance to behave like a cow. Where will he be reborn in his next life?"

13 "Clearly, Seniya, I'm not getting through to you when I say: 'Enough, Seniya, let it be. Don't ask me that.' Nevertheless, I will answer you.

14 Take someone who develops the cow observance fully and uninterruptedly. They develop a cow's ethics, a cow's mentality, and a cow's behavior fully and uninterruptedly. When their body breaks up, after death, they're reborn in the company of cows.

14.2 But if they have such a view: ‘By this precept or observance or fervent austerity or spiritual practice, may I become one of the gods!’ This is their wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal realm. So if the cow observance succeeds it leads to rebirth in the company of cows, but if it fails it leads to hell.”

15 When he said this, Puṇṇa cried and burst out in tears.

16 The Buddha said to Seniya, “This is what I didn’t get through to you when I said: ‘Enough, Seniya, let it be. Don’t ask me that.’”

17 Puṇṇa said, “Sir, I’m not crying because of what the Buddha said. But, sir, for a long time I have undertaken this observance to behave like a cow. I am quite confident that the Buddha is capable of teaching me so that I can give up this cow observance, and the naked ascetic Seniya can give up that dog observance.”

18 “Well then, Puṇṇa, listen and apply your mind well, I will speak.”

19 “Yes, sir,” he replied. The Buddha said this:

20 “Puṇṇa, I declare these four kinds of deeds, having realized them with my own insight. What four?

21 There are dark deeds with dark results;

22 bright deeds with bright results;

23 dark and bright deeds with dark and bright results; and

24 neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

25 And what are dark deeds with dark results? It's when someone makes hurtful choices by way of body, speech, and mind. Having made these choices, they're reborn in a hurtful world, where hurtful contacts strike them. Touched by hurtful contacts, they experience hurtful feelings that are absolutely painful—like the beings in hell. This is how a being is born from a being.

25.2 For your deeds determine your rebirth, and when you're reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds. These are called dark deeds with dark results.

26 And what are bright deeds with bright results? It's when someone makes pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a pleasing world, where pleasing contacts strike them. Touched by pleasing contacts, they experience pleasing feelings of absolute happiness—like the gods of universal beauty.

26.2 This is how a being is born from a being. For your deeds determine your rebirth, and when you're reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds. These are called bright deeds with bright results.

27 And what are dark and bright deeds with dark and bright results? It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a world that is both hurtful and pleasing, where hurtful and pleasing contacts strike them.

27.2 Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain —like humans, some gods, and some beings in the underworld. This is

how a being is born from a being. For what you do brings about your rebirth, and when you're reborn contacts strike you.

27.3 This is why I say that sentient beings are heirs to their deeds. These are called dark and bright deeds with dark and bright results.

28 And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

29 These are the four kinds of deeds that I declare, having realized them with my own insight."

30 When he had spoken, Puṇṇa the Koliyan said to the Buddha, "Excellent, sir! Excellent! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

31 And Seniya the naked ascetic said to the Buddha, "Excellent, sir! Excellent! … I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

32 "Seniya, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood. However, I recognize individual differences in this matter."

33 “Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

34 And the naked ascetic Seniya received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Seniya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

35 He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Seniya became one of the perfected.

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58 — WITH PRINCE ABHAYA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then Prince Abhaya went up to the Jain ascetic of the Ñātika clan, bowed, and sat down to one side. The Jain Ñātika said to him, "Come, prince, refute the ascetic Gotama's doctrine. Then you will get a good reputation: 'Prince Abhaya refuted the doctrine of the ascetic Gotama, so mighty and powerful!'"

3 "But sir, how am I to do this?"

4 "Here, prince, go to the ascetic Gotama and say to him: 'Sir, may the Realized One utter speech that is disliked by others?' When he's asked this, if he answers: 'He may, prince,' say this to him, 'So what then, sir, is the difference between you and an ordinary person? For even an ordinary person may utter speech that is disliked by others.'

4.2 But if he answers, 'He may not, prince,' say this to him: 'So why then, sir, did you declare of Devadatta: "Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable"? Devadatta was angry and upset with what you said.'

5 When you put this dilemma to him, the Buddha won't be able to either spit it out or swallow it down. He'll be like a man with an iron cross stuck in his throat, unable to either spit it out or swallow it down."

6 “Yes, sir,” replied Abhaya. He rose from his seat, bowed, and respectfully circled the Jain Ñātika, keeping him on his right. Then he went to the Buddha, bowed, and sat down to one side.

7 Then he looked up at the sun and thought, “It’s too late to refute the Buddha’s doctrine today. I shall refute his doctrine in my own home tomorrow.” He said to the Buddha, “Sir, would the Buddha, together with three other monks, please accept tomorrow’s meal from me?” The Buddha consented with silence.

8 Then, knowing that the Buddha had consented, Abhaya rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

9 Then when the night had passed, the Buddha robed up in the morning and, taking his bowl and robe, went to Abhaya’s home, and sat down on the seat spread out. Then Abhaya served and satisfied the Buddha with his own hands with delicious fresh and cooked foods.

10 When the Buddha had eaten and washed his hand and bowl, Abhaya took a low seat, sat to one side, and said to him, “Sir, may the Realized One utter speech that is disliked by others?”

11 “This matter is not categorical, prince.”

12 “Then the Jains have lost in this, sir.”

13 “But prince, why do you say that the Jains have lost in this?”

14 Then Abhaya told the Buddha all that had happened.

15 Now at that time a little baby boy was sitting in Prince Abhaya's lap. Then the Buddha said to Abhaya, "What do you think, prince? If—because of your negligence or his nursemaid's negligence—your boy were to put a stick or stone in his mouth, what would you do to him?"

16 "I'd try to take it out, sir. If that didn't work, I'd cradle his head with my left hand and take it out using a hooked finger of my right hand, even if it drew blood. Why is that? Because I have sympathy for the boy, sir."

17 "In the same way, prince, the Realized One does not utter speech that he knows to be untrue, false, and pointless, and which is disliked by others. The Realized One does not utter speech that he knows to be true and correct, but which is harmful and disliked by others. The Realized One knows the right time to speak so as to explain what he knows to be true, correct, and beneficial, but which is disliked by others. The Realized One does not utter speech that he knows to be untrue, false, and pointless, but which is liked by others.

17.2 The Realized One does not utter speech that he knows to be true and correct, but which is harmful, even if it is liked by others. The Realized One knows the right time to speak so as to explain what he knows to be true, correct, and beneficial, and which is liked by others. Why is that? Because the Realized One has sympathy for sentient beings."

18 "Sir, there are astute aristocrats, brahmins, householders, or ascetics who come to see you with a question already planned. Do you think beforehand that if they ask you like this, you'll answer like that, or does the answer just strike you on the spot?"

19 “Well then, prince, I’ll ask you about this in return, and you can answer as you like. What do you think, prince? Are you skilled in the various parts of a chariot?”

20 “I am, sir.”

21 “What do you think, prince? When they come to you and ask: ‘What’s the name of this chariot part?’ Do you think beforehand that if they ask you like this, you’ll answer like that, or does the answer appear to you on the spot?”

22 “Sir, I’m well-known as a charioteer skilled in a chariot’s parts. All the major and minor parts are well-known to me. The answer just appears to me on the spot.”

23 “In the same way, when astute aristocrats, brahmins, householders, or ascetics come to see me with a question already planned, the answer just strikes me on the spot. Why is that? Because the Realized One has clearly penetrated the principle of the teachings, so that the answer just strikes him on the spot.”

24 When he had spoken, Prince Abhaya said to the Buddha, “Excellent, sir! Excellent! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

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59 — THE MANY KINDS OF FEELING

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then the chamberlain Pañcakaṅga went up to Venerable Udāyī, bowed, sat down to one side, and said to him, "Sir, how many feelings has the Buddha spoken of?"

3 "Chamberlain, the Buddha has spoken of three feelings: pleasant, painful, and neutral. The Buddha has spoken of these three feelings."

4 When he said this, Pañcakaṅga said to Udāyī, "Sir, Udāyī, the Buddha hasn't spoken of three feelings. He's spoken of two feelings: pleasant and painful. The Buddha said that neutral feeling is included as a peaceful and subtle kind of pleasure."

5 For a second time, Udāyī said to Pañcakaṅga, "The Buddha hasn't spoken of two feelings, he's spoken of three." For a second time, Pañcakaṅga said to Udāyī, "The Buddha hasn't spoken of three feelings, he's spoken of two."

6 And for a third time, Udāyī said to Pañcakaṅga, "The Buddha hasn't spoken of two feelings, he's spoken of three."

7 And for a third time, Pañcakaṅga said to Udāyī, "The Buddha hasn't spoken of three feelings, he's spoken of two."

8 But neither was able to persuade the other.

9 Venerable Ānanda heard this discussion between Udāyī and Pañcakaṅga. Then he went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed. When he had spoken, the Buddha said to him,

10 "Ānanda, the explanation by the mendicant Udāyī, which the chamberlain Pañcakaṅga didn't agree with, was quite correct. But the explanation by Pañcakaṅga, which Udāyī didn't agree with, was also quite correct. In one explanation I've spoken of two feelings.

10.2 In another explanation I've spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings. I've explained the teaching in all these different ways. This being so, you can expect that those who don't concede, approve, or agree with what has been well spoken will fight, quarrel, and dispute, continually wounding each other with barbed words.

10.3 I've explained the teaching in all these different ways. This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

11 There are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure.

12 There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that. And what is that pleasure?

12.2 It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is a pleasure that is finer than that.

13 There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that. And what is that pleasure? It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. …

14 There is another pleasure that is finer than that. And what is that pleasure? It's when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' …

15 There is another pleasure that is finer than that. And what is that pleasure? It's when, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. …

16 There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. ...

17 There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. ...

18 There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. ...

19 There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is a pleasure that is finer than that.

20 There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. This is a pleasure that is finer than that.

21 It's possible that wanderers of other religions might say, 'The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness. What's up with that?'

22 When wanderers of other religions say this, you should say to them, 'Reverends, when the Buddha describes what's included in happiness, he's not just referring to pleasant feeling. The Realized One describes pleasure as included in happiness wherever it is found, and in whatever context.'"

23 That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

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60 — A SURE BET

✦

1 So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Sālā.

2 The brahmins and householders of Sālā heard:

3 "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—wandering in the land of the Kosalans has arrived at Sālā, together with a large Saṅgha of mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

3.2 He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

4 Then the brahmins and householders of Sālā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent. The Buddha said to them:

5 “So, householders, is there any teacher you’re happy with, in whom you have acquired grounded faith?”

6 “No, sir.”

7 “Since you haven’t found a teacher you’re happy with, you should undertake and implement this sure bet teaching. For when the sure bet teaching is undertaken, it will be for your lasting welfare and happiness. And what is the sure bet teaching?

8 There are some ascetics and brahmins who have this doctrine and view: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’

9 And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: ‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.’

10 What do you think, householders? Don’t these doctrines directly contradict each other?”

11 “Yes, sir.”

12 “Since this is so, consider those ascetics and brahmins whose view is that there’s no meaning in giving, etc. You can expect that they will shun good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins don’t see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

13 Moreover, since there actually is another world, their view that there is no other world is wrong view. Since there actually is another world, their thought that there is no other world is wrong purpose. Since there actually is another world, their speech that there is no other world is wrong speech.

13.2 Since there actually is another world, in saying that there is no other world they contradict those perfected ones who know the other world. Since there actually is another world, in persuading another that there is no other world they are persuading them to accept an untrue teaching. And on account of that they glorify themselves and put others down.

13.3 So they give up their former ethical conduct and are established in unethical conduct. And that is how these many bad, unskillful qualities come to be with wrong view as condition—wrong view, wrong purpose, wrong speech, contradicting the noble ones, persuading others to accept untrue teachings, and glorifying oneself and putting others down.

14 A sensible person reflects on this matter in this way: ‘If there is no other world, when this individual person’s body breaks up they will keep themselves safe. And if there is another world, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

14.2 But let us grant that those who say that there is no other world are correct. Regardless, that individual is still criticized by sensible people in this very life as being an immoral individual of wrong view, a nihilist.' But if there really is another world, they hold a losing hand on both counts.

14.3 For they are criticized by sensible people in this very life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. They have wrongly undertaken this sure bet teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

15 Since this is so, consider those ascetics and brahmins whose view is that there is meaning in giving, etc. You can expect that they will shun bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

16 Moreover, since there actually is another world, their view that there is another world is right view. Since there actually is another world, their thought that there is another world is right purpose. Since there actually is another world, their speech that there is another world is right speech.

16.2 Since there actually is another world, in saying that there is another world they don't contradict those perfected ones who know the other world. Since there actually is another world, in persuading another that there is another world they are persuading them to accept a true teaching. And on account of that they don't glorify themselves or put others down.

16.3 So they give up their former unethical conduct and are established in ethical conduct. And that is how these many skillful qualities come to be with right view as condition—right view, right purpose, right speech, not contradicting the noble ones, persuading others to accept true teachings, and not glorifying oneself or putting others down.

17 A sensible person reflects on this matter in this way: 'If there is another world, when this individual's body breaks up, after death, they will be reborn in a good place, a heavenly realm. But let us grant that those who say that there is no other world are correct.

17.2 Regardless, that individual is still praised by sensible people in this very life as being a moral individual of right view, who affirms a positive teaching.' So if there really is another world, they hold a winning hand on both counts.

17.3 For they are praised by sensible people in this very life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm. They have rightly undertaken this sure bet teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

18 There are some ascetics and brahmins who have this doctrine and view: 'The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do nothing wrong when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

18.2 If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.'

19 And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: 'The one who acts does a bad deed when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do a bad deed when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil.

19.2 If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit. In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.'

20 What do you think, householders? Don't these doctrines directly contradict each other?"

21 "Yes, sir."

22 "Since this is so, consider those ascetics and brahmins whose view is that the one who acts does nothing wrong when they punish, etc. You can expect that they will shun good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins don't see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

23 Moreover, since action actually does have an effect, their view that action is ineffective is wrong view. Since action actually does have an effect, their thought that action is ineffective is wrong purpose. Since action actually does have an effect, their speech that action is ineffective is wrong speech.

23.2 Since action actually does have an effect, in saying that action is ineffective they contradict those perfected ones who teach that action is effective. Since action actually does have an effect, in persuading another that action is ineffective they are persuading them to accept an untrue teaching. And on account of that they glorify themselves and put others down.

23.3 So they give up their former ethical conduct and are established in unethical conduct. And that is how these many bad, unskillful qualities come to be with wrong view as condition—wrong view, wrong purpose, wrong speech, contradicting the noble ones, persuading others to accept untrue teachings, and glorifying oneself and putting others down.

24 A sensible person reflects on this matter in this way: 'If there is no effective action, when this individual's body breaks up they will keep themselves safe. And if there is effective action, when their body breaks up, af-

ter death, they will be reborn in a place of loss, a bad place, the underworld, hell.

24.2 But let us grant that those who say that there is no effective action are correct. Regardless, that individual is still criticized by sensible people in this very life as being an immoral individual of wrong view, one who denies the efficacy of action.' But if there really is effective action, they hold a losing hand on both counts.

24.3 For they are criticized by sensible people in this very life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. They have wrongly undertaken this sure bet teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

25 Since this is so, consider those ascetics and brahmins whose view is that the one who acts does a bad deed when they punish, etc. You can expect that they will shun bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

26 Moreover, since action actually does have an effect, their view that action is effective is right view. Since action actually does have an effect, their thought that action is effective is right purpose. Since action actually does have an effect, their speech that action is effective is right speech.

26.2 Since action actually does have an effect, in saying that action is effective they don't contradict those perfected ones who teach that action is effective. Since action actually does have an effect, in persuading another

that action is effective they are persuading them to accept a true teaching. And on account of that they don't glorify themselves or put others down.

26.3 So they give up their former unethical conduct and are established in ethical conduct. And that is how these many skillful qualities come to be with right view as condition—right view, right purpose, right speech, not contradicting the noble ones, persuading others to accept true teachings, and not glorifying oneself or putting others down.

27 A sensible person reflects on this matter in this way: 'If there is effective action, when this individual's body breaks up, after death, they will be reborn in a good place, a heavenly realm. But let us grant that those who say that there is no effective action are correct.

27.2 Regardless, that individual is still praised by sensible people in this very life as being a moral individual of right view, who affirms the efficacy of action.' So if there really is effective action, they hold a winning hand on both counts.

27.3 For they are praised by sensible people in this very life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm. They have rightly undertaken this sure bet teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

28 There are some ascetics and brahmins who have this doctrine and view: 'There is no cause or reason for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There's no cause or reason for the purification of sentient beings. Sentient beings are purified without cause or reason. There is no power, no energy, no human strength or vigor.

28.2 All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.'

29 And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: 'There is a cause and reason for the corruption of sentient beings. Sentient beings are corrupted with cause and reason. There is a cause and reason for the purification of sentient beings. Sentient beings are purified with cause and reason. There is power, energy, human strength and vigor. It is not the case that all sentient beings, all living creatures, all beings, all souls lack control, power, and energy, or that, molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.'

30 What do you think, householders? Don't these doctrines directly contradict each other?"

31 "Yes, sir."

32 "Since this is so, consider those ascetics and brahmins whose view is that there's no cause or reason for the corruption of sentient beings, etc. You can expect that they will shun good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins don't see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

33 Moreover, since there actually is causality, their view that there is no causality is wrong view. Since there actually is causality, their thought that there is no causality is wrong purpose. Since there actually is causality, their speech that there is no causality is wrong speech.

33.2 Since there actually is causality, in saying that there is no causality they contradict those perfected ones who teach that there is causality. Since there actually is causality, in persuading another that there is no causality they are persuading them to accept an untrue teaching. And on account of that they glorify themselves and put others down.

33.3 So they give up their former ethical conduct and are established in unethical conduct. And that is how these many bad, unskillful qualities come to be with wrong view as condition—wrong view, wrong purpose, wrong speech, contradicting the noble ones, persuading others to accept untrue teachings, and glorifying oneself and putting others down.

34 A sensible person reflects on this matter in this way: 'If there is no causality, when this individual's body breaks up they will keep themselves safe. And if there is causality, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. But let us grant that those who say that there is no causality are correct.

34.2 Regardless, that individual is still criticized by sensible people in this very life as being an immoral individual of wrong view, one who denies causality.' But if there really is causality, they hold a losing hand on both counts.

34.3 For they are criticized by sensible people in this very life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. They have wrongly undertaken this sure

bet teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

35 Since this is so, consider those ascetics and brahmins whose view is that there is a cause and reason for the corruption of sentient beings, etc. You can expect that they will shun bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

36 Moreover, since there actually is causality, their view that there is causality is right view. Since there actually is causality, their thought that there is causality is right purpose. Since there actually is causality, their speech that there is causality is right speech.

36.2 Since there actually is causality, in saying that there is causality they don't contradict those perfected ones who teach that there is causality. Since there actually is causality, in persuading another that there is causality they are persuading them to accept a true teaching. And on account of that they don't glorify themselves or put others down.

36.3 So they give up their former unethical conduct and are established in ethical conduct. And that is how these many skillful qualities come to be with right view as condition—right view, right purpose, right speech, not contradicting the noble ones, persuading others to accept true teachings, and not glorifying oneself or putting others down.

37 A sensible person reflects on this matter in this way: 'If there is causality, when this individual's body breaks up, after death, they will be reborn in a good place, a heavenly realm. But let us grant that those who say that there is no causality are correct.

37.2 Regardless, that individual is still praised by sensible people in this very life as being a moral individual of right view, who affirms causality.' So if there really is causality, they hold a winning hand on both counts.

37.3 For they are praised by sensible people in this very life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm. They have rightly undertaken this sure bet teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

38 There are some ascetics and brahmins who have this doctrine and view: 'There are no totally formless states of meditation.'

39 And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: 'There are totally formless states of meditation.'

40 What do you think, householders? Don't these doctrines directly contradict each other?"

41 "Yes, sir."

42 "A sensible person reflects on this matter in this way: 'Some ascetics and brahmins say that there are no totally formless meditations, but I have not seen that. Some ascetics and brahmins say that there are totally formless meditations, but I have not known that. Without knowing or seeing, it would not be appropriate for me to take one side and declare, 'This is the only truth, anything else is futile.' If those ascetics and brahmins who say

that there are no totally formless meditations are correct, it is possible that it's a sure bet I will be reborn among the gods who are formed and made of mind.

42.2 If those ascetics and brahmins who say that there are totally formless meditations are correct, it is possible that it's a sure bet I will be reborn among the gods who are formless and made of perception. Now, owing to form, bad things are seen: taking up the rod and the sword, quarrels, arguments, and disputes, accusations, backbiting, and lies.

42.3 But those things don't exist where it is totally formless.' Reflecting like this, they simply practice for disillusionment, dispassion, and cessation regarding forms.

43 There are some ascetics and brahmins who have this doctrine and view: 'There is no such thing as the total cessation of continued existence.'

44 And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: 'There is such a thing as the total cessation of continued existence.'

45 What do you think, householders? Don't these doctrines directly contradict each other?"

46 "Yes, sir."

47 "A sensible person reflects on this matter in this way: 'Some ascetics and brahmins say that there is no such thing as the total cessation of continued existence, but I have not seen that. Some ascetics and brahmins say that there is such a thing as the total cessation of continued existence, but I

have not known that. Without knowing or seeing, it would not be appropriate for me to take one side and declare, 'This is the only truth, anything else is futile.'

47.2 If those ascetics and brahmins who say that there is no such thing as the total cessation of continued existence are correct, it is possible that it's a sure bet I will be reborn among the gods who are formless and made of perception. If those ascetics and brahmins who say that there is such a thing as the total cessation of continued existence are correct, it is possible that I will be fully extinguished in this very life. The view of those ascetics and brahmins who say that there is no such thing as the total cessation of continued existence is close to greed, yoking, relishing, attachment, and grasping.

47.3 The view of those ascetics and brahmins who say that there is such a thing as the total cessation of continued existence is close to non-greed, non-yoking, non-relishing, non-attachment, and non-grasping.' Reflecting like this, they simply practice for disillusionment, dispassion, and cessation regarding future lives.

48 Householders, these four individuals are found in the world. What four?

49 One individual mortifies themselves, committed to the practice of mortifying themselves.

50 One individual mortifies others, committed to the practice of mortifying others.

51 One individual mortifies themselves and others, committed to the practice of mortifying themselves and others.

52 One individual doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine.

53 And what individual mortifies themselves, committed to the practice of mortifying themselves? It's when a person goes naked, ignoring conventions. … And so they live committed to practicing these various ways of mortifying and tormenting the body. This is called an individual who mortifies themselves, being committed to the practice of mortifying themselves.

54 And what individual mortifies others, committed to the practice of mortifying others? It's when an individual is a butcher of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood. This is called an individual who mortifies others, being committed to the practice of mortifying others.

55 And what individual mortifies themselves and others, being committed to the practice of mortifying themselves and others? It's when an individual is an anointed aristocratic king or a well-to-do brahmin. He has a new ceremonial hall built to the east of the citadel. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. …

55.2 His bondservants, servants, and workers do their jobs under threat of punishment and danger, weeping, with tearful faces. This is called an individual who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

56 And what individual doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others, living without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine?

57 It's when a Realized One arises in the world, perfected, a fully awakened Buddha … A householder hears that teaching, or a householder's child, or someone reborn in some good family. … They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption … second absorption … third absorption … fourth absorption.

58 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. … They recollect their many kinds of past lives, with features and details.

59 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. … They understand how sentient beings pass on according to their deeds.

60 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

They truly understand: ‘This is suffering’ …

60.2 ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ …

60.3 ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

61 They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’

62 This is called an individual who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine.”

63 When he had spoken, the brahmins and householders of Sālā said to the Buddha, “Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the teaching clear in many ways.

63.2 We go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember us as lay followers who have gone for refuge for life.”

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61 — ADVICE TO RĀHULA AT AMBALAṬṬHIKA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time Venerable Rāhula was staying at Ambalaṭṭhikā. Then in the late afternoon, the Buddha came out of retreat and went to Ambalaṭṭhika to see Venerable Rāhula. Rāhula saw the Buddha coming off in the distance. He spread out a seat and placed water for washing the feet. The Buddha sat down on the seat spread out, and washed his feet. Rāhula bowed to the Buddha and sat down to one side.

3 Then the Buddha, leaving a little water in the pot, addressed Rāhula, "Rāhula, do you see this little bit of water left in the pot?"

4 "Yes, sir."

5 "That's how little of the ascetic's nature is left in those who are not ashamed to tell a deliberate lie."

6 Then the Buddha, discarding what little water was left in the pot, said to Rāhula, "Do you see this little bit of water that was discarded?"

7 "Yes, sir."

8 "That's how the ascetic's nature is discarded in those who are not ashamed to tell a deliberate lie."

9 Then the Buddha, turning the pot upside down, said to Rāhula, “Do you see how this pot is turned upside down?”

10 “Yes, sir.”

11 “That’s how the ascetic’s nature is turned upside down in those who are not ashamed to tell a deliberate lie.”

12 Then the Buddha, turning the pot right side up, said to Rāhula, “Do you see how this pot is vacant and hollow?”

13 “Yes, sir.”

14 “That’s how vacant and hollow the ascetic’s nature is in those who are not ashamed to tell a deliberate lie.

15 Suppose there was a royal bull elephant with tusks like draft-poles, able to draw a heavy load, pedigree and battle-hardened. In battle it uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, but it still protects its trunk. So its rider thinks: ‘This royal bull elephant still protects its trunk. It has not yet given its life.’

15.2 But when that royal bull elephant … in battle uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, and its trunk, its rider thinks: ‘This royal bull elephant … in battle uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, and its trunk. It has given its life. Now there is nothing that royal bull elephant would not do.’

16 In the same way, when someone is not ashamed to tell a deliberate lie, there is no bad deed they would not do, I say. So you should train like this: ‘I will not tell a lie, even for a joke.’

17 What do you think, Rāhula? What is the purpose of a mirror?"

18 "It's for checking your reflection, sir."

19 "In the same way, deeds of body, speech, and mind should be done only after repeated checking.

20 When you want to act with the body, you should check on that same deed: 'Does this act with the body that I want to do lead to hurting myself, hurting others, or hurting both? Is it unskillful, with suffering as its outcome and result?' If, while checking in this way, you know: 'This act with the body that I want to do leads to hurting myself, hurting others, or hurting both. It's unskillful, with suffering as its outcome and result.'

20.2 To the best of your ability, Rāhula, you should not do such a deed. But if, while checking in this way, you know: 'This act with the body that I want to do doesn't lead to hurting myself, hurting others, or hurting both. It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should do such a deed.

21 While you are acting with the body, you should check on that same act: 'Does this act with the body that I am doing lead to hurting myself, hurting others, or hurting both? Is it unskillful, with suffering as its outcome and result?' If, while checking in this way, you know: 'This act with the body that I am doing leads to hurting myself, hurting others, or hurting both. It's unskillful, with suffering as its outcome and result.'

21.2 Then, Rāhula, you should desist from such a deed. But if, while checking in this way, you know: 'This act with the body that I am doing doesn't lead to hurting myself, hurting others, or hurting both. It's skill-

ful, with happiness as its outcome and result.' Then, Rāhula, you should continue doing such a deed.

22 After you have acted with the body, you should check on that same act: 'Does this act with the body that I have done lead to hurting myself, hurting others, or hurting both? Is it unskillful, with suffering as its outcome and result?' If, while checking in this way, you know: 'This act with the body that I have done leads to hurting myself, hurting others, or hurting both. It's unskillful, with suffering as its outcome and result.'

22.2 Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion. And having revealed it you should restrain yourself in future. But if, while checking in this way, you know: 'This act with the body that I have done doesn't lead to hurting myself, hurting others, or hurting both.

22.3 It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

23 When you want to act with speech, you should check on that same deed: 'Does this act of speech that I want to do lead to hurting myself, hurting others, or hurting both? ...' ...

25 If, while checking in this way, you know: 'This act of speech that I have done leads to hurting myself, hurting others, or hurting both. It's unskillful, with suffering as its outcome and result.' Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion. And having revealed it you should restrain yourself in future.

25.2 But if, while checking in this way, you know: 'This act of speech that I have done doesn't lead to hurting myself, hurting others, or hurting both. It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

26 When you want to act with the mind, you should check on that same deed: 'Does this act of mind that I want to do lead to hurting myself, hurting others, or hurting both? ...' ...

28 If, while checking in this way, you know: 'This act of mind that I have done leads to hurting myself, hurting others, or hurting both. It's unskillful, with suffering as its outcome and result.' Then, Rāhula, you should be horrified, repelled, and disgusted by that deed. And being repelled, you should restrain yourself in future.

28.2 But if, while checking in this way, you know: 'This act with the mind that I have done doesn't lead to hurting myself, hurting others, or hurting both. It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

29 All the ascetics and brahmins of the past, future, and present who purify their physical, verbal, and mental actions do so after repeatedly checking. So Rāhula, you should train yourself like this: 'I will purify my physical, verbal, and mental actions after repeatedly checking.'"

30 That is what the Buddha said. Satisfied, Venerable Rāhula approved what the Buddha said.

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62 — THE LONGER ADVICE TO RĀHULA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. And Venerable Rāhula also robed up and followed behind the Buddha.

3 Then the Buddha looked back at Rāhula and said, "Rāhula, you should truly see any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all form—with right understanding: 'This is not mine, I am not this, this is not my self.'"

4 "Only form, Blessed One? Only form, Holy One?"

5 "Form, Rāhula, as well as feeling and perception and choices and consciousness."

6 Then Rāhula thought, "Who would go to the village for alms today after being advised directly by the Buddha?" Turning back, he sat down cross-legged at the root of a certain tree, setting his body straight, and bringing mindfulness to the present.

7 Venerable Sāriputta saw him sitting there, and addressed him, "Rāhula, develop mindfulness of breathing. When mindfulness of breathing is developed and cultivated it's very fruitful and beneficial."

8 Then in the late afternoon, Rāhula came out of retreat, went to the Buddha, bowed, sat down to one side, and said to him:

9 "Sir, how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?"

10 "Rāhula, the interior earth element is anything internal, personal, that's hard, solid, and appropriated. This includes: head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces; or anything else internal, personal, that's hard, solid, and appropriated.

10.2 This is called the interior earth element. The interior earth element and the exterior earth element are just the earth element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

10.3 When you truly see with right understanding, you grow disillusioned with the earth element, detaching the mind from the earth element.

11 And what is the water element? The water element may be interior or exterior. And what is the interior water element? Anything internal, personal, that's water, watery, and appropriated. This includes: bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine; or anything else internal, personal, that's water, watery, and appropriated.

11.2 This is called the interior water element. The interior water element and the exterior water element are just the water element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

11.3 When you truly see with right understanding, you grow disillusioned with the water element, detaching the mind from the water element.

12 And what is the fire element? The fire element may be interior or exterior. And what is the interior fire element? Anything internal, personal, that's fire, fiery, and appropriated.

12.2 This includes: that which warms, that which ages, that which heats you up when feverish, that which properly digests food and drink; or anything else internal, personal, that's fire, fiery, and appropriated. This is called the interior fire element. The interior fire element and the exterior fire element are just the fire element.

12.3 This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the fire element, detaching the mind from the fire element.

13 And what is the air element? The air element may be interior or exterior. And what is the interior air element? Anything internal, personal, that's air, airy, and appropriated.

13.2 This includes: winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs, in-breaths and out-breaths; or anything else internal, personal, that's air, airy, and appropriated. This is called the interior air element. The interior air element and the exterior air element are just the air element.

13.3 This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the air element, detach-

ing the mind from the air element.

14 And what is the space element? The space element may be interior or exterior. And what is the interior space element? Anything internal, personal, that's space, spacious, and appropriated.

14.2 This includes: the ear canals, nostrils, and mouth; and the space for swallowing what is eaten and drunk, the space where it stays, and the space for excreting it from the nether regions; or anything else internal, personal, that's space, spacious, and appropriated. This is called the interior space element.

14.3 The interior space element and the exterior space element are just the space element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the space element, detaching the mind from the space element.

15 Rāhula, meditate like the earth. For when you meditate like the earth, pleasant and unpleasant contacts will not occupy your mind. Suppose they were to toss both clean and unclean things on the earth, like feces, urine, spit, pus, and blood. The earth isn't horrified, repelled, and disgusted because of this. In the same way, meditate like the earth. For when you meditate like the earth, pleasant and unpleasant contacts will not occupy your mind.

16 Meditate like water. For when you meditate like water, pleasant and unpleasant contacts will not occupy your mind. Suppose they were to wash both clean and unclean things in the water, like feces, urine, spit, pus, and

blood. The water isn't horrified, repelled, and disgusted because of this. In the same way, meditate like water. For when you meditate like water, pleasant and unpleasant contacts will not occupy your mind.

17 Meditate like fire. For when you meditate like fire, pleasant and unpleasant contacts will not occupy your mind. Suppose a fire were to burn both clean and unclean things, like feces, urine, spit, pus, and blood. The fire isn't horrified, repelled, and disgusted because of this. In the same way, meditate like fire. For when you meditate like fire, pleasant and unpleasant contacts will not occupy your mind.

18 Meditate like wind. For when you meditate like wind, pleasant and unpleasant contacts will not occupy your mind. Suppose the wind were to blow on both clean and unclean things, like feces, urine, spit, pus, and blood. The wind isn't horrified, repelled, and disgusted because of this. In the same way, meditate like the wind. For when you meditate like wind, pleasant and unpleasant contacts will not occupy your mind.

19 Meditate like space. For when you meditate like space, pleasant and unpleasant contacts will not occupy your mind. Just as space is not established anywhere, in the same way, meditate like space. For when you meditate like space, pleasant and unpleasant contacts will not occupy your mind.

20 Meditate on love. For when you meditate on love any ill will will be given up.

21 Meditate on compassion. For when you meditate on compassion any cruelty will be given up.

22 Meditate on rejoicing. For when you meditate on rejoicing any discontent will be given up.

23 Meditate on equanimity. For when you meditate on equanimity any aversion will be given up.

24 Meditate on ugliness. For when you meditate on ugliness any lust will be given up.

25 Meditate on impermanence. For when you meditate on impermanence any conceit 'I am' will be given up.

26 Develop mindfulness of breathing. When mindfulness of breathing is developed and cultivated it's very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

27 It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and brings mindfulness to the present. Just mindful, they breathe in. Mindful, they breathe out.

28 Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.' Breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.' They practice like this: 'I'll breathe in experiencing the whole body.'

28.2 They practice like this: 'I'll breathe out experiencing the whole body.' They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.'

29 They practice like this: ‘I’ll breathe in experiencing rapture.’ They practice like this: ‘I’ll breathe out experiencing rapture.’ They practice like this: ‘I’ll breathe in experiencing bliss.’ They practice like this: ‘I’ll breathe out experiencing bliss.’ They practice like this: ‘I’ll breathe in experiencing the mental process.’

29.2 They practice like this: ‘I’ll breathe out experiencing the mental process.’ They practice like this: ‘I’ll breathe in stilling the mental process.’ They practice like this: ‘I’ll breathe out stilling the mental process.’

30 They practice like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out experiencing the mind.’ They practice like this: ‘I’ll breathe in gladdening the mind.’ They practice like this: ‘I’ll breathe out gladdening the mind.’ They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’

30.2 They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’

31 They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’ They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’ They practice like this: ‘I’ll breathe in observing cessation.’

31.2 They practice like this: ‘I’ll breathe out observing cessation.’ They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

32 Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial. When mindfulness of breathing is developed and cultivated in this way, even as the final breaths cease they are known, not unknown."

33 That is what the Buddha said. Satisfied, Venerable Rāhula approved what the Buddha said.

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63 — THE SHORTER DISCOURSE WITH MĀLUṄKYAPUTTA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then as Venerable Māluṅkyaputta was in private retreat this thought came to his mind:

3 "There are several convictions that the Buddha has left undeclared; he has set them aside and turned them down. For example: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are one and the same, or the soul is one thing, the body another; after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists. The Buddha does not explain these points to me. I don't endorse that, and do not accept it.

3.2 I'll go to him and ask him about this. If he gives me a straight answer on any of these points, I will lead the spiritual life under him. If he does not explain these points to me, I shall resign the training and return to a lesser life."

4 Then in the late afternoon, Māluṅkyaputta came out of retreat and went to the Buddha. He bowed, sat down to one side, and told the Buddha of his thoughts. He then continued:

5 "If the Buddha knows that the cosmos is eternal, please tell me. If you know that the cosmos is not eternal, tell me. If you don't know whether the cosmos is eternal or not, then it is straightforward to simply say: 'I nei-

ther know nor see.'

5.2 If you know that the cosmos is finite, or infinite; that the soul and the body are one and the same, or is the soul one thing, the body another; that after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists, please tell me.

5.3 If you don't know any of these things, then it is straightforward to simply say: 'I neither know nor see.'"

6 "What, Māluṅkyaputta, did I ever say to you: 'Come, Māluṅkyaputta, lead the spiritual life under me, and I will declare these things to you'?"

8 "No, sir."

9 "Or did you ever say to me: 'Sir, I will lead the spiritual life under the Buddha, and the Buddha will declare these things to me'?"

11 "No, sir."

12 "So it seems that I did not say to you: 'Come, Māluṅkyaputta, lead the spiritual life under me, and I will declare these things to you.' And you never said to me: 'Sir, I will lead the spiritual life under the Buddha, and the Buddha will declare these things to me.' In that case, you futile man, who are you and what do you disavow?

13 Suppose someone were to say this: 'I will not lead the spiritual life under the Buddha until the Buddha declares to me that the cosmos is eternal, or that the cosmos is not eternal … or that after death a realized one neither still exists nor no longer exists.' That would still remain undeclared by the Realized One, and meanwhile that individual would die.

14 Suppose a man was struck by an arrow thickly smeared with poison. His friends and colleagues, relatives and kin would get a surgeon to treat him. But the man would say: 'I won't extract this arrow as long as I don't know whether the man who wounded me was an aristocrat, a brahmin, a peasant, or a menial.'

14.2 He'd say: 'I won't extract this arrow as long as I don't know the following things about the man who wounded me: his name and clan; whether he's tall, short, or medium; whether his skin is black, brown, or dingy; and whether he comes from such-and-such village, town, or city.

14.3 I won't extract this arrow as long as I don't know whether the bow that wounded me was straight or recurved; whether the bow-string is made of swallow-wort fibre, sunn hemp fibre, sinew, sanseveria fibre, or spurge fibre; whether the shaft is made from a bush or a plantation tree; whether the shaft was fitted with feathers from a vulture, a heron, a hawk, a peacock, or a stork; whether the shaft was bound with sinews of a cow, a buffalo, a black lion, or an ape; and whether the arrowhead was spiked, razor-tipped, barbed, made of iron or a calf's tooth, or lancet-shaped.' That man would still not have learned these things, and meanwhile they'd die.

15 In the same way, suppose someone was to say: 'I will not lead the spiritual life under the Buddha until the Buddha declares to me that the cosmos is eternal, or that the cosmos is not eternal … or that after death a realized one neither still exists nor no longer exists.' That would still remain undeclared by the Realized One, and meanwhile that individual would die.

16 It's not true that if there were the view 'the cosmos is eternal' there would be the living of the spiritual life. It's not true that if there were the view 'the cosmos is not eternal' there would be the living of the spiritual life.

16.2 When there is the view that the cosmos is eternal or that the cosmos is not eternal, there is rebirth, there is old age, there is death, and there is sorrow, lamentation, pain, sadness, and distress. And it is the defeat of these things in this very life that I advocate. It's not true that if there were the view 'the cosmos is finite' ...

16.3 'the cosmos is infinite' ... 'the soul and the body are one and the same' ... 'the soul is one thing, the body another' ... 'a realized one still exists after death' ...

16.4 'a realized one no longer exists after death' ... 'a realized one both still exists and no longer exists after death' ... 'a realized one neither still exists nor no longer exists after death' there would be the living of the spiritual life.

16.5 When there are any of these views there is rebirth, there is old age, there is death, and there is sorrow, lamentation, pain, sadness, and distress. And it is the defeat of these things in this very life that I advocate.

17 So, Māluṅkyaputta, you should remember what I have not declared as undeclared, and what I have declared as declared. And what have I not declared? I have not declared the following: 'the cosmos is eternal,' 'the cosmos is not eternal,' 'the cosmos is finite,' 'the world is infinite,' 'the soul and the body are one and the same,' 'the soul is one thing, the body an-

other,' 'a realized one still exists after death,' 'a realized one no longer exists after death,' 'a realized one both still exists and no longer exists after death,' 'a realized one neither still exists nor no longer exists after death.'

18 And why haven't I declared these things? Because they aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why I haven't declared them.

19 And what have I declared? I have declared the following: 'this is suffering,' 'this is the origin of suffering,' 'this is the cessation of suffering,' 'this is the practice that leads to the cessation of suffering.'

20 And why have I declared these things? Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That's why I have declared them. So, Māluṅkyaputta, you should remember what I have not declared as undeclared, and what I have declared as declared."

21 That is what the Buddha said. Satisfied, Venerable Māluṅkyaputta approved what the Buddha said.

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64 — THE LONGER DISCOURSE WITH MĀLUṄKYA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, do you remember the five lower fetters taught by me?"

4 When he said this, Venerable Māluṅkyaputta said to him, "Sir, I remember them."

5 "But how do you remember them?"

6 "I remember the lower fetters taught by the Buddha as follows: substantialist view, doubt, misapprehension of precepts and observances, sensual desire, and ill will. That's how I remember the five lower fetters taught by the Buddha."

7 "Who on earth do you remember being taught the five lower fetters in that way? Wouldn't the wanderers of other religions fault you using the simile of the infant? For a little baby doesn't even have a concept of 'substantial reality', so how could substantialist view possibly arise in them? Yet the underlying tendency to substantialist view still lies within them.

7.2 A little baby doesn't even have a concept of 'teachings', so how could doubt about the teachings possibly arise in them? Yet the underlying tendency to doubt still lies within them. A little baby doesn't even

have a concept of 'precepts', so how could misapprehension of precepts and observances possibly arise in them?

7.3 Yet the underlying tendency to misapprehension of precepts and observances still lies within them. A little baby doesn't even have a concept of 'sensual pleasures', so how could desire for sensual pleasures possibly arise in them? Yet the underlying tendency to sensual desire still lies within them.

7.4 A little baby doesn't even have a concept of 'sentient beings', so how could ill will for sentient beings possibly arise in them? Yet the underlying tendency to ill will still lies within them. Wouldn't the wanderers of other religions fault you using the simile of the infant?"

8 When he said this, Venerable Ānanda said to the Buddha, "Now is the time, Blessed One! Now is the time, Holy One! May the Buddha teach the five lower fetters. The mendicants will listen and remember it."

9 "Well then, Ānanda, listen and apply your mind well, I will speak."

10 "Yes, sir," Ānanda replied. The Buddha said this:

11 "Ānanda, take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. Their heart is overcome and mired in substantialist view, and they don't truly understand the escape from substantialist view that has arisen. That substantialist view is entrenched in them, not eliminated: it is a lower fetter.

12 Their heart is overcome and mired in doubt, and they don't truly understand the escape from doubt that has arisen. That doubt is entrenched in them, not eliminated: it is a lower fetter.

13 Their heart is overcome and mired in misapprehension of precepts and observances, and they don't truly understand the escape from misapprehension of precepts and observances that has arisen. That misapprehension of precepts and observances is entrenched in them, not eliminated: it is a lower fetter.

14 Their heart is overcome and mired in sensual desire, and they don't truly understand the escape from sensual desire that has arisen. That sensual desire is entrenched in them, not eliminated: it is a lower fetter.

15 Their heart is overcome and mired in ill will, and they don't truly understand the escape from ill will that has arisen. That ill will is entrenched in them, not eliminated: it is a lower fetter.

16 But a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. Their heart is not overcome and mired in substantialist view, and they truly understand the escape from substantialist view that has arisen. That substantialist view, along with any underlying tendency to it, is given up in them.

17 Their heart is not overcome and mired in doubt, and they truly understand the escape from doubt that has arisen. That doubt, along with any underlying tendency to it, is given up in them.

18 Their heart is not overcome and mired in misapprehension of precepts and observances, and they truly understand the escape from misapprehension of precepts and observances that has arisen. That misapprehension of precepts and observances, along with any underlying tendency to it, is given up in them.

19 Their heart is not overcome and mired in sensual desire, and they truly understand the escape from sensual desire that has arisen. That sensual desire, along with any underlying tendency to it, is given up in them.

20 Their heart is not overcome and mired in ill will, and they truly understand the escape from ill will that has arisen. That ill will, along with any underlying tendency to it, is given up in them.

21 There is a path and a practice for giving up the five lower fetters. It's not possible to know or see or give up the five lower fetters without relying on that path and that practice. Suppose there was a large tree standing with heartwood. It's not possible to cut out the heartwood without having cut through the bark and the softwood.

21.2 In the same way, there is a path and a practice for giving up the five lower fetters. It's not possible to know or see or give up the five lower fetters without relying on that path and that practice.

22 But it is possible to know and see and give up the five lower fetters by relying on that path and that practice.

23 Suppose there was a large tree standing with heartwood. It is possible to cut out the heartwood after having cut through the bark and the softwood. In the same way, there is a path and a practice for giving up the five

lower fetters. It is possible to know and see and give up the five lower fetters by relying on that path and that practice.

23.2 Suppose the Ganges River was full to the brim so a crow could drink from it. Then along comes a feeble person, who thinks: 'By swimming with my arms I'll safely cross over to the far shore of the Ganges.' But they're not able to do so.

23.3 In the same way, when the Dhamma is being taught to them for the cessation of substantial reality, those whose mind does not leap forth, gain confidence, settle down, and become decided should be regarded as being like that feeble person. Suppose the Ganges River was full to the brim so a crow could drink from it.

23.4 Then along comes a strong person, who thinks: 'By swimming with my arms I'll safely cross over to the far shore of the Ganges.' And they are able to do so.

24 In the same way, when the Dhamma is being taught to them for the cessation of substantial reality, those whose mind leaps forth, gains confidence, settles down, and becomes decided should be regarded as being like that strong person.

25 And what, Ānanda, is the path and the practice for giving up the five lower fetters? It's when a mendicant—due to the seclusion from attachments, the giving up of unskillful qualities, and the complete settling of physical discomforts—quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

25.2 They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as gloom, as an affliction, as alien, as breaking apart, as empty, as not-self.

25.3 They turn their mind away from those things, and apply it to the element free of death: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' Abiding in that they attain the ending of defilements.

25.4 If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This is the path and the practice for giving up the five lower fetters.

26 Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption … third absorption … fourth absorption. They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent … They turn their mind away from those things …

26.2 If they don't attain the ending of defilements, they're reborn spontaneously … and are not liable to return from that world. This too is the path and the practice for giving up the five lower fetters.

27 Furthermore, a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains

in the dimension of infinite space. They contemplate the phenomena there—included in feeling, perception, choices, and consciousness—as impermanent …

27.2 They turn their mind away from those things … If they don't attain the ending of defilements, they're reborn spontaneously … and are not liable to return from that world. This too is the path and the practice for giving up the five lower fetters.

28 Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. They contemplate the phenomena there—included in feeling, perception, choices, and consciousness—as impermanent … They turn their mind away from those things …

28.2 If they don't attain the ending of defilements, they're reborn spontaneously … and are not liable to return from that world. This too is the path and the practice for giving up the five lower fetters.

29 Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. They contemplate the phenomena there—included in feeling, perception, choices, and consciousness—as impermanent … They turn their mind away from those things …

29.2 If they don't attain the ending of defilements, they're reborn spontaneously … and are not liable to return from that world. This too is the path and the practice for giving up the five lower fetters."

30 "Sir, if this is the path and the practice for giving up the five lower fetters, how then are some mendicants here released in heart while others are released by wisdom?"

31 “In that case, I say it is the disparity of their faculties.”

32 That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

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65 — WITH BHADDĀLI

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, I eat my food in one sitting per day. Doing so, I find that I'm healthy and well, nimble, strong, and living comfortably. You too should eat your food in one sitting per day. Doing so, you'll find that you're healthy and well, nimble, strong, and living comfortably."

4 When he said this, Venerable Bhaddāli said to the Buddha, "Sir, I'm not going to attempt to eat my food in one sitting per day. For when eating once a day I might feel remorse and regret."

5 "Well then, Bhaddāli, eat one part of the meal in the place where you're invited, and bring the rest back to eat. Eating this way, too, you will sustain yourself."

6 "Sir, I'm not going to attempt to eat that way, either. For when eating that way I might also feel remorse and regret." Then, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, Bhaddāli announced he would not attempt to keep it. Then for the whole of that three months Bhaddāli would not see the Buddha face to face, as happens when someone doesn't fulfill the training according to the Teacher's instructions.

7 At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

8 Then Bhaddāli went up to those mendicants, and exchanged greetings with them. When the greetings and polite conversation were over, he sat down to one side. The mendicants said to Bhaddāli, "Reverend Bhaddāli, this robe is being made for the Buddha. When it's finished and the three months of the rains residence have passed the Buddha will set out wandering. Come on, Bhaddāli, learn your lesson. Don't make it hard for yourself later on."

9 "Yes, reverends," Bhaddāli replied. He went to the Buddha, bowed, sat down to one side, and said to him, "I made a mistake, sir. It was foolish, stupid, and unskillful of me that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, I announced I would not attempt to keep it. Please, sir, accept my mistake for what it is, so I will restrain myself in future."

10 "Indeed, Bhaddāli, you made a mistake. It was foolish, stupid, and unskillful of you that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, you announced you would not attempt to keep it.

11 And you didn't realize this situation: 'The Buddha is staying in Sāvatthī, and he'll know me as the mendicant named Bhaddāli who doesn't fulfill the training according to the Teacher's instructions.'

12 And you didn't realize this situation: 'Several monks have commenced the rains retreat in Sāvatthī … several nuns have commenced the rains retreat in Sāvatthī … several laymen reside in Sāvatthī … several laywomen reside in Sāvatthī, and they'll know me as the mendicant named Bhaddāli who doesn't fulfill the training according to the Teacher's instructions. …

13 Several ascetics and brahmins who follow various other religions have commenced the rains retreat in Sāvatthī, and they'll know me as the mendicant named Bhaddāli, one of the senior disciples of Gotama, who doesn't fulfill the training according to the Teacher's instructions.' You also didn't realize this situation."

14 "I made a mistake, sir. It was foolish, stupid, and unskillful of me that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, I announced I would not attempt to keep it. Please, sir, accept my mistake for what it is, so I will restrain myself in future."

15 "Indeed, Bhaddāli, you made a mistake. It was foolish, stupid, and unskillful of you that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, you announced you would not attempt to keep it.

16 What do you think, Bhaddāli? Suppose I was to say this to a mendicant who is freed both ways: 'Please, mendicant, be a bridge for me to cross over the mud.' Would they cross over themselves, or struggle to get out of it, or just say no?"

17 "No, sir."

18 “What do you think, Bhaddāli? Suppose I was to say the same thing to a mendicant who is freed by wisdom, or a direct witness, or attained to view, or freed by faith, or a follower of teachings, or a follower by faith: ‘Please, mendicant, be a bridge for me to cross over the mud.’ Would they cross over themselves, or struggle to get out of it, or just say no?”

19 “No, sir.”

20 “What do you think, Bhaddāli? At that time were you freed both ways, freed by wisdom, a direct witness, attained to view, freed by faith, a follower of teachings, or a follower by faith?”

21 “No, sir.”

22 “Weren’t you vacuous, hollow, and mistaken?”

23 “Yes, sir.

24 I made a mistake … Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

25 “Indeed, Bhaddāli, you made a mistake. … But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.

26 Bhaddāli, take a mendicant who doesn’t fulfill the training according to the Teacher’s instructions. They think, ‘Why don’t I frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

26.2 Hopefully I'll realize a superhuman distinction in knowledge and vision worthy of the noble ones.' So they frequent a secluded lodging. While they're living withdrawn, they're reprimanded by the Teacher, by sensible spiritual companions after examination, by deities, and by themselves.

26.3 Being reprimanded in this way, they don't realize any superhuman distinction in knowledge and vision worthy of the noble ones. Why is that? Because that's how it is when someone doesn't fulfill the training according to the Teacher's instructions.

27 But take a mendicant who does fulfill the training according to the Teacher's instructions. They think, 'Why don't I frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. Hopefully I'll realize a superhuman distinction in knowledge and vision worthy of the noble ones.'

27.2 They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While they're living withdrawn, they're not reprimanded by the Teacher, by sensible spiritual companions after examination, by deities, or by themselves.

27.3 Not being reprimanded in this way, they realize a superhuman distinction in knowledge and vision worthy of the noble ones.

28 Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it con-

nected. Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

29 Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

30 Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

31 Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

32 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

32.2 They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the

world expanding, many eons of the world contracting and expanding. … They recollect their many kinds of past lives, with features and details. Why is that?

32.3 Because that's what happens when someone fulfills the training according to the Teacher's instructions.

33 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

33.2 With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. … they're reborn in the underworld, hell.

33.3 These dear beings, however, did good things by way of body, speech, and mind. … they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman … they understand how sentient beings pass on according to their deeds. Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

34 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' …

34.2 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ...

34.3 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

35 Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

36 They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.' Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions."

37 When he said this, Venerable Bhaddāli said to the Buddha, "What is the cause, sir, what is the reason why they punish some monk, repeatedly pressuring him? And what is the cause, what is the reason why they don't similarly punish another monk, repeatedly pressuring him?"

38 "Take a monk who is a frequent offender with many offenses. When admonished by the monks, he dodges the issue, distracting the discussion with irrelevant points. He displays annoyance, hate, and bitterness. He doesn't proceed properly, he doesn't fall in line, he doesn't proceed to get past it, and he doesn't say: 'I'll do what pleases the Saṅgha.'

38.2 In such a case, the monks say: 'Reverends, this monk is a frequent offender, with many offenses. When admonished by the monks, he dodges the issue, distracting the discussion with irrelevant points. He displays an-

noyance, hate, and bitterness. He doesn't proceed properly, he doesn't fall in line, he doesn't proceed to get past it, and he doesn't say: "I'll do what pleases the Saṅgha."

38.3 It'd be good for the venerables to examine this monk in such a way that this disciplinary issue is not quickly settled.' And that's what they do.

39 Take some other monk who is a frequent offender with many offenses. When admonished by the monks, he doesn't dodge the issue, distracting the discussion with irrelevant points. He doesn't display annoyance, hate, and bitterness. He proceeds properly, he falls in line, he proceeds to get past it, and he says: 'I'll do what pleases the Saṅgha.'

39.2 In such a case, the monks say: 'Reverends, this monk is a frequent offender, with many offenses. When admonished by the monks, he doesn't dodge the issue, distracting the discussion with irrelevant points. He doesn't display annoyance, hate, and bitterness. He proceeds properly, he falls in line, he proceeds to get past it, and he says: "I'll do what pleases the Saṅgha."

39.3 It'd be good for the venerables to examine this monk in such a way that this disciplinary issue is quickly settled.' And that's what they do.

40 Take some other monk who is an occasional offender without many offenses. When admonished by the monks, he dodges the issue … In such a case, the monks say: 'Reverends, this monk is an occasional offender without many offenses. When admonished by the monks, he dodges the issue … It'd be good for the venerables to examine this monk in such a way that this disciplinary issue is not quickly settled.' And that's what they do.

41 Take some other monk who is an occasional offender without many offenses. When admonished by the monks, he doesn't dodge the issue ... In such a case, the monks say: 'Reverends, this monk is an occasional offender without many offenses. When admonished by the monks, he doesn't dodge the issue ... It'd be good for the venerables to examine this monk in such a way that this disciplinary issue is quickly settled.' And that's what they do.

42 Take some other monk who gets by with mere faith and fondness. In such a case, the monks say: 'Reverends, this monk gets by with mere faith and fondness. Suppose we punish him, repeatedly pressuring him— no, let him not lose what little faith and fondness he has!'

43 Suppose there was a person with one eye. Their friends and colleagues, relatives and kin would protect that one eye: 'Let them not lose the one eye that they have!' In the same way, some monk gets by with mere faith and fondness. In such a case, the monks say: 'Reverends, this monk gets by with mere faith and fondness. Suppose we punish him, repeatedly pressuring him— no, let him not lose what little faith and love he has!'

43.2 This is the cause, this is the reason why they punish some monk, repeatedly pressuring him. And this is the cause, this is the reason why they don't similarly punish another monk, repeatedly pressuring him."

44 "What is the cause, sir, what is the reason why there used to be fewer training rules but more enlightened mendicants? And what is the cause, what is the reason why these days there are more training rules and fewer enlightened mendicants?"

45 “That’s how it is, Bhaddāli. When sentient beings are in decline and the true teaching is disappearing there are more training rules and fewer enlightened mendicants. The Teacher does not lay down training rules for disciples as long as certain defiling influences have not appeared in the Saṅgha. But when such defiling influences appear in the Saṅgha, the Teacher lays down training rules for disciples to protect against them.

46 And they don’t appear until the Saṅgha has attained a great size, an abundance of material support and fame, learning, and seniority. But when the Saṅgha has attained these things, then such defiling influences appear in the Saṅgha, and the Teacher lays down training rules for disciples to protect against them.

47 There were only a few of you there at the time when I taught the exposition on the simile of the thoroughbred colt. Do you remember that, Bhaddāli?”

48 “No, sir.”

49 “What do you believe the reason for that is?”

50 “Sir, it’s surely because for a long time now I haven’t fulfilled the training according to the Teacher’s instructions.”

51 “That’s not the only reason, Bhaddāli. Rather, for a long time I have encompassed your mind and known: ‘While I’m teaching, this futile man doesn’t pay attention, apply the mind, concentrate wholeheartedly, or actively listen to the teaching.’ Still, Bhaddāli, I shall teach the exposition on the simile of the thoroughbred colt. Listen and apply your mind well, I will speak.”

52 "Yes, sir," Bhaddāli replied. The Buddha said this:

53 "Suppose a deft horse trainer were to obtain a fine thoroughbred. First of all he'd make it get used to wearing the bit. Because it has not done this before, it still resorts to some twists, ducks, and dodges. But with regular and gradual practice its bad behavior is extinguished.

54 When it has done this, the horse trainer next makes it get used to wearing the harness. Because it has not done this before, it still resorts to some twists, ducks, and dodges. But with regular and gradual practice its bad behavior is extinguished.

55 When it has done this, the horse trainer next makes it get used to walking in procession, circling, prancing, galloping, charging, the protocols and customs of court, and in the very best speed, fleetness, and camaraderie. Because it has not done this before, it still resorts to some twists, ducks, and dodges. But with regular and gradual practice its bad behavior is extinguished.

56 When it has done this, the horse trainer next rewards it with a grooming and a rub down. A fine royal thoroughbred with these ten factors is worthy of a king, fit to serve a king, and reckoned as a factor of kingship.

57 In the same way, a mendicant with ten qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What ten?

57.2 It's when a mendicant has an adept's right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

57.3 A mendicant with these ten qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

58 That is what the Buddha said. Satisfied, Venerable Bhaddāli approved what the Buddha said.

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66 — THE SIMILE OF THE QUAIL

✦

1 So I have heard. At one time the Buddha was staying in the land of the Aṅguttarāpans, near the town of theirs named Āpaṇa.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms. He wandered for alms in Āpaṇa. After the meal, on his return from almsround, he went to a certain forest grove for the day's meditation. Having plunged deep into it, he sat at the root of a certain tree to meditate.

3 Venerable Udāyī also robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms. He wandered for alms in Āpaṇa. After the meal, on his return from almsround, he went to that forest grove for the day's meditation. Having plunged deep into it, he sat at the root of a certain tree to meditate. Then as Venerable Udāyī was in private retreat this thought came to his mind:

4 "The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness! He has rid us of so many unskillful things and gifted us so many skillful things!"

5 Then in the late afternoon, Udāyī came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him:

6 "Just now, sir, as I was in private retreat this thought came to mind: 'The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness! He has rid us of so many unskillful

things and gifted us so many skillful things!'

7 For we used to eat at dusk, at daybreak, and at the wrong time of day. But then there came a time when the Buddha addressed the mendicants, saying, 'Please, mendicants, give up that meal at the wrong time of day.' At that, sir, we became sad and upset, 'But these faithful householders give us delicious fresh and cooked foods at the wrong time of day. And the Blessed One tells us to give it up! The Holy One tells us to let it go!'

7.2 But when we considered our fondness and respect for the Buddha, and our sense of conscience and prudence, we gave up that meal at the wrong time of day. Then we ate at dusk and daybreak.

8 But then there came a time when the Buddha addressed the mendicants, saying, 'Please, mendicants, give up that meal at the wrong time of night.' At that, sir, we became sad and upset, 'But that's considered the more delicious of the two meals. And the Blessed One tells us to give it up! The Holy One tells us to let it go!'

8.2 Once it so happened that a certain person got some soup during the day. He said, 'Come, let's set this aside; we'll enjoy it together this evening.' Nearly all meals are prepared at night, only a few in the day. But when we considered our love and respect for the Buddha, and our sense of conscience and prudence, we gave up that meal at the wrong time of night.

9 In the past, mendicants went wandering for alms in the dark of the night. They walked into a swamp, or fell into a sewer, or collided with a thorn bush, or collided with a sleeping cow, or encountered youths escaping a crime or on their way to commit one, or were invited by a lady to commit a lewd act.

10 Once it so happened that I was wandering for alms in the dark of the night. A woman washing a pot saw me by a flash of lightning. Startled, she cried out, 'Woe is me! It's a damn goblin!'

11 When she said this, I said to her, 'Sister, I am no goblin. I'm a mendicant waiting for alms.'

12 'Die, mendicant's father! Die, mendicant's mother! Better to have your belly sliced open with a sharp meat cleaver than to wander for alms in the dark of night for the sake of your belly!'

13 Recollecting that, I thought, 'The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness! He has rid us of so many unskillful things and gifted us so many skillful things!'"

14 "This is exactly what happens when some futile people are told by me to give something up. They say, 'What, such a trivial, trifling thing as this? This ascetic is much too strict!' They don't give it up, and they nurse bitterness toward me; and for the mendicants eager to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.

15 Suppose a quail was tied with a vine, and was waiting there to be injured, caged, or killed. Would it be right to say that, for that quail, that vine is weak, feeble, rotten, and insubstantial?"

16 "No, sir. For that quail, that vine is a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke."

17 “In the same way, when some futile people are told by me to give something up, they say, ‘What, such a trivial, trifling thing as this? This ascetic is much too strict!’ They don’t give it up, and they nurse bitterness toward me; and for the mendicants eager to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.

18 But when some gentlemen are told by me to give something up, they say, ‘What, we just have to give up such a trivial, trifling thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?’ They give it up, and they don’t nurse bitterness toward me; and when the mendicants eager to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer. For them, that bond is weak, feeble, rotten, and insubstantial.

19 Suppose there was a royal bull elephant with tusks like draft-poles, able to draw a heavy load, pedigree and battle-hardened. And it was bound with a strong harness. But just by twisting its body a little, it would break apart its bonds and go wherever it wants. Would it be right to say that, for that bull elephant, that strong harness is a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke?”

20 “No, sir. For that bull elephant, that strong harness is weak, feeble, rotten, and insubstantial.”

21 “In the same way, when some gentlemen are told by me to give something up, they say, ‘What, we just have to give up such a trivial, trifling thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?’ They give it up, and they don’t nurse bitterness to-

ward me; and when the mendicants eager to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer. For them, that bond is weak, feeble, rotten, and insubstantial.

22 Suppose there was a poor man, with few possessions and little wealth. He had a single broken-down hovel open to the crows, not the best sort; a single broken-down couch, not the best sort; a single pot for storing grain, not the best sort; and a single wifey, not the best sort.

22.2 He'd see a mendicant sitting in meditation in the cool shade, their hands and feet well washed after eating a satisfying meal. He'd think, 'The ascetic life is so very pleasant! The ascetic life is so very healthy! If only I could shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.'

22.3 But he's not able to give up his broken-down hovel, his broken-down couch, his pot for storing grain, or his wifey—none of which are the best sort—in order to go forth. Would it be right to say that, for that man, those bonds are weak, feeble, rotten, and insubstantial?"

23 "No, sir. For that man, they are a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke."

24 "In the same way, when some futile people are told by me to give something up, they say, 'What, such a trivial, trifling thing as this? This ascetic is much too strict!' They don't give it up, and they nurse bitterness toward me; and for the mendicants eager to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.

25 Suppose there was a rich householder or householder's child, affluent, and wealthy. He had a vast amount of gold ingots, grain, fields, lands, wives, and male and female bondservants. He'd see a mendicant sitting in meditation in the cool shade, their hands and feet well washed after eating a satisfying meal. He'd think, 'The ascetic life is so very pleasant! The ascetic life is so very healthy! If only I could shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.'

25.2 And he is able to give up his vast amount of gold ingots, grain, fields, lands, wives, and male and female bondservants in order to go forth. Would it be right to say that, for that householder, they are a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke?"

26 "No, sir. For that householder, those bonds are weak, feeble, rotten, and insubstantial."

27 "In the same way, when some gentlemen are told by me to give something up, they say, 'What, we just have to give up such a trivial, trifling thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?' They give it up, and they don't nurse bitterness toward me; and when the mendicants eager to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer. For them, that bond is weak, feeble, rotten, and insubstantial.

28 Udāyī, these four individuals are found in the world. What four?

29 Take a certain individual practicing to give up and let go of attachments. As they do so, memories and thoughts connected with attachments beset them. They tolerate them and don't give them up, dispel them,

eliminate them, and obliterate them. I call this individual ‘fettered’, not ‘detached’. Why is that? Because I understand the disparity of faculties as it applies to this individual.

30 Take another individual practicing to give up and let go of attachments. As they do so, memories and thoughts connected with attachments beset them. They don’t tolerate them, but give them up, dispel them, eliminate them, and obliterate them. I also call this individual ‘fettered’, not ‘detached’. Why is that? Because I understand the disparity of faculties as it applies to this individual.

31 Take another individual practicing to give up and let go of attachments. As they do so, memories and thoughts connected with attachments beset them every so often, due to the loss of mindfulness. Slowly mindfulness arises, then they quickly give up, dispel, eliminate, and obliterate those thoughts. Suppose there was an iron cauldron that had been heated all day, and a person let two or three drops of water fall onto it. Slowly the drops fall, but then they quickly dry up and evaporate.

32 In the same way, take an individual practicing to give up and let go of attachments. As they do so, memories and thoughts connected with attachments beset them every so often, due to the loss of mindfulness. Slowly mindfulness arises, but then they quickly give up, dispel, eliminate, and obliterate those thoughts. I also call this individual ‘fettered’, not ‘detached’. Why is that? Because I understand the disparity of faculties as it applies to this individual.

33 Take another individual who, understanding that attachment is the root of suffering, is freed with the ending of attachments. I call this individual ‘detached’, not ‘fettered’. Why is that? Because I understand the disparity of faculties as it applies to this individual. These are the four individuals found in the world.

34 Udāyī, these are the five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

35 The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure—a filthy, ordinary, ignoble pleasure. Such pleasure should not be cultivated or developed, but should be feared, I say.

36 Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption.

37 This is called the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening. Such pleasure should be cultivated and developed, and should not be feared, I say.

38 Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. This belongs to the perturbable, I say. And what there belongs to the per-

turbable? Whatever placing of the mind and keeping it connected has not ceased there is what belongs to the perturbable.

39 Take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption. This belongs to the perturbable, I say. And what there belongs to the perturbable? Whatever rapture and bliss has not ceased there is what belongs to the perturbable.

40 Take a mendicant who, with the fading away of rapture, enters and remains in the third absorption. This belongs to the perturbable. And what there belongs to the perturbable? Whatever bliss with equanimity has not ceased there is what belongs to the perturbable.

41 Take a mendicant who, giving up pleasure and pain, enters and remains in the fourth absorption. This belongs to the imperturbable, I say.

42 Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. But this is not enough, I say: give it up, go beyond it. And what goes beyond it?

43 Take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

44 Take a mendicant who, with the fading away of rapture, enters and remains in the third absorption. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

45 Take a mendicant who, giving up pleasure and pain, enters and remains in the fourth absorption. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

46 Take a mendicant who, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

47 Take a mendicant who, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

48 Take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

49 Take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

50 Take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. That goes beyond it.

51 So, Udāyī, I even recommend giving up the dimension of neither perception nor non-perception. Do you see any fetter, large or small, that I don't recommend giving up?"

52 "No, sir."

53 That is what the Buddha said. Satisfied, Venerable Udāyī approved what the Buddha said.

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67 — AT CĀTUMĀ

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1 So I have heard. At one time the Buddha was staying near Cātumā in a myrobalan grove.

2 Now at that time five hundred mendicants headed by Sāriputta and Moggallāna arrived at Cātumā to see the Buddha. And the visiting mendicants, while exchanging pleasantries with the resident mendicants, preparing their lodgings, and putting away their bowls and robes, made a colossal racket.

3 Then the Buddha said to Venerable Ānanda, "Ānanda, who's making that colossal racket? You'd think it was fishermen hauling in a catch!"

4 And Ānanda told him what had happened.

5 "Well then, Ānanda, in my name tell those mendicants that the Teacher summons them."

6 "Yes, sir," Ānanda replied. He went to those mendicants and said, "Venerables, the Teacher summons you."

7 "Yes, reverend," replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, and sat down to one side. The Buddha said to them:

8 "Mendicants, what's with that colossal racket? You'd think it was fishermen hauling in a catch!"

9 And they told him what had happened.

10 “Go away, mendicants, I dismiss you. You are not to stay in my presence.”

11 “Yes, sir,” replied those mendicants. They got up from their seats, bowed and respectfully circled the Buddha, keeping him on their right. They set their lodgings in order and left, taking their bowls and robes.

12 Now at that time the Sakyans of Cātumā were sitting together at the town hall on some business. Seeing those mendicants coming off in the distance, they went up to them and said, “Hello venerables, where are you going?”

13 “Reverends, the mendicant Saṅgha has been dismissed by the Buddha.”

14 “Well then, venerables, sit here for an hour. Hopefully we’ll be able to restore the Buddha’s confidence.”

15 “Yes, respectable sirs,” replied the mendicants.

16 Then the Sakyans of Cātumā went up to the Buddha, bowed, sat down to one side, and said to him:

17 “May the Buddha be happy with the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past! There are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don’t get to see the Buddha they may change and fall apart.

17.2 If young seedlings don’t get water they may change and fall apart. In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don’t get to see the

Buddha they may change and fall apart. If a young calf doesn't see its mother it may change and fall apart.

17.3 In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don't get to see the Buddha they may change and fall apart. May the Buddha be happy with the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past!"

18 Then the divinity Sahampati knew the Buddha's train of thought. As easily as a strong person would extend or contract their arm, he vanished from the realm of divinity and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and said:

19 "May the Buddha be happy with the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past! There are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don't get to see the Buddha they may change and fall apart.

19.2 If young seedlings don't get water they may change and fall apart. … If a young calf doesn't see its mother it may change and fall apart. In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don't get to see the Buddha they may change and fall apart. May the Buddha be happy with the mendicant Saṅgha!

19.3 May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past!"

20 The Sakyans of Cātumā and the divinity Sahampati were able to restore the Buddha's confidence with the similes of the seedlings and the calf.

21 Then Venerable Mahāmoggallāna addressed the mendicants, "Get up, reverends, and pick up your bowls and robes. The Buddha's confidence has been restored by the Sakyans of Cātumā and the divinity Sahampati with the similes of the seedlings and the calf."

22 "Yes, reverend," replied those mendicants. Then they rose from their seats and, taking their bowls and robes, went to the Buddha, bowed, and sat down to one side. The Buddha said to Venerable Sāriputta, "Sāriputta, what did you think when the mendicant Saṅgha was dismissed by me?"

23 "Sir, I thought this: 'The Buddha has dismissed the mendicant Saṅgha. Now he will remain passive, dwelling in blissful meditation in this life, and so will we.'"

24 "Hold on, Sāriputta, hold on! Don't you ever think such a thing again!"

25 Then the Buddha addressed Venerable Mahāmoggallāna, "Moggallāna, what did you think when the mendicant Saṅgha was dismissed by me?"

26 "Sir, I thought this: 'The Buddha has dismissed the mendicant Saṅgha. Now he will remain passive, dwelling in blissful meditation in this life. Meanwhile, Venerable Sāriputta and I shall lead the mendicant Saṅgha.'"

27 "Good, good, Moggallāna! For either I should lead the mendicant Saṅgha, or else Sāriputta and Moggallāna."

28 Then the Buddha said to the mendicants:

29 “Mendicants, when you go into the water you should anticipate four dangers. What four? The dangers of waves, gharials, whirlpools, and sharks. These are the four dangers that you should anticipate when you go into the water.

30 In the same way, an individual gone forth from the lay life to homelessness in this teaching and training should anticipate four dangers. What four? The dangers of waves, gharials, whirlpools, and sharks.

31 And what, mendicants, is the danger of waves? It’s when a gentleman has gone forth out of faith from the lay life to homelessness, thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering. Hopefully I can make an end to this entire mass of suffering.’

31.2 When they’ve gone forth, their spiritual companions advise and instruct them: ‘You should go out like this, and come back like that. You should look to the front like this, and to the side like that. You should contract your limbs like this, and extend them like that. This is how you should bear your outer robe, bowl, and robes.’

31.3 They think: ‘Formerly, as laypeople, we advised and instructed others. And now these mendicants—who you’d think were our children or grandchildren—imagine they can advise and instruct us!’ They resign the training and return to a lesser life. This is called a mendicant who resigns the training and returns to a lesser life for fear of the danger of waves. ‘Danger of waves’ is a term for anger and distress.

32 And what, mendicants, is the danger of gharials? It’s when a gentleman has gone forth out of faith from the lay life to homelessness, thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain,

sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can make an end to this entire mass of suffering.'

32.2 When they've gone forth, their spiritual companions advise and instruct them: 'You may eat, consume, taste, and drink these things, but not those. You may eat what's allowable, but not what's unallowable. You may eat at the right time, but not at the wrong time.'

32.3 They think: 'Formerly, as laypeople, we used to eat, consume, taste, and drink what we wanted, not what we didn't want. We ate and drank both allowable and unallowable things, at the right time and the wrong time. And these faithful householders give us delicious fresh and cooked foods at the wrong time of day. But these guys imagine they can gag our mouths!'

32.4 They resign the training and return to a lesser life. This is called one who resigns the training and returns to a lesser life because they're afraid of the danger of gharials. 'Danger of gharials' is a term for gluttony.

33 And what, mendicants, is the danger of whirlpools? It's when a gentleman has gone forth out of faith from the lay life to homelessness, thinking: 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can make an end to this entire mass of suffering.'

33.2 When they've gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation.

33.3 They think: ‘Formerly, as laypeople, we amused ourselves, supplied and provided with the five kinds of sensual stimulation. And it’s true that my family is wealthy. I can both enjoy my wealth and make merit.’ They resign the training and return to a lesser life. This is called one who resigns the training and returns to a lesser life for fear of the danger of whirlpools. ‘Danger of whirlpools’ is a term for the five kinds of sensual stimulation.

34 And what, mendicants, is the danger of sharks? It’s when a gentleman has gone forth out of faith from the lay life to homelessness, thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering. Hopefully I can make an end to this entire mass of suffering.’

34.2 When they’ve gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There they see a lady scantily clad, with revealing clothes.

34.3 Lust infects their mind, so they resign the training and return to a lesser life. This is called one who resigns the training and returns to a lesser life for fear of the danger of sharks. ‘Danger of sharks’ is a term for ladies.

35 These are the four dangers that an individual who gone forth from the lay life to homelessness in this teaching and training should anticipate.”

36 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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68 — AT NAḶAKAPĀNA

✦

1 So I have heard. At one time the Buddha was staying in the land of the Kosalans near Naḷakapāna in the grove of flame-of-the-forest trees.

2 Now at that time several very well-known gentlemen had gone forth out of faith from the lay life to homelessness in the Buddha's name— The venerables Anuruddha, Bhaddiya, Kimbila, Bhagu, Kuṇḍadhāna, Revata, Ānanda, and other very well-known gentlemen.

3 Now at that time the Buddha was sitting in the open, surrounded by the mendicant Saṅgha. Then the Buddha spoke to the mendicants about those gentlemen: "Mendicants, those gentlemen who have gone forth out of faith from the lay life to homelessness in my name—I trust they're satisfied with the spiritual life?" When this was said, the mendicants kept silent.

4 For a second and a third time the Buddha asked the same question. For a third time, the mendicants kept silent.

5 Then it occurred to the Buddha, "Why don't I question just those gentlemen?" Then the Buddha said to Venerable Anuruddha, "Anuruddha and friends, I hope you're satisfied with the spiritual life?"

6 "Indeed, sir, we are satisfied with the spiritual life."

7 "Good, good, Anuruddha and friends! It's appropriate for gentlemen like yourselves, who have gone forth out of faith from the lay life to homelessness, to be satisfied with the spiritual life. Since you're blessed with

youth, in the prime of life, with pristine black hair, you could have enjoyed sensual pleasures; yet you have gone forth from the lay life to homelessness.

7.2 But you didn't go forth to escape a summons by a king or a summons for a bandit, or because you were in debt or in fear, or in order to make a living. Rather, didn't you go forth thinking: 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can make an end to this entire mass of suffering'?"

8 "Yes, sir."

9 "But, Anuruddha and friends, when a gentleman has gone forth like this, what should he do? Take someone who doesn't achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that.

9.2 Their mind is still occupied by desire, ill will, dullness and drowsiness, restlessness and remorse, doubt, discontent, and sloth. That's someone who doesn't achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that.

10 Take someone who does achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that. Their mind is not occupied by desire, ill will, dullness and drowsiness, restlessness and remorse, doubt, discontent, and sloth. That's someone who does achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that.

11 Is this what you think of me? 'The Realized One has not given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's why, after appraisal, he uses some things, endures some things, avoids some things, and dispels some things.'"

12 "No sir, we don't think of you that way. We think of you this way: 'The Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's why, after appraisal, he uses some things, endures some things, avoids some things, and dispels some things.'"

13 "Good, good, Anuruddha and friends! The Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future. Just as a palm tree with its crown cut off is incapable of further growth, in the same way, the Realized One has given up the defilements so they are unable to arise in the future. That's why, after appraisal, he uses some things, endures some things, avoids some things, and dispels some things.

14 What do you think, Anuruddha and friends? What advantage does the Realized One see in declaring the rebirth of his disciples who have passed away: 'This one is reborn here, while that one is reborn there'?"

15 "Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

16 “The Realized One does not declare such things for the sake of fawning or flattering people, nor for the benefit of possessions, honor, or popularity, nor thinking, ‘So let people know about me!’ Rather, there are gentlemen of faith who are full of sublime joy and gladness. When they hear that, they apply their minds to that end. That is for their lasting welfare and happiness.

17 Take a monk who hears this: ‘The monk named so-and-so has passed away. The Buddha has declared that he was enlightened.’ And he’s either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that monk’s faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That’s how a monk lives at ease.

18 Take a monk who hears this: ‘The monk named so-and-so has passed away. The Buddha has declared that, with the ending of the five lower fetters, he’s been reborn spontaneously and will become extinguished there, not liable to return from that world.’

18.2 And he’s either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that monk’s faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a monk lives at ease.

19 Take a monk who hears this: ‘The monk named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters, and the weakening of greed, hate, and delusion, he’s a once-returner. He’ll come back to this world once only, then make an end of suffering.’

19.2 And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a monk lives at ease.

20 Take a monk who hears this: 'The monk named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters he's a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.'

20.2 And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a monk lives at ease.

21 Take a nun who hears this: 'The nun named so-and-so has passed away. The Buddha has declared that she was enlightened.' And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that nun's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That's how a nun lives at ease.

22 Take a nun who hears this: 'The nun named so-and-so has passed away. The Buddha has declared that, with the ending of the five lower fetters, she's been reborn spontaneously and will become extinguished there, not liable to return from that world.'

22.2 And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that nun's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That too is how a nun lives at ease.

23 Take a nun who hears this: 'The nun named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters, and the weakening of greed, hate, and delusion, she's a once-returner. She'll come back to this world once only, then make an end of suffering.'

23.2 And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that nun's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That too is how a nun lives at ease.

24 Take a nun who hears this: 'The nun named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters she's a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.'

24.2 And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that nun's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That too is how a nun lives at ease.

25 Take a layman who hears this: 'The layman named so-and-so has passed away. The Buddha has declared that, with the ending of the five lower fetters, he's been reborn spontaneously and will become extinguished there,

not liable to return from that world.'

25.2 And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that layman's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That's how a layman lives at ease.

26 Take a layman who hears this: 'The layman named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters, and the weakening of greed, hate, and delusion, he's a once-returner. He'll come back to this world once only, then make an end of suffering.'

26.2 And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that layman's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a layman lives at ease.

27 Take a layman who hears this: 'The layman named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters he's a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.'

27.2 And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that layman's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a layman lives at ease.

28 Take a laywoman who hears this: ‘The laywoman named so-and-so has passed away. The Buddha has declared that, with the ending of the five lower fetters, she’s been reborn spontaneously and will become extinguished there, not liable to return from that world.’

28.2 And she’s either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that laywoman’s faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That’s how a laywoman lives at ease.

29 Take a laywoman who hears this: ‘The laywoman named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters, and the weakening of greed, hate, and delusion, she’s a once-returner. She’ll come back to this world once only, then make an end of suffering.’

29.2 And she’s either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that laywoman’s faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That too is how a laywoman lives at ease.

30 Take a laywoman who hears this: ‘The laywoman named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters she’s a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.’

30.2 And she’s either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that laywoman’s faith, ethics, learning, gen-

erosity, and wisdom, she applies her mind to that end. That too is how a laywoman lives at ease.

31 So it's not for the sake of fawning or flattering people, nor for the benefit of possessions, honor, or popularity, nor thinking, 'So let people know about me!' that the Realized One declares the rebirth of his disciples who have passed away: 'This one is reborn here, while that one is reborn there.' Rather, there are gentlemen of faith who are full of joy and gladness. When they hear that, they apply their minds to that end. That is for their lasting welfare and happiness."

32 That is what the Buddha said. Satisfied, Venerable Anuruddha approved what the Buddha said.

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69 — WITH GULISSĀNI

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time a wilderness mendicant of boorish behavior named Gulissāni had come down to the midst of the Saṅgha on some business. There Venerable Sāriputta spoke to the mendicants about Gulissāni:

3 "Reverends, a wilderness monk who has come to stay in the Saṅgha should have respect and reverence for his spiritual companions. If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he has no respect and reverence for his spiritual companions?' That's why a wilderness monk who has come to stay in the Saṅgha should have respect and reverence for his spiritual companions.

4 A wilderness monk who has come to stay in the Saṅgha should be careful where he sits, thinking: 'I shall sit so that I don't intrude on the senior monks and I don't block the junior monks from a seat.' If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not careful where he sits?' That's why a wilderness monk who has come to stay in the Saṅgha should be careful where he sits.

5 A wilderness monk who has come to stay in the Saṅgha should know even the supplementary regulations. If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and au-

tonomous in the wilderness, since he doesn't even know the supplementary regulations?' That's why a wilderness monk who has come to stay in the Saṅgha should know even the supplementary regulations.

6 A wilderness monk who has come to stay in the Saṅgha shouldn't enter the village too early or return too late in the day. If he does so, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he enters the village too early or returns too late in the day?' That's why a wilderness monk who has come to stay in the Saṅgha shouldn't enter the village too early or return too late in the day.

7 A wilderness monk who has come to stay in the Saṅgha shouldn't have relations with families before or after the meal. If he does so, there'll be some who say: 'This wilderness venerable, staying alone and autonomous in the wilderness, must be used to wandering about at the wrong time, since he behaves like this when he's come to the Saṅgha.' That's why a wilderness monk who has come to stay in the Saṅgha shouldn't have relations with families before or after the meal.

8 A wilderness monk who has come to stay in the Saṅgha shouldn't be restless and fickle. If he is, there'll be some who say: 'This wilderness venerable, staying alone and autonomous in the wilderness, must be used to being restless and fickle, since he behaves like this when he's come to the Saṅgha.' That's why a wilderness monk who has come to stay in the Saṅgha shouldn't be restless and fickle.

9 A wilderness monk who has come to stay in the Saṅgha shouldn't be scurrilous and loose-tongued. If he is, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's scurrilous and loose-tongued?' That's why a wilderness monk who has come to stay in the Saṅgha shouldn't be scurrilous and loose-tongued.

10 A wilderness monk who has come to stay in the Saṅgha should be easy to admonish, with good friends. If he's hard to admonish, with bad friends, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's hard to admonish, with bad friends?' That's why a wilderness monk who has come to stay in the Saṅgha should be easy to admonish, with good friends.

11 A wilderness monk should guard the sense doors. If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he doesn't guard the sense doors?' That's why a wilderness monk should guard the sense doors.

12 A wilderness monk should eat in moderation. If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he eats too much?' That's why a wilderness monk should eat in moderation.

13 A wilderness monk should be committed to wakefulness. If he isn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not committed

to wakefulness?' That's why a wilderness monk should be committed to wakefulness.

14 A wilderness monk should be energetic. If he isn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not energetic?' That's why a wilderness monk should be energetic.

15 A wilderness monk should be mindful. If he isn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not mindful?' That's why a wilderness monk should be mindful.

16 A wilderness monk should have immersion. If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he doesn't have immersion?' That's why a wilderness monk should have immersion.

17 A wilderness monk should be wise. If he isn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not wise?' That's why a wilderness monk should be wise.

18 A wilderness monk should make an effort in regards to the teaching and training. There are those who will question a wilderness monk about the teaching and training. If he is stumped, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he is stumped by a question about the teaching and training?' That's why a wilderness monk should make an effort to learn the teaching and training.

19 A wilderness monk should practice meditation to realize the peaceful liberations that are formless, transcending form. There are those who will question a wilderness monk about the formless liberations.

19.2 If he is stumped, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he is stumped by a question about the formless liberations?' That's why a wilderness monk should practice meditation to realize the peaceful liberations that are formless, transcending form.

20 A wilderness monk should practice meditation to realize the superhuman state. There are those who will question a wilderness monk about the superhuman state. If he is stumped, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he doesn't know the goal for which he went forth?' That's why a wilderness monk should practice meditation to realize the superhuman state."

21 When Venerable Sāriputta said this, Venerable Mahāmoggallāna said to him, "Reverend Sāriputta, should these things be undertaken and followed only by wilderness monks, or by those who live within a village as well?"

22 "Reverend Moggallāna, these things should be undertaken and followed by wilderness monks, and still more by those who live within a village."

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70 — AT KĪṬĀGIRI

✦

1 So I have heard. At one time the Buddha was wandering in the land of the Kāsis together with a large Saṅgha of mendicants. There the Buddha addressed the mendicants:

2 “Mendicants, I abstain from eating at night. Doing so, I find that I’m healthy and well, nimble, strong, and living comfortably. You too should never eat at night. Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.”

3 “Yes, sir,” they replied.

4 Then the Buddha, traveling stage by stage in the land of the Kāsis, arrived at a town of the Kāsis named Kīṭāgiri, and stayed there.

5 Now at that time the mendicants who followed Assaji and Punabbasuka were residing at Kīṭāgiri. Then several mendicants went up to them and said, “Reverends, the Buddha never eats at night, and neither does the mendicant Saṅgha. Doing so, they find that they’re healthy and well, nimble, strong, and living comfortably. You too should abstain from eating at night. Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.”

6 When they said this, the mendicants who followed Assaji and Punabbasuka said to them, “Reverends, we eat at dusk, at daybreak, and at the wrong time of day. Doing so, we find that we’re healthy and well, nim-

ble, strong, and living comfortably. Why should we give up what is apparent in the present to chase after what takes effect over time? We shall eat at dusk, at daybreak, and at the wrong time of day."

7 Since those mendicants were unable to persuade the mendicants who were followers of Assaji and Punabbasuka, they approached the Buddha, bowed, sat down to one side, and told him what had happened.

8 So the Buddha addressed one of the monks, "Please, monk, in my name tell the mendicants who follow Assaji and Punabbasuka that the Teacher summons them."

9 "Yes, sir," that monk replied. He went to those mendicants and said, "Venerables, the Teacher summons you."

10 "Yes, reverend," those mendicants replied. They went to the Buddha, bowed, and sat down to one side.

11 The Buddha said to them, "Is it really true, mendicants, that several mendicants went to you and said: 'Reverends, the Buddha never eats at night, and neither does the mendicant Saṅgha. Doing so, they find that they're healthy and well, nimble, strong, and living comfortably. You too should never eat at night. Doing so, you'll find that you're healthy and well, nimble, strong, and living comfortably.'

11.2 When they said this, did you really say to them: 'Reverends, we eat at dusk, at daybreak, and at the wrong time of day. Doing so, we find that we're healthy and well, nimble, strong, and living comfortably. Why should we give up what is apparent in the present to chase after what takes effect over time? We shall eat at dusk, at daybreak, and at the wrong time of day.'"

12 “Yes, sir.”

13 “Mendicants, have you ever known me to teach the Dhamma like this: no matter what this individual experiences—pleasurable, painful, or neutral—their unskillful qualities decline and their skillful qualities grow?”

14 “No, sir.”

15 “Haven’t you known me to teach the Dhamma like this: ‘When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow. When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow. When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline.

15.2 But when someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow’?”

16 “Yes, sir.”

17 “Good, mendicants! Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom: ‘When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline.’ Not knowing this, would it be appropriate for me to say: ‘You should give up this kind of pleasant feeling’?”

18 “No, sir.”

19 “But I have known, seen, understood, realized, and experienced this with wisdom: ‘When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline.’ Since this is so, that’s why I say: ‘You should give up this kind of pleasant feeling.’

19.2 Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom: ‘When someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow.’ Not knowing this, would it be appropriate for me to say: ‘You should enter and remain in that kind of pleasant feeling’?”

20 “No, sir.”

21 “But I have known, seen, understood, realized, and experienced this with wisdom: ‘When someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow.’ Since this is so, that’s why I say: ‘You should enter and remain in that kind of pleasant feeling.’

22 Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom: ‘When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline.’ Not knowing this, would it be appropriate for me to say: ‘You should give up this kind of painful feeling’?”

23 “No, sir.”

24 “But I have known, seen, understood, realized, and experienced this with wisdom: ‘When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline.’ Since this is so, that’s why I say: ‘You should give up this kind of painful feeling.’

24.2 Now, suppose I hadn't known, seen, understood, realized, and experienced this with wisdom: 'When someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow.' Not knowing this, would it be appropriate for me to say: 'You should enter and remain in that kind of painful feeling'?"

25 "No, sir."

26 "But I have known, seen, understood, realized, and experienced this with wisdom: 'When someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow.' Since this is so, that's why I say: 'You should enter and remain in that kind of painful feeling.'

27 Now, suppose I hadn't known, seen, understood, realized, and experienced this with wisdom: 'When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline.' Not knowing this, would it be appropriate for me to say: 'You should give up this kind of neutral feeling'?"

28 "No, sir."

29 "But I have known, seen, understood, realized, and experienced this with wisdom: 'When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline.' Since this is so, that's why I say: 'You should give up this kind of neutral feeling.'

29.2 Now, suppose I hadn't known, seen, understood, realized, and experienced this with wisdom: 'When someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow.' Not knowing this, would it be appropriate for me to say: 'You should enter and remain in that kind of neutral feeling'?"

30 "No, sir."

31 "But I have known, seen, understood, realized, and experienced this with wisdom: 'When someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow.' Since this is so, that's why I say: 'You should enter and remain in that kind of neutral feeling.'

32 Mendicants, I don't say that all these mendicants still have work to do with diligence. Nor do I say that all these mendicants have no work to do with diligence.

32.2 I say that mendicants don't have work to do with diligence if they are perfected, with defilements ended, having completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and become rightly freed through enlightenment. Why is that? They've done their work with diligence. They're incapable of being negligent.

33 I say that mendicants still have work to do with diligence if they are trainees, who haven't achieved their heart's desire, but live aspiring to the supreme sanctuary from the yoke. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

33.2 Seeing this fruit of diligence for those mendicants, I say that they still have work to do with diligence.

34 Mendicants, these seven individuals are found in the world. What seven? One freed both ways, one freed by wisdom, a direct witness, one attained to view, one freed by faith, a follower of teachings, and a follower by faith.

35 And what individual is freed both ways? It's an individual who has direct meditative experience of the peaceful liberations that are formless, transcending form. And, having seen with wisdom, their defilements have come to an end. This individual is called freed both ways. And I say that this mendicant has no work to do with diligence. Why is that? They've done their work with diligence. They're incapable of being negligent.

36 And what individual is freed by wisdom? It's an individual who does not have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, their defilements have come to an end. This individual is called freed by wisdom. I say that this mendicant has no work to do with diligence. Why is that? They've done their work with diligence. They're incapable of being negligent.

37 And what individual is a direct witness? It's an individual who has direct meditative experience of the peaceful liberations that are formless, transcending form. And, having seen with wisdom, some of their defilements have come to an end. This individual is called a direct witness. I say that this mendicant still has work to do with diligence. Why is that?

37.2 Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this

very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

37.3 Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

38 And what individual is attained to view? It's an individual who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And they have clearly seen and clearly contemplated with wisdom the teaching and training proclaimed by the Realized One.

38.2 This individual is called attained to view. I say that this mendicant also still has work to do with diligence. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

38.3 Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

39 And what individual is freed by faith? It's an individual who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And their faith is settled, rooted, and planted in the Realized One. This individual is called freed by faith.

39.2 I say that this mendicant also still has work to do with diligence. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

39.3 Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

40 And what individual is a follower of teachings? It's an individual who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. And having seen with wisdom, their defilements have not come to an end. And they accept the teachings proclaimed by the Realized One after deliberating them with a degree of wisdom.

40.2 And they have the following qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. This individual is called a follower of teachings. I say that this mendicant also still has work to do with diligence. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

40.3 Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

41 And what individual is a follower by faith? It's an individual who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. And having seen with wisdom, their defilements have not come to an end. And they have a degree of faith and fondness for the Realized One.

41.2 And they have the following qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. This individual is called a follower by faith. I say that this mendicant also still has work to do with diligence. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

41.3 Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

42 Mendicants, I don't say that enlightenment is achieved right away. Rather, enlightenment is achieved by gradual training, progress, and practice.

43 And how is enlightenment achieved by gradual training, progress, and practice? It's when someone in whom faith has arisen approaches a teacher. They pay homage, actively listen, hear the teachings, remember the teachings, examine their meaning, and accept them after deliberation. Then enthusiasm springs up; they make an attempt, weigh up, and strive. Striving, they directly realize the ultimate truth, and see it with penetrating wisdom.

44 Mendicants, there has not been that faith, that approaching, that paying homage, that listening, that hearing the teachings, that remembering the teachings, that examining their meaning, that acceptance after deliberation, that enthusiasm, that making an attempt, that weighing up, or that striving. You're on a bad path, mendicants! You're practicing the wrong way! How far these futile men have strayed from this teaching and training!

45 There is an exposition in four statements, which a sensible person would quickly understand when it is recited. I shall recite it for you, mendicants. Try to understand it."

46 "Sir, who are we next to those who understand the teaching?"

47 "Even with a teacher who values things of the flesh, is an heir in things of the flesh, who lives caught up in things of the flesh, you wouldn't get into such haggling: 'If we get this, we'll do that. If we don't get this, we won't do it.' What then of the Realized One, who lives utterly detached from things of the flesh?

48 For a faithful disciple who is practicing to fathom the Teacher's instructions, this is in line with the teaching: 'The Buddha is my Teacher, I am his disciple. The Buddha knows, I do not know.' For a faithful disciple who is practicing to fathom the Teacher's instructions, the Teacher's instructions are nourishing and nutritious.

48.2 For a faithful disciple who is practicing to fathom the Teacher's instructions, this is in line with the teaching: 'Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will

not relax my energy until I have achieved what is possible by human strength, energy, and vigor.'

48.3 For a faithful disciple who is practicing to fathom the Teacher's instructions, one of two results can be expected: enlightenment in this very life, or if there's residue left behind, non-return."

49 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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71 — TO VACCHAGOTTA ON THE THREE KNOWLEDGES

✦

1 So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

2 Now at that time the wanderer Vacchagotta was residing in the Single Lotus monastery for the wanderers.

3 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then it occurred to him, "It's too early to wander for alms in Vesālī. Why don't I visit the wanderer Vacchagotta at the Single Lotus Monastery?" So that's what he did.

4 Vacchagotta saw the Buddha coming off in the distance, and said to him, "Let the Blessed One come, sir! Welcome to the Blessed One, sir! It's been a long time since you took the opportunity to come here. Please, sir, sit down, here, a seat is ready."

5 The Buddha sat down on the seat spread out, while Vacchagotta took a low seat and sat to one side. Then Vacchagotta said to the Buddha:

6 "Sir, I have heard this: 'The ascetic Gotama claims to be all-knowing and all-seeing, to know and see everything without exception, thus: "Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking."' I trust those who say this

repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuttal and criticism?"

7 "Vaccha, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue."

8 "So how should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuttal and criticism?"

9 "'The ascetic Gotama has the three knowledges.' Answering like this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuttal and criticism.

10 For, Vaccha, whenever I want, I recollect my many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding.

10.2 I remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so I recollect my many kinds of past lives, with features and details.

11 And whenever I want, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings pass on according to their deeds.

12 And I have realized the undefiled freedom of heart and freedom by wisdom. I live having realized it with my own insight in this very life due to the ending of defilements.

13 'The ascetic Gotama has the three knowledges.' Answering like this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuttal and criticism."

14 When he said this, the wanderer Vacchagotta said to the Buddha, "Worthy Gotama, are there any laypeople who, without giving up the fetter of lay life, make an end of suffering when the body breaks up?"

15 "No, Vaccha."

16 "But are there any laypeople who, without giving up the fetter of lay life, go to heaven when the body breaks up?"

17 "There's not just one hundred laypeople, Vaccha, or two or three or four or five hundred, but many more than that who, without giving up the fetter of lay life, go to heaven when the body breaks up."

18 "Worthy Gotama, are there any Ājīvaka ascetics who make an end of suffering when the body breaks up?"

19 "No, Vaccha."

20 “But are there any Ājīvaka ascetics who go to heaven when the body breaks up?”

21 “Vaccha, when I recollect the past ninety-one eons, I can’t find any Ājīvaka ascetics who have gone to heaven, except one; and he taught the efficacy of deeds and action.”

22 “In that case, worthy Gotama, that sectarian fold is empty even of the chance to go to heaven.”

23 “Yes, Vaccha, that sectarian fold is empty even of the chance to go to heaven.”

24 That is what the Buddha said. Satisfied, the wanderer Vacchagotta approved what the Buddha said.

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72 — WITH VACCHAGOTTA ON FIRE

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

3 "Worthy Gotama, is this your view: 'The cosmos is eternal. This is the only truth, anything else is futile'?"

4 "That's not my view, Vaccha."

5 "Then is this your view: 'The cosmos is not eternal. This is the only truth, anything else is futile'?"

6 "That's not my view, Vaccha."

7 "Then is this your view: 'The cosmos is finite. This is the only truth, anything else is futile'?"

8 "That's not my view, Vaccha."

9 "Then is this your view: 'The cosmos is infinite. This is the only truth, anything else is futile'?"

10 "That's not my view, Vaccha."

11 "Then is this your view: 'The soul and the body are one and the same. This is the only truth, anything else is futile'?"

12 “That’s not my view, Vaccha.”

13 “Then is this your view: ‘The soul is one thing, the body another. This is the only truth, anything else is futile’?”

14 “That’s not my view, Vaccha.”

15 “Then is this your view: ‘A realized one still exists after death. This is the only truth, anything else is futile’?”

16 “That’s not my view, Vaccha.”

17 “Then is this your view: ‘A realized one no longer exists after death. This is the only truth, anything else is futile’?”

18 “That’s not my view, Vaccha.”

19 “Then is this your view: ‘A realized one both still exists and no longer exists after death. This is the only truth, anything else is futile’?”

20 “That’s not my view, Vaccha.”

21 “Then is this your view: ‘A realized one neither still exists nor no longer exists after death. This is the only truth, anything else is futile’?”

22 “That’s not my view, Vaccha.”

23 “Worthy Gotama, when asked these ten questions, you say: ‘That’s not my view.’ Seeing what drawback do you avoid all these convictions?”

24 “Each of these ten convictions is the thicket of views, the desert of views, the twist of views, the dodge of views, the fetter of views. They’re beset with suffering, distress, anguish, and fever. They don’t lead to disil-

lusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Seeing this drawback I avoid all these convictions."

25 "But does the worthy Gotama have any convictions at all?"

26 "A realized one has done away with convictions. For a realized one has seen: 'Such is form, such is the origin of form, such is the disappearance of form. Such is feeling, such is the origin of feeling, such is the disappearance of feeling. Such is perception, such is the origin of perception, such is the disappearance of perception. Such are choices, such is the origin of choices, such is the disappearance of choices. Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.'

26.2 That's why a Realized One is freed by not grasping with the ending, fading away, cessation, giving up, and letting go of all conceiving, all churning, and all I-making, mine-making, or underlying tendency to conceit, I say."

27 "But worthy Gotama, when a mendicant's mind is freed like this, where are they reborn?"

28 "'They're reborn' doesn't apply, Vaccha."

29 "Well then, are they not reborn?"

30 "'They're not reborn' doesn't apply, Vaccha."

31 "Well then, are they both reborn and not reborn?"

32 "'They're both reborn and not reborn' doesn't apply, Vaccha."

33 "Well then, are they neither reborn nor not reborn?"

34 "'They're neither reborn nor not reborn' doesn't apply, Vaccha."

35 “Worthy Gotama, when asked all these questions, you say: ‘It doesn’t apply.’ I fail to understand this point, worthy Gotama; I’ve fallen into confusion. And I’ve now lost even the degree of clarity I had from previous discussions with the worthy Gotama.”

36 “No wonder you don’t understand, Vaccha, no wonder you’re confused. For this principle is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. It’s hard for you to understand, since you have a different view, creed, and belief, and another discipline and denomination.

37 Well then, Vaccha, I’ll ask you about this in return, and you can answer as you like.

38 What do you think, Vaccha? Suppose a fire was burning in front of you. Would you know: ‘This fire is burning in front of me’?”

39 “Yes, I would, worthy Gotama.”

40 “But Vaccha, suppose they were to ask you: ‘This fire burning in front of you: what does it depend on to burn?’ How would you answer?”

42 “I would answer like this: ‘This fire burning in front of me burns in dependence on grass and logs as fuel.’”

43 “Suppose that fire burning in front of you was extinguished. Would you know: ‘This fire in front of me is quenched’?”

44 “Yes, I would, worthy Gotama.”

45 “But Vaccha, suppose they were to ask you: ‘This fire in front of you that is quenched: in what direction did it go— east, south, west, or north?’ How would you answer?”

46 "It doesn't apply, worthy Gotama. The fire depended on grass and logs as fuel. When that runs out, and no more fuel is added, the fire is reckoned to have become quenched due to lack of fuel."

47 "In the same way, Vaccha, any form by which a realized one might be described has been given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. A realized one is freed from reckoning in terms of form. They're deep, immeasurable, and hard to fathom, like the ocean. 'They're reborn', 'they're not reborn', 'they're both reborn and not reborn', 'they're neither reborn nor not reborn'—none of these apply.

48 Any feeling … perception … choices … consciousness by which a realized one might be described has been given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. A realized one is freed from reckoning in terms of consciousness. They're deep, immeasurable, and hard to fathom, like the ocean. 'They're reborn', 'they're not reborn', 'they're both reborn and not reborn', 'they're neither reborn nor not reborn'—none of these apply."

49 When he said this, the wanderer Vacchagotta said to the Buddha:

50 "Worthy Gotama, suppose there was a large sal tree not far from a town or village. And because it's impermanent, its branches and foliage, bark and shoots, and softwood would fall off. After some time it would be rid of branches and foliage, bark and shoots, and softwood, pure, and consolidated in the core. In the same way, worthy Gotama's dispensation is rid of branches and foliage, bark and shoots, and softwood, pure, and consolidated in the core.

51 Excellent, worthy Gotama! … From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

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73 — THE LONGER DISCOURSE WITH VACCHAGOTTA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "For a long time I have had discussions with the worthy Gotama. Please teach me in brief what is skillful and what is unskillful."

3 "Vaccha, I can teach you what is skillful and what is unskillful in brief or in detail. Still, let me do so in brief. Listen and apply your mind well, I will speak."

4 "Yes, worthy sir," Vaccha replied. The Buddha said this:

5 "Greed is unskillful, contentment is skillful. Hate is unskillful, love is skillful. Delusion is unskillful, understanding is skillful. So there are these three unskillful things and three that are skillful.

6 Killing living creatures, stealing, and sexual misconduct; speech that's false, backbiting, harsh, or nonsensical; covetousness, ill will, and wrong view: these things are unskillful. Refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divi-

sive, harsh, or nonsensical; contentment, good will, and right view: these things are skillful. So there are these ten unskillful things and ten that are skillful.

7 When a mendicant has given up craving so it is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future, that mendicant is perfected. They've ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment."

8 "Leaving aside the worthy Gotama, is there even a single monk disciple of Worthy Gotama who has realized the undefiled freedom of heart and freedom by wisdom, and lives having realized it with their own insight in this very life due to the ending of defilements?"

9 "There are not just one hundred such monks who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that."

10 "Leaving aside the worthy Gotama and the monks, is there even a single nun disciple of Worthy Gotama who has realized the undefiled freedom of heart and freedom by wisdom, and lives having realized it with their own insight in this very life due to the ending of defilements?"

11 "There are not just one hundred such nuns who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that."

12 "Leaving aside the worthy Gotama, the monks, and the nuns, is there even a single layman disciple of Worthy Gotama—white-clothed and chaste—who, with the ending of the five lower fetters, is reborn spontaneously, to be extinguished there, not liable to return from that world?"

13 “There are not just one hundred such chaste laymen who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

14 “Leaving aside Worthy Gotama, the monks, the nuns, and the chaste laymen, is there even a single layman disciple of the worthy Gotama—white-clothed, enjoying sensual pleasures, following instructions, and responding to advice—who has gone beyond doubt, got rid of indecision, and lives self-assured and independent of others regarding the Teacher’s instruction?”

15 “There are not just one hundred such laymen enjoying sensual pleasures who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

16 “Leaving aside Worthy Gotama, the monks, the nuns, the chaste laymen, and the laymen enjoying sensual pleasures, is there even a single laywoman disciple of Worthy Gotama—white-clothed and chaste—who, with the ending of the five lower fetters, is reborn spontaneously, to be extinguished there, not liable to return from that world?”

17 “There are not just one hundred such chaste laywomen who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

18 “Leaving aside Worthy Gotama, the monks, the nuns, the chaste laymen, the laymen enjoying sensual pleasures, and the chaste laywomen, is there even a single laywoman disciple of the worthy Gotama—white-clothed, enjoying sensual pleasures, following instructions, and respond-

ing to advice—who has gone beyond doubt, got rid of indecision, and lives self-assured and independent of others regarding the Teacher's instruction?"

19 "There are not just one hundred such laywomen enjoying sensual pleasures who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that."

20 "If the worthy Gotama was the only one to succeed in this teaching, not any monks, then this spiritual path would be incomplete in that respect. But because both the worthy Gotama and monks have succeeded in this teaching, this spiritual path is complete in that respect.

21 If the worthy Gotama and the monks were the only ones to succeed in this teaching, not any nuns ... chaste laymen ... laymen enjoying sensual pleasures ... chaste laywomen ...

22 laywomen enjoying sensual pleasures, then this spiritual path would be incomplete in that respect. But because Worthy Gotama, monks, nuns, chaste laymen, laymen enjoying sensual pleasures, chaste laywomen, and laywomen enjoying sensual pleasures have all succeeded in this teaching, this spiritual path is complete in that respect.

23 Just as the Ganges River slants, slopes, and inclines toward the ocean, and keeps pressing into the ocean, in the same way Worthy Gotama's assembly—with both laypeople and renunciates—slants, slopes, and inclines toward extinguishment, and keeps pressing upon extinguishment.

24 Excellent, worthy Gotama! ... I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. May I receive the going forth, the ordination in the worthy Gotama's presence?"

25 “Vaccha, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood. However, I recognize individual differences in this matter.”

26 “Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.” And the wanderer Vaccha received the going forth, the ordination in the Buddha’s presence.

27 Not long after his ordination, a fortnight later, Venerable Vacchagotta went to the Buddha, bowed, sat down to one side, and said to him, “Sir, I’ve reached as far as possible with the knowledge and understanding of a trainee. Please teach me further.”

28 “Well then, Vaccha, further develop two things: serenity and discernment. When you have further developed these two things, they’ll lead to the penetration of many elements.

29 As far as you want, you will be capable of realizing these things, since each and every one is within range: ‘May I wield the many kinds of psychic power: multiplying myself and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of divinity.’

30 Whenever you want, you will be capable of realizing these things, since each and every one is within range: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and heavenly, whether near or far.’

31 As far as you want, you will be capable of realizing these things, since each and every one is within range: ‘May I understand the minds of other beings and individuals, having encompassed them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’

32 As far as you want, you will be capable of realizing these things, since each and every one is within range: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named

this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else.

32.2 There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here." May I recollect my many past lives, with features and details.'

33 Whenever you want, you will be capable of realizing these things, since each and every one is within range: 'With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings pass on according to their deeds: "These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell.

33.2 These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm." And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings pass on according to their deeds.'

34 As far as you want, you will be capable of realizing these things, since each and every one is within range: ‘May I realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.’”

35 And then Venerable Vacchagotta approved and agreed with what the Buddha said. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right, before leaving.

36 Then Vacchagotta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

37 He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Vacchagotta became one of the perfected.

38 Now at that time several mendicants were going to see the Buddha. Vacchagotta saw them coming off in the distance, went up to them, and said, “Hello venerables, where are you going?”

39 “Reverend, we are going to see the Buddha.”

40 “Well then, reverends, in my name please bow with your head to the Buddha’s feet and say: ‘Sir, the mendicant Vacchagotta bows with his head to your feet and says, “I have served the Blessed One! I have served the Holy One!”’”

41 “Yes, reverend,” they replied. Then those mendicants went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, the mendicant Vacchagotta bows with his head to your feet and says: ‘I have served the Blessed One! I have served the Holy One!’”

42 “I’ve already encompassed Vacchagotta’s mind and understood that he has the three knowledges, and is very mighty and powerful. And deities also told me about this.”

43 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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74 — WITH DĪGHANAKHA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain in the Boar's Cave.

2 Then the wanderer Dīghanakha went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side and said to the Buddha, "Worthy Gotama, this is my doctrine and view: 'Nothing is acceptable to me.'"

3 "This view of yours, Aggivessana— is that acceptable to you?"

4 "If I were to accept this view, worthy Gotama, it would make no difference, it would make no difference!"

5 "Well, Aggivessana, there are many more in the world who say, 'It would make no difference! It would make no difference!' But they don't give up that view, and they grasp another view. And there are a scant few in the world who say, 'It would make no difference! It would make no difference!' And they give up that view by not grasping another view.

6 There are some ascetics and brahmins who have this doctrine and view: 'Everything is acceptable to me.' There are some ascetics and brahmins who have this doctrine and view: 'Nothing is acceptable to me.' There are some ascetics and brahmins who have this doctrine and view: 'Some things are acceptable to me and some things are not.'

6.2 Regarding this, the view of the ascetics and brahmins to whom everything is acceptable is close to greed, bondage, approving, attachment, and grasping. The view of the ascetics and brahmins to whom nothing is acceptable is far from greed, bondage, approving, attachment, and grasping."

7 When he said this, the wanderer Dīghanakha said to the Buddha, "Worthy Gotama commends my conviction! He recommends my conviction!"

8 "Now, regarding the ascetics and brahmins to whom some things are acceptable and some things are not. Their view of what is acceptable is close to greed, bondage, approving, attachment, and grasping. Their view of what is not acceptable is far from greed, bondage, approving, attachment, and grasping.

9 When it comes to the view of the ascetics and brahmins to whom everything is acceptable, a sensible person reflects like this: 'I have the view that everything is acceptable. Suppose I were to obstinately stick to this view and insist, "This is the only truth, anything else is futile." Then I'd argue with two individuals— an ascetic or brahmin to whom nothing is acceptable, and an ascetic or brahmin to whom some things are acceptable and some things are not.

9.2 And when there's arguing, there's dispute; when there's dispute there's distress; and when there's distress there's harm.' So, considering in themselves the potential for argument, dispute, distress, and harm, they give up that view by not grasping another view. That's how those views are given up and let go.

10 When it comes to the view of the ascetics and brahmins to whom nothing is acceptable, a sensible person reflects like this: 'I have the view that nothing is acceptable. Suppose I were to obstinately stick to this view and insist, "This is the only truth, anything else is futile." Then I'd argue with two individuals— an ascetic or brahmin to whom everything is acceptable, and an ascetic or brahmin to whom some things are acceptable and some things are not.

10.2 And when there's arguing, there's dispute; when there's dispute there's distress; and when there's distress there's harm.' So, considering in themselves the potential for argument, dispute, distress, and harm, they give up that view by not grasping another view. That's how those views are given up and let go.

11 When it comes to the view of the ascetics and brahmins to whom some things are acceptable and some things are not, a sensible person reflects like this: 'I have the view that some things are acceptable and some things are not. Suppose I were to obstinately stick to this view and insist, "This is the only truth, anything else is futile." Then I'd argue with two individuals— an ascetic or brahmin to whom everything is acceptable, and an ascetic or brahmin to whom nothing is acceptable.

11.2 And when there's arguing, there's dispute; when there's dispute there's distress; and when there's distress there's harm.' So, considering in themselves the potential for argument, dispute, distress, and harm, they give up that view by not grasping another view. That's how those views are given up and let go.

12 Aggivessana, this body is formed. It's made up of the four principal states, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. You should see it as impermanent, as suffering, as diseased, as a boil, as a dart, as gloom, as an affliction, as alien, as breaking apart, as empty, as not-self. Doing so, you'll give up desire, affection, and subservience to the body.

13 There are these three feelings: pleasant, painful, and neutral. At a time when you feel a pleasant feeling, you don't feel a painful or neutral feeling; you only feel a pleasant feeling. At a time when you feel a painful feeling, you don't feel a pleasant or neutral feeling; you only feel a painful feeling. At a time when you feel a neutral feeling, you don't feel a pleasant or painful feeling; you only feel a neutral feeling.

14 Pleasant, painful, and neutral feelings are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

15 Seeing this, a learned noble disciple grows disillusioned with pleasant, painful, and neutral feelings. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

16 They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'

17 A mendicant whose mind is freed like this doesn't side with anyone or dispute with anyone. They use the language of the world to communicate without getting stuck on it."

18 Now at that time Venerable Sāriputta was standing behind the Buddha fanning him. Then he thought, "It seems the Buddha speaks of giving up and letting go of all these things through direct knowledge." Reflecting like this, Venerable Sāriputta's mind was freed from the defilements by not grasping.

19 And the stainless, immaculate vision of the Dhamma arose in the wanderer Dīghanakha: "Everything that is liable to arise is liable to cease." Then Dīghanakha saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha:

20 "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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75 — WITH MĀGAṆḌIYA

✦

1 So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma, on a grass mat in the fire chamber of a brahmin of the Bhāradvāja clan.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kammāsadamma for alms. He wandered for alms in Kammāsadamma. After the meal, on his return from almsround, he went to a certain forest grove for the day's meditation. Having plunged deep into it, he sat at the root of a certain tree to meditate.

3 Then as the wanderer Māgaṇḍiya was going for a walk he approached that fire chamber. He saw the grass mat spread out there and asked the brahmin of the Bhāradvāja clan, "Worthy Bhāradvāja, who has this grass mat been spread out for? It looks like an ascetic's bed."

4 "There is the ascetic Gotama, a Sakyan, gone forth from a Sakyan family. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' This bed has been spread for that worthy Gotama."

5 "Well, it's a sad sight, worthy Bhāradvāja, a very sad sight indeed, to see a bed for the worthy Gotama, that baby-killer!"

6 “Be careful what you say, Māgaṇḍiya, be careful what you say. Many astute aristocrats, brahmins, householders, and ascetics are devoted to the worthy Gotama. They’ve been guided by him in the noble system, the skillful teaching.”

7 “Even if I was to see the worthy Gotama face to face, worthy Bhāradvāja, I would say to his face: ‘The ascetic Gotama is a baby-killer.’ Why is that? For so it came to me while sleeping.”

8 “If you don’t mind, I’ll tell the ascetic Gotama about this.”

9 “Don’t worry, worthy Bhāradvāja. You may tell him exactly what I’ve said.”

10 With clairaudience that is purified and superhuman, the Buddha heard this discussion between the brahmin of the Bhāradvāja clan and the wanderer Māgaṇḍiya. Coming out of retreat, he went to the brahmin’s fire chamber and sat on the grass mat. Then the brahmin of the Bhāradvāja clan went to the Buddha and exchanged greetings with him.

10.2 When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him, “Bhāradvāja, did you have a discussion with the wanderer Māgaṇḍiya about this grass mat?”

11 When he said this, the brahmin, shocked and awestruck, said to the Buddha, “I wanted to mention this very thing to the worthy Gotama, but you brought it up before I had a chance.”

12 But this conversation between the Buddha and the brahmin was left unfinished. Then as the wanderer Māgaṇḍiya was going for a walk he approached that fire chamber. He went up to the Buddha, and exchanged

greetings with him. When the greetings and polite conversation were over, he sat down to one side, and the Buddha said to him:

13 "Māgaṇḍiya, the eye likes sights, it loves them and enjoys them. That's been tamed, guarded, protected and restrained by the Realized One, and he teaches Dhamma for its restraint. Is that what you were referring to when you called me a baby-killer?"

14 "That's exactly what I was referring to. Why is that? For so it came to me while sleeping."

15 "The ear likes sounds … The nose likes smells … The tongue likes tastes … The body likes touches … The mind likes ideas, it loves them and enjoys them. That's been tamed, guarded, protected and restrained by the Realized One, and he teaches Dhamma for its restraint. Is that what you were referring to when you called me a baby-killer?"

16 "That's exactly what I was referring to. Why is that? For so it came to me while sleeping."

17 "What do you think, Māgaṇḍiya? Take someone who used to amuse themselves with sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sights, and having given up craving and dispelled passion for sights—they would live rid of thirst, their mind settled internally. What would you have to say to them, Māgaṇḍiya?"

18 "Nothing, worthy Gotama."

19 "What do you think, Māgaṇḍiya? Take someone who used to amuse themselves with sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later —having truly understood the origin, ending, gratification, drawback, and escape of touches, and having given up craving and dispelled passion for touches—they would live rid of thirst, their mind settled internally. What would you have to say to them, Māgaṇḍiya?"

20 "Nothing, worthy Gotama."

21 "Well, when I was still a layperson I used to amuse myself, supplied and provided with sights known by the eye … sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. I had three stilt longhouses— one for the rainy season, one for the winter, and one for the summer. I stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where I was entertained by musicians—none of them men.

21.2 Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind settled internally. I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures. I don't envy them, nor do I hope to enjoy that.

21.3 Why is that? Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities, which even equals heavenly pleasure. Enjoying that satisfaction, I don't envy what is inferior, nor do I hope to enjoy it.

22 Suppose there was a householder or a householder's child who was rich, affluent, and wealthy. And they would amuse themselves, supplied and provided with the five kinds of sensual stimulation. That is, sights known by the eye … sounds … smells … tastes … touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing.

22.2 Having practiced good conduct by way of body, speech, and mind, when their body breaks up, after death, they'd be reborn in a good place, a heavenly realm, in the company of the gods of the thirty-three. There they'd amuse themselves in the Garden of Delight, escorted by a band of nymphs, supplied and provided with the five kinds of heavenly sensual stimulation.

22.3 Then they'd see a householder or a householder's child amusing themselves, supplied and provided with the five kinds of sensual stimulation.

23 What do you think, Māgaṇḍiya? Would that god—amusing themselves in the Garden of Delight, escorted by a band of nymphs, supplied and provided with the five kinds of heavenly sensual stimulation—envy that householder or householder's child their five kinds of human sensual stimulation, or return to human sensual pleasures?"

24 "No, worthy Gotama. Why is that? Because heavenly sensual pleasures are better than human sensual pleasures."

25 “In the same way, Māgaṇḍiya, when I was still a layperson I used to amuse myself with sights … sounds … smells … tastes … touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind settled internally.

25.2 I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures. I don’t envy them, nor do I hope to enjoy that. Why is that?

25.3 Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities, which even equals heavenly pleasure. Enjoying that satisfaction, I don’t envy what is inferior, nor do I hope to enjoy it.

26 Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they’d cauterize their body over a pit of glowing coals. Their friends and colleagues, relatives and kin would get a surgeon to treat them.

26.2 The surgeon would make medicine for them, and by using that they’d be cured of leprosy. They’d be healthy, happy, autonomous, master of themselves, able to go where they wanted.

26.3 Then they’d see another person affected by leprosy, with sores and blisters on their limbs, being devoured by worms, scratching with their nails at the opening of their wounds, cauterizing their body over a pit of glowing coals.

27 What do you think, Māgaṇḍiya? Would that person envy that other person affected by leprosy for their pit of glowing coals or for taking medicine?"

28 "No, worthy Gotama. Why is that? Because you need to take medicine only when there's a disease. When there's no disease, there's no need for medicine."

29 "In the same way, Māgaṇḍiya, when I was still a layperson I used to amuse myself with sights … sounds … smells … tastes … touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind settled internally.

29.2 I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures. I don't envy them, nor do I hope to enjoy that. Why is that?

29.3 Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities, which even equals heavenly pleasure. Enjoying that satisfaction, I don't envy what is inferior, nor do I hope to enjoy it.

30 Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they'd cauterize their body over a pit of glowing coals. Their friends and colleagues, relatives and kin would get a surgeon to treat them.

30.2 The surgeon would make medicine for them, and by using that they'd be cured of leprosy. They'd be healthy, happy, autonomous, master of themselves, able to go where they wanted. Two strong men would grab them by the arms and drag them toward the pit of glowing coals.

31 What do you think, Māgaṇḍiya? Wouldn't that person writhe and struggle to and fro?"

32 "Yes, worthy Gotama. Why is that? Because that fire is really painful to touch, fiercely burning and scorching."

33 "What do you think, Māgaṇḍiya? Is it only now that the fire is really painful to touch, fiercely burning and scorching, or was it painful previously as well?"

34 "That fire is painful now and it was also painful previously. That person was affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, their sense faculties were impaired. So even though the fire was actually painful to touch, they had a distorted perception that it was pleasant."

35 "In the same way, sensual pleasures of the past, future, and present are painful to touch, fiercely burning and scorching. These sentient beings who are not free from sensual pleasures—being consumed by craving for sensual pleasures, burning with passion for sensual pleasures—have impaired sense faculties. So even though sensual pleasures are actually painful to touch, they have a distorted perception that they are pleasant.

36 Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they're cauterizing their body over a pit of glowing coals. The more they scratch their wounds and cauterize their body, the more their wounds become foul, stinking, and infected.

36.2 But still, they derive a degree of pleasure and gratification from the itchiness of their wounds. In the same way, I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures.

36.3 The more they indulge in sensual pleasures, the more their craving for sensual pleasures grows, and the more they burn with passion for sensual pleasures. But still, they derive a degree of pleasure and gratification from the five kinds of sensual stimulation.

37 What do you think, Māgaṇḍiya? Have you seen or heard of a king or a royal minister of the past, future, or present, amusing themselves supplied and provided with the five kinds of sensual stimulation, who—without giving up craving for sensual pleasures and dispelling passion for sensual pleasures—lives rid of thirst, their mind settled internally?"

38 "No, worthy Gotama."

39 "Good, Māgaṇḍiya. Neither have I. On the contrary, all the ascetics or brahmins of the past, future, or present who live rid of thirst, their minds settled internally, do so after truly understanding the origin, ending, gratification, drawback, and escape of sensual pleasures, and after giving up craving and dispelling passion for sensual pleasures."

40 Then on that occasion the Buddha expressed this heartfelt sentiment:

41 “Health is the ultimate blessing;
extinguishment, the ultimate happiness.
Of paths, the ultimate is eightfold—
it’s safe, and leads to freedom from death.”

42 When he said this, Māgaṇḍiya said to him, “It’s incredible, worthy Gotama, it’s amazing! How well said this was by the worthy Gotama! ‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’ I’ve also heard that wanderers of the past, the tutors of tutors, said: ‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’ And it agrees, worthy Gotama.”

43 “But Māgaṇḍiya, when you heard that wanderers of the past said this, what is that health? And what is that extinguishment?” When he said this, Māgaṇḍiya stroked his own limbs with his hands, saying:

44 “This is that health, worthy Gotama, this is that extinguishment! For I am now healthy and happy, and have no afflictions.”

45 “Māgaṇḍiya, suppose a person was blind from birth. They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun. They might hear a sighted person saying: ‘White cloth is really nice, it’s attractive, stainless, and clean.’ They’d go in search of white cloth.

45.2 But someone would cheat them with a dirty, soiled garment, saying: ‘My man, here is a white cloth for you, it’s attractive, stainless, and clean.’ They’d take it and put it on, expressing their gladness: ‘White cloth is really nice, it’s attractive, stainless, and clean.’

46 What do you think, Māgaṇḍiya? Did that person blind from birth do this knowing and seeing, or out of faith in the sighted person?"

47 "They did so not knowing or seeing, but out of faith in the sighted person."

48 "In the same way, the wanderers of other religions are blind and sightless. Not knowing health and not seeing extinguishment, they still recite this verse: 'Health is the ultimate blessing; extinguishment, the ultimate happiness.' For this verse was recited by the perfected ones, fully awakened Buddhas of the past:

49 'Health is the ultimate blessing;
extinguishment, the ultimate happiness.
Of paths, the ultimate is eightfold—
it's safe, and leads to freedom from death.'

50 These days it has gradually become a verse used by ordinary people. But Māgaṇḍiya, this body is a disease, a boil, a dart, a gloom, an affliction. Yet you say of this body: 'This is that health, this is that extinguishment!' Māgaṇḍiya, you don't have the noble vision by which you might know health and see extinguishment."

51 "I am quite confident that the worthy Gotama is capable of teaching me so that I can know health and see extinguishment."

52 "Māgaṇḍiya, suppose a person was blind from birth. They couldn't see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn't see even and uneven ground, or the stars, or the moon and sun. Their friends and colleagues, relatives and kin would get a surgeon to treat

them. The surgeon would make medicine for them, but when they used it their eyes were not cured and they still could not see clearly. What do you think, Māgaṇḍiya? Wouldn't that doctor just get weary and frustrated?"

53 "Yes, worthy Gotama."

54 "In the same way, suppose I were to teach you the Dhamma, saying: 'This is that health, this is that extinguishment.' But you might not know health or see extinguishment, which would be wearying and troublesome for me."

55 "I am quite confident that the worthy Gotama is capable of teaching me so that I can know health and see extinguishment."

56 "Māgaṇḍiya, suppose a person was blind from birth. They couldn't see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn't see even and uneven ground, or the stars, or the moon and sun. They might hear a sighted person saying: 'White cloth is really nice, it's attractive, stainless, and clean.'

57 They'd go in search of white cloth. But someone would cheat them with a dirty, soiled garment, saying: 'My man, here is a white cloth for you, it's attractive, stainless, and clean.' They'd take it and put it on. Their friends and colleagues, relatives and kin would get a surgeon to treat them.

57.2 The surgeon would make medicine for them: emetics, purgatives, ointment, counter-ointment, or nasal treatment. And when they used it their eyes would be cured so that they could see clearly. As soon as their eyes were cured they'd lose all desire for that dirty, soiled garment.

57.3 Then they would consider that person to be no friend, but an enemy, and might even think of murdering them: 'For such a long time I've been cheated, tricked, and deceived by that person with this dirty, soiled garment when he said, "My man, here is a white cloth for you, it's attractive, stainless, and clean."'

58 In the same way, Māgaṇḍiya, suppose I were to teach you the Dhamma, saying: 'This is that health, this is that extinguishment.' You might know health and see extinguishment. And as soon as your vision arises you might give up desire for the five grasping aggregates. And you might even think: 'For such a long time I've been cheated, tricked, and deceived by this mind.

58.2 For what I have been grasping is only form, feeling, perception, choices, and consciousness. My grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.'"

59 "I am quite confident that the worthy Gotama is capable of teaching me so that I can rise from this seat cured of blindness."

60 "Well then, Māgaṇḍiya, you should associate with true persons. When you associate with true persons, you will hear the true teaching. When you hear the true teaching, you'll practice in line with the teaching. When you practice in line with the teaching, you'll know and see for yourself: 'These are diseases, boils, and darts. And here is where diseases, boils, and darts cease without remainder.'

60.2 When my grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases."

61 When he said this, Māgaṇḍiya said to him, "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. May I receive the going forth, the ordination in the worthy Gotama's presence?"

62 "Māgaṇḍiya, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood. However, I recognize individual differences in this matter."

63 "Sir, if four months probation are required in such a case, I'll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood."

64 And the wanderer Māgaṇḍiya received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Māgaṇḍiya, living alone, withdrawn, diligent, keen, and resolute, soon re-

alized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

65 He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Māgaṇḍiya became one of the perfected.

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76 — WITH SANDAKA

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1 So I have heard. At one time the Buddha was staying near Kosambī in Ghosita's monastery.

2 Now at that time the wanderer Sandaka was residing at the cave of the wavy leaf fig tree together with a large assembly of around five hundred wanderers.

3 Then in the late afternoon, Venerable Ānanda came out of retreat and addressed the mendicants: "Come, reverends, let's go to the Devakata Pool to see the cave."

4 "Yes, reverend," they replied. Then Ānanda together with several mendicants went to the Devakata Pool.

5 Now at that time, Sandaka and the large assembly of wanderers were sitting together making an uproar, a colossal racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that place.

6 Sandaka saw Ānanda coming off in the distance, and hushed his own assembly, "Be quiet, good fellows, don't make a sound. The ascetic Ānanda, a disciple of the ascetic Gotama, is coming. He is included among the dis-

ciples of the ascetic Gotama, who is residing near Kosambī. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

7 Then Venerable Ānanda went up to the wanderer Sandaka, who said to him, "Come, worthy Ānanda! Welcome, worthy Ānanda! It's been a long time since you took the opportunity to come here. Please sit down, here, a seat is ready." Ānanda sat down on the seat spread out, while Sandaka took a low seat and sat to one side. Ānanda said to Sandaka, "Sandaka, what were you sitting talking about just now? What conversation was left unfinished?"

8 "Worthy Ānanda, leave aside what we were sitting talking about just now. It won't be hard for you to hear about that later. It'd be great if Mister Ānanda himself would give a Dhamma talk explaining his own denomination."

9 "Well then, Sandaka, listen and apply your mind well, I will speak."

10 "Yes, worthy sir," replied Sandaka. Venerable Ānanda said this:

11 "Sandaka, these things have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha: four ways that negate the spiritual life, and four kinds of unreliable spiritual life. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn't succeed in the system of the skillful teaching."

12 "But worthy Ānanda, what are the four ways that negate the spiritual life, and the four kinds of unreliable spiritual life?"

13 “Sandaka, take a certain teacher who has this doctrine and view: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously.

13.2 And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight. This person is made up of the four principal states. When they die, the earth in their body progresses and proceeds to the substance of earth. The water in their body progresses and proceeds to the substance of water.

13.3 The fire in their body progresses and proceeds to the substance of fire. The air in their body progresses and proceeds to the substance of air. The faculties are transferred to space. Four men with a bier carry away the corpse. Their footprints show the way to the cremation ground. The bones become bleached. Offerings dedicated to the gods end in ashes.

13.4 Giving is a doctrine of morons. When anyone affirms a positive teaching it’s just hollow, false nonsense. Both the foolish and the astute are annihilated and destroyed when their body breaks up, and they don’t exist after death.’

14 A sensible person reflects on this matter in this way: ‘This teacher has such a doctrine and view. If what that teacher says is true, both I who have not accomplished this and one who has accomplished it have attained exactly the same level. Yet I’m not one who says that both of us are annihilated and destroyed when our body breaks up, and we don’t exist after death.

14.2 But it's superfluous for this teacher to go nude, bald, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, fragrance, and makeup, and accepting gold and currency. Yet I'll have exactly the same destiny in the next life as this teacher.

14.3 What do I know or see that I should lead the spiritual life under this teacher? This negates the spiritual life.' Realizing this, they leave disappointed.

15 This is the first way that negates the spiritual life.

16 Furthermore, take a certain teacher who has this doctrine and view: 'The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

16.2 If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.'

17 A sensible person reflects on this matter in this way: 'This teacher has such a doctrine and view. If what that teacher says is true, both I who have not accomplished this and one who has accomplished it have attained ex-

actly the same level. Yet I'm not one who says that when both of us act, nothing wrong is done.

17.2 But it's superfluous for this teacher to go nude, bald, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, fragrance, and makeup, and accepting gold and currency. Yet I'll have exactly the same destiny in the next life as this teacher.

17.3 What do I know or see that I should lead the spiritual life under this teacher? This negates the spiritual life.' Realizing this, they leave disappointed.

18 This is the second way that negates the spiritual life.

19 Furthermore, take a certain teacher who has this doctrine and view: 'There is no cause or reason for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There's no cause or reason for the purification of sentient beings. Sentient beings are purified without cause or reason. There is no power, no energy, no human strength or vigor.

19.2 All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.'

20 A sensible person reflects on this matter in this way: 'This teacher has such a doctrine and view. If what that teacher says is true, both I who have not accomplished this and one who has accomplished it have attained exactly the same level. Yet I'm not one who says that both of us are purified without cause or reason.

20.2 But it's superfluous for this teacher to go nude, bald, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, fragrance, and makeup, and accepting gold and currency. Yet I'll have exactly the same destiny in the next life as this teacher.

20.3 What do I know or see that I should lead the spiritual life under this teacher? This negates the spiritual life.' Realizing this, they leave disappointed.

21 This is the third way that negates the spiritual life.

22 Furthermore, take a certain teacher who has this doctrine and view: 'There are these seven substances that are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don't move or deteriorate or obstruct each other. They're unable to cause pleasure, pain, or both pleasure and pain to each other. What seven?

22.2 The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh. These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don't move or deteriorate or obstruct each other. They're unable to cause pleasure, pain, or both pleasure and pain to each other.

22.3 And here there is no one who kills or who makes others kill; no one who learns or who educates others; no one who understands or who helps others understand. If you chop off someone's head with a sharp sword, you don't take anyone's life. The sword simply passes through the gap between the seven substances.

22.4 There are 1.4 million main wombs, and 6,000, and 600; 500 deeds, and five, and three; deeds and half-deeds; 62 paths of practice, 62 sub-eons, six classes of rebirth, and eight stages in a person's life; 4,900 Ājīvaka ascetics, 4,900 wanderers, and 4,900 dragon abodes; 2,000 lordships, 3,000 hells, and 36 realms of dusky sky; seven percipient embryos, seven non-percipient embryos, seven knotless embryos, seven gods, seven mental heavens, seven goblins, seven streams, seven castoff incarnations and 700 castoff incarnations, seven downfalls and 700 downfalls, seven dreams and 700 dreams, and 8.4 million great eons—through all of which the foolish and the astute transmigrate before making an end of suffering.

22.5 And here there is no such thing as this: "By this precept or observance or fervent austerity or spiritual practice I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little"—for that cannot be. Pleasure and pain are allotted.

22.6 Transmigration lasts only for a limited period, so there's no increase or decrease, no getting better or worse. It's like how, when you toss a ball of string, it rolls away unraveling. In the same way, after transmigrating the foolish and the astute will make an end of suffering.'

23 A sensible person reflects on this matter in this way: 'This teacher has such a doctrine and view. If what that teacher says is true, both I who have not accomplished this and one who has accomplished it have attained exactly the same level. Yet I'm not one who says that after transmigrating both of us will make an end of suffering.

23.2 But it's superfluous for this teacher to go nude, bald, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, fra-

grance, and makeup, and accepting gold and currency. Yet I'll have exactly the same destiny in the next life as this teacher.

23.3 What do I know or see that I should lead the spiritual life under this teacher? This negates the spiritual life.' Realizing this, they leave disappointed.

24 This is the fourth way that negates the spiritual life.

25 These are the four ways that negate the spiritual life that have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn't succeed in the system of the skillful teaching."

26 "It's incredible, worthy Ānanda, it's amazing, how these four ways that negate the spiritual life have been explained by the Buddha. But worthy Ānanda, what are the four kinds of unreliable spiritual life?"

27 "Sandaka, take a certain teacher who claims to be all-knowing and all-seeing, to know and see everything without exception, thus: 'Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.' They enter an empty house; they get no almsfood; a dog bites them; they encounter a wild elephant, a wild horse, and a wild cow; they ask the name and clan of a woman or man; they ask the name and path to a village or town. When asked, 'Why is this?' they answer: 'I had to enter an empty house, that's why I entered it. I had to get no almsfood, that's why I got none.

27.2 I had to get bitten by a dog, that's why I was bitten. I had to encounter a wild elephant, a wild horse, and a wild cow, that's why I encountered them. I had to ask the name and clan of a woman or man, that's why I asked. I had to ask the name and path to a village or town, that's why I asked.'

28 A sensible person reflects on this matter in this way: 'This teacher makes such a claim, but they answer in such a way. This spiritual life is unreliable.' Realizing this, they leave disappointed.

29 This is the first kind of unreliable spiritual life.

30 Furthermore, take another teacher who is an oral transmitter, who takes oral transmission to be the truth. They teach by oral transmission, by the lineage of testament, by canonical authority. But when a teacher takes oral transmission to be the truth, some of that is well learned, some poorly learned, some true, and some otherwise.

31 A sensible person reflects on this matter in this way: 'This teacher takes oral transmission to be the truth. He teaches by oral transmission, by the lineage of testament, by canonical authority. But when a teacher takes oral transmission to be the truth, some of that is well learned, some poorly learned, some true, and some otherwise. This spiritual life is unreliable.' Realizing this, they leave disappointed.

32 This is the second kind of unreliable spiritual life.

33 Furthermore, take another teacher who relies on logic and inquiry. They teach what they have worked out by logic, following a line of inquiry, expressing their own perspective. But when a teacher relies on logic and in-

quiry, some of that is well reasoned, some poorly reasoned, some true, and some otherwise.

34 A sensible person reflects on this matter in this way: 'This teacher relies on logic and inquiry. They teach what they have worked out by logic, following a line of inquiry, expressing their own perspective. But when a teacher relies on logic and inquiry, some of that is well reasoned, some poorly reasoned, some true, and some otherwise. This spiritual life is unreliable.' Realizing this, they leave disappointed.

35 This is the third kind of unreliable spiritual life.

36 Furthermore, take another teacher who is dull and stupid. Because of that, whenever they're asked a question, they resort to verbal flip-flops and endless flip-flops: 'I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.'

37 A sensible person reflects on this matter in this way: 'This teacher is dull and stupid. Because of that, whenever they're asked a question, they resort to verbal flip-flops and endless flip-flops: "I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so." This spiritual life is unreliable.' Realizing this, they leave disappointed.

38 This is the fourth kind of unreliable spiritual life.

39 These are the four kinds of unreliable spiritual life that have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn't complete the system of the skillful teaching."

40 "It's incredible, worthy Ānanda, it's amazing, how these four kinds of unreliable spiritual life have been explained by the Buddha. But, worthy Ānanda, what would a teacher say and explain so that a sensible person would, to the best of their ability, practice such a spiritual path, and once practicing it, they would complete the system of the skillful teaching?"

41 "Sandaka, it's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed. … He gives up these five hindrances, corruptions of the heart that weaken wisdom.

41.2 Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

41.3 A sensible person would, to the best of their ability, lead the spiritual life with a teacher under whom they achieve such a high distinction, and, once practicing it, they would complete the system of the skillful teaching.

42 Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant … enters and remains in the second absorption … third absorption … fourth absorption. A sensible person would, to the best of their ability, lead the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the system of the skillful teaching.

43 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives.

43.2 That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. … They recollect their many kinds of past lives, with features and details.

43.3 A sensible person would, to the best of their ability, lead the spiritual life with a teacher under whom they achieve such a high distinction, and, once practicing it, they would complete the system of the skillful teaching.

44 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

44.2 With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. … They understand how sentient beings pass on according to their deeds.

44.3 A sensible person would, to the best of their ability, lead the spiritual life with a teacher under whom they achieve such a high distinction, and, once practicing it, they would complete the system of the skillful teaching.

45 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ...

45.2 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ...

45.3 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

46 Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

47 They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.' A sensible person would, to the best of their ability, lead the spiritual life with a teacher under whom they achieve such a high distinction, and, once practicing it, they would complete the system of the skillful teaching."

48 "But worthy Ānanda, when a mendicant is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—could they still enjoy sensual pleasures?"

49 "Sandaka, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—can't transgress in five respects.

49.2 A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they used to as a layperson. A mendicant who is perfected can't transgress in these five respects."

50 "But worthy Ānanda, when a mendicant is perfected, would the knowledge and vision that their defilements are ended be constantly and continually present to them, while walking, standing, sleeping, and waking?"

51 "Well then, Sandaka, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there was a person whose hands and feet had been amputated. Would they be aware that their hands and feet had been amputated constantly and continually, while walking, standing, sleeping, and waking? Or would they be aware of it only when they checked it?"

52 "They wouldn't be aware of it constantly, only when they checked it."

53 "In the same way, when a mendicant is perfected, the knowledge and vision that their defilements are ended is not constantly and continually present to them, while walking, standing, sleeping, and waking. Rather, they are aware of it only when they checked it."

54 “But Reverend Ānanda, in this teaching and training, how many are emancipated?”

55 “There are not just one hundred who are emancipated, Sandaka, or two or three or four or five hundred, but many more than that in this teaching and training.”

56 “It’s incredible, worthy Ānanda, it’s amazing! Namely, that there’s no glorifying one’s own teaching and putting down the teaching of others. The Dhamma is taught in its own field, and so many emancipated are recognized. But these Ājīvakas, sons of she whose sons are dead, glorify themselves and put others down. And they only recognize three who have been emancipated: Nanda Vaccha, Kisa Saṅkicca, and the bamboo-staffed ascetic Gosāla.”

57 Then the wanderer Sandaka addressed his own assembly, “Go, good fellows. The spiritual life is lived under the ascetic Gotama. It’s not easy for me to forsake possessions, honor, or popularity now.” And that’s how the wanderer Sandaka sent his own assembly to lead the spiritual life under the Buddha.

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77 — THE LONGER DISCOURSE WITH SAKULUDĀYĪ

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time several very well-known wanderers were residing in their monastery in the peacocks' feeding ground. They included Annabhāra, Varadhara, Sakuludāyī, and other very well-known wanderers.

3 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Then it occurred to him, "It's too early to wander for alms in Rājagaha. Why don't I visit the wanderer Sakuludāyī at the monastery for the wanderers in the peacocks' feeding ground?"

4 So the Buddha went to the monastery for the wanderers.

5 Now at that time, Sakuludāyī was sitting together with a large assembly of wanderers making an uproar, a colossal racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that place.

6 Sakuludāyī saw the Buddha coming off in the distance, and hushed his own assembly, “Be quiet, good fellows, don’t make a sound. Here comes the ascetic Gotama. The venerable likes quiet and praises quiet. Hopefully if he sees that our assembly is quiet he’ll see fit to approach.” Then those wanderers fell silent.

7 Then the Buddha approached Sakuludāyī, who said to him, “Let the Blessed One come, sir! Welcome to the Blessed One, sir! It’s been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready.” The Buddha sat down on the seat spread out, while Sakuludāyī took a low seat and sat to one side.

8 The Buddha said to him, “Udāyī, what were you sitting talking about just now? What conversation was left unfinished?”

9 “Sir, leave aside what we were sitting talking about just now. It won’t be hard for you to hear about that later.

10 Sir, a few days ago several ascetics and brahmins who follow various other religions were sitting together at the debating hall, and this discussion came up among them: ‘The people of Aṅga and Magadha are so fortunate, so very fortunate! For there are these ascetics and brahmins who lead an order and a community, and tutor a community. They’re well-known and famous religious founders, deemed holy by many people.

10.2 And they have come down for the rainy season residence at Rājagaha. They include Pūraṇa Kassapa, the bamboo-staffed ascetic Gosāla, Ajita of the hair blanket, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and the Jain ascetic of the Ñātika clan. This ascetic Gotama also leads an order and a community, and tutors a community.

10.3 He's a well-known and famous religious founder, deemed holy by many people. And he too has come down for the rains residence at Rājagaha. Which of these ascetics and brahmins is honored, respected, revered, and venerated by their disciples? And how do their disciples, honoring and respecting them, remain loyal?'

11 Some of them said: 'This Pūraṇa Kassapa leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. But he's not honored, respected, revered, and venerated by his disciples. And his disciples, not honoring and respecting him, don't remain loyal to him.

11.2 Once it so happened that he was teaching an assembly of many hundreds. Then one of his disciples made a noise, "My good fellows, don't ask Pūraṇa Kassapa about that. He doesn't know that. I know it. Ask me about it, and I'll answer you."

11.3 Once it so happened that Pūraṇa Kassapa didn't get his way, though he called out with raised arms, "Be quiet, good fellows, don't make a sound. They're not asking you, they're asking me! I'll answer you!" Indeed, many of his disciples have left him after refuting his doctrine: "You don't understand this teaching and training. I understand this teaching and training.

11.4 What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this —if you can!"

11.5 That's how Pūraṇa Kassapa is not honored, respected, revered, venerated, and esteemed by his disciples. On the contrary, his disciples, not honoring and respecting him, don't remain loyal to him. Rather, he's reviled, and rightly so.'

12 Others said: 'This bamboo-staffed ascetic Gosāla ... Ajita of the hair blanket ... Pakudha Kaccāyana ... Sañjaya Belaṭṭhiputta ... This Jain ascetic of the Ñātika clan leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. But he's not honored, respected, revered, and venerated by his disciples.

12.2 And his disciples, not honoring and respecting him, don't remain loyal to him. Once it so happened that he was teaching an assembly of many hundreds. Then one of his disciples made a noise, "My good fellows, don't ask the Jain Ñātika about that. He doesn't know that. I know it. Ask me about it, and I'll answer you."

12.3 Once it so happened that the Jain Ñātika didn't get his way, though he called out with raised arms, "Be quiet, good fellows, don't make a sound. They're not asking you, they're asking me! I'll answer you!" Indeed, many of his disciples have left him after refuting his doctrine: "You don't understand this teaching and training. I understand this teaching and training.

12.4 What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last.

What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this —if you can!"

12.5 That's how the Jain Ñātika is not honored, respected, revered, and venerated by his disciples. On the contrary, his disciples, not honoring and respecting him, don't remain loyal to him. Rather, he's reviled, and rightly so.'

13 Others said: 'This ascetic Gotama leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. He's honored, respected, revered, and venerated by his disciples. And his disciples, honoring and respecting him, remain loyal to him. Once it so happened that he was teaching an assembly of many hundreds.

13.2 Then one of his disciples cleared their throat. And one of their spiritual companions nudged them with their knee, to indicate, "Hush, venerable, don't make sound! Our teacher, the Blessed One, is teaching!" While the ascetic Gotama is teaching an assembly of many hundreds, there is no sound of his disciples coughing or clearing their throats.

13.3 That large crowd is poised expectantly at the ready, thinking, "Whatever the Buddha teaches, we shall listen to it." It's like when there's a person at the crossroads pressing out pure dwarf-bee honey, and a large crowd is poised expectantly at the ready.

13.4 In the same way, while the ascetic Gotama is teaching an assembly of many hundreds, there is no sound of his disciples coughing or clearing their throats. That large crowd is poised expectantly at the ready, thinking, "Whatever the Buddha teaches, we shall listen to it."

13.5 Even when disciples of the ascetic Gotama, having clashed with their spiritual companions, resign the training and return to a lesser life, they speak only praise of the Teacher, the teaching, and the Saṅgha. They blame only themselves, not others: "We were unlucky, we had little merit. For even after going forth in such a well explained teaching and training we weren't able to practice for life the perfectly full and pure spiritual life."

13.6 They become monastery workers or lay followers, and they proceed having undertaken the five precepts. That's how the ascetic Gotama is honored, respected, revered, and venerated by his disciples. And that's how his disciples, honoring and respecting him, remain loyal to him.'"

14 "But Udāyī, how many qualities do you see in me, because of which my disciples honor, respect, revere, and venerate me; and honoring and respecting me, they remain loyal to me?"

15 "Sir, I see five such qualities in the Buddha. What five?

16 The Buddha eats little and praises eating little. This is the first such quality I see in the Buddha.

17 Furthermore, the Buddha is content with any kind of robe, and praises such contentment. This is the second such quality I see in the Buddha.

18 Furthermore, the Buddha is content with any kind of almsfood, and praises such contentment. This is the third such quality I see in the Buddha.

19 Furthermore, the Buddha is content with any kind of lodging, and praises such contentment. This is the fourth such quality I see in the Buddha.

20 Furthermore, the Buddha is secluded, and praises seclusion. This is the fifth such quality I see in the Buddha.

21 These are the five qualities I see in the Buddha, because of which his disciples honor, respect, revere, and venerate him; and honoring and respecting him, they remain loyal to him."

22 "Suppose, Udāyī, my disciples were loyal to me because I eat little. Well, there are disciples of mine who eat a tumbler of food, or half a tumbler; they eat a wood-apple, or half a wood-apple. But sometimes I even eat this bowl full to the brim, or even more. So if it were the case that my disciples are loyal to me because I eat little, then those disciples who eat even less would not be loyal to me.

23 Suppose my disciples were loyal to me because I'm content with any kind of robe. Well, there are disciples of mine who have rag robes, wearing shabby robes. They gather scraps from charnel grounds, rubbish dumps, and shops, make them into a patchwork robe and wear it.

23.2 But sometimes I wear robes offered by householders that are strong, yet next to which bottle-gourd down is coarse. So if it were the case that my disciples are loyal to me because I'm content with any kind of robe, then those disciples who wear rag robes would not be loyal to me.

24 Suppose my disciples were loyal to me because I'm content with any kind of almsfood. Well, there are disciples of mine who eat only almsfood, wander indiscriminately for almsfood, happy to eat whatever they glean. When they've entered an inhabited area, they don't consent when invited to sit down.

24.2 But sometimes I even eat by invitation boiled fine rice with the dark grains picked out, served with many soups and sauces. So if it were the case that my disciples are loyal to me because I'm content with any kind of almsfood, then those disciples who eat only almsfood would not be loyal to me.

25 Suppose my disciples were loyal to me because I'm content with any kind of lodging. Well, there are disciples of mine who stay at the root of a tree, in the open air. For eight months they don't go under a roof. But sometimes I even stay in bungalows, plastered inside and out, draft-free, with doors fastened and windows shuttered. So if it were the case that my disciples are loyal to me because I'm content with any kind of lodging, then those disciples who stay at the root of a tree would not be loyal to me.

26 Suppose my disciples were loyal to me because I'm secluded and I praise seclusion. Well, there are disciples of mine who live in the wilderness, in remote lodgings. Having ventured deep into remote lodgings in the wilderness and the forest, they live there, coming down to the midst of the Saṅgha each fortnight for the recitation of the monastic code.

26.2 But sometimes I live crowded by monks, nuns, laymen, and laywomen; by rulers and their chief ministers, and monastics of other religions and their disciples. So if it were the case that my disciples are loyal to me because I'm secluded and praise seclusion, then those disciples who live in the wilderness would not be loyal to me.

27 So, Udāyī, it's not because of these five qualities that my disciples honor, respect, revere, and venerate me; and honoring and respecting me, they remain loyal to me.

28 There are five other qualities because of which my disciples honor, respect, revere, and venerate me; and honoring and respecting me, they remain loyal to me. What five?

29 Firstly, my disciples esteem me for the higher ethics: 'The ascetic Gotama is ethical. He possesses the entire spectrum of ethical conduct to the highest degree.' Since this is so, this is the first quality because of which my disciples are loyal to me.

30 Furthermore, my disciples esteem me for my excellent knowledge and vision: 'The ascetic Gotama only claims to know when he does in fact know. He only claims to see when he really does see. He teaches based on direct knowledge, not without direct knowledge. He teaches based on reason, not without reason. He teaches with a demonstrable basis, not without it.' Since this is so, this is the second quality because of which my disciples are loyal to me.

31 Furthermore, my disciples esteem me for my higher wisdom: 'The ascetic Gotama is wise. He possesses the entire spectrum of wisdom to the highest degree. It's not possible that he would fail to foresee grounds for future criticism, or to legitimately and completely refute the doctrines of others that come up.' What do you think, Udāyī? Would my disciples, knowing and seeing this, break in and interrupt me?"

32 "No, sir."

33 "That's because I don't expect to be instructed by my disciples. Invariably, my disciples expect instruction from me.

34 Since this is so, this is the third quality because of which my disciples are loyal to me.

35 Furthermore, my disciples come to me and ask how the noble truth of suffering applies to the suffering in which they are swamped and mired. And I provide them with a satisfying answer to their question.

35.2 They ask how the noble truths of the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering apply to the suffering in which they are swamped and mired. And I provide them with satisfying answers to their questions. Since this is so, this is the fourth quality because of which my disciples are loyal to me.

36 Furthermore, I have explained to my disciples a practice that they use to develop the four kinds of mindfulness meditation. It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. And many of my disciples meditate on that having attained perfection and consummation of insight.

37 Furthermore, I have explained to my disciples a practice that they use to develop the four right efforts. It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise.

37.2 They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

37.3 They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. And many of my disciples meditate on that having attained perfection and consummation of insight.

38 Furthermore, I have explained to my disciples a practice that they use to develop the four bases of psychic power. It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort.

38.2 They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. And many of my disciples meditate on that having attained perfection and consummation of insight.

39 Furthermore, I have explained to my disciples a practice that they use to develop the five faculties. It's when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which lead to peace and awakening. And many of my disciples meditate on that having attained perfection and consummation of insight.

40 Furthermore, I have explained to my disciples a practice that they use to develop the five powers. It's when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which lead to peace and awakening. And many of my disciples meditate on that having attained perfection and consummation of insight.

41 Furthermore, I have explained to my disciples a practice that they use to develop the seven awakening factors. It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. And many of my disciples meditate on that having attained perfection and consummation of insight.

42 Furthermore, I have explained to my disciples a practice that they use to develop the noble eightfold path. It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. And many of my disciples meditate on that having attained perfection and consummation of insight.

43 Furthermore, I have explained to my disciples a practice that they use to develop the eight liberations.

44 Having physical form, they see forms. This is the first liberation.

45 Not perceiving form internally, they see forms externally. This is the second liberation.

46 They're focused only on beauty. This is the third liberation.

47 Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation.

48 Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

49 Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. This is the sixth liberation.

50 Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

51 Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

52 And many of my disciples meditate on that having attained perfection and consummation of insight.

53 Furthermore, I have explained to my disciples a practice that they use to develop the eight dimensions of mastery.

54 Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the first dimension of mastery.

55 Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the second dimension of mastery.

56 Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the third dimension of mastery.

57 Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the fourth dimension of mastery.

58 Not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. They’re like a flax flower that’s blue, with blue color and blue appearance. Or a cloth from Varanasi that’s smoothed on both sides, blue, with blue color and blue appearance. In the same way, not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. Mastering them, they perceive: ‘I know and see.’ This is the fifth dimension of mastery.

59 Not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. They’re like a champak flower that’s yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that’s smoothed on both sides, yellow, with yellow color and yellow appearance.

59.2 In the same way, not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. Mastering them, they perceive: ‘I know and see.’ This is the sixth dimension of mastery.

60 Not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. They’re like a scarlet mallow flower that’s red, with red color and red appearance. Or a cloth from Varanasi

that's smoothed on both sides, red, with red color and red appearance. In the same way, not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery.

61 Not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. They're like the morning star that's white, with white color and white appearance. Or a cloth from Varanasi that's smoothed on both sides, white, with white color and white appearance.

61.2 In the same way, not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. Mastering them, they perceive: 'I know and see.' This is the eighth dimension of mastery.

62 And many of my disciples meditate on that having attained perfection and consummation of insight.

63 Furthermore, I have explained to my disciples a practice that they use to develop the ten universal dimensions of meditation.

64 Someone perceives the meditation on universal earth above, below, across, undivided and limitless.

65 They perceive the meditation on universal water … the meditation on universal fire … the meditation on universal air … the meditation on universal blue … the meditation on universal yellow … the meditation on universal red … the meditation on universal white … the meditation on universal space … the meditation on universal consciousness above, below, across, undivided and limitless.

66 And many of my disciples meditate on that having attained perfection and consummation of insight.

67 Furthermore, I have explained to my disciples a practice that they use to develop the four absorptions.

68 It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of seclusion.

68.2 There's no part of the body that's not spread with rapture and bliss born of seclusion. It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

68.3 In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

69 Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of immersion.

69.2 There's no part of the body that's not spread with rapture and bliss born of immersion. It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and the heavens would not properly bestow showers from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake.

69.3 There's no part of the lake that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

70 Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread themselves with bliss free of rapture.

70.2 There's no part of the body that's not spread with bliss free of rapture. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

70.3 In the same way, a mendicant drenches, steeps, fills, and spreads themselves with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

71 Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption. It is without pleasure or pain, with pure equa-

nimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

71.2 It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

71.3 And many of my disciples meditate on that having attained perfection and consummation of insight.

72 Furthermore, I have explained to my disciples a practice that they use to understand this: 'This body of mine is formed. It's made up of the four principal states, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And this consciousness of mine is attached to it, tied to it.'

72.2 Suppose there was a beryl gem that was naturally lustrous, eight-faceted, well-worked, transparent and clear, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown.

72.3 And a person with clear eyes were to take it in their hand and examine it: 'This beryl gem is naturally lustrous, eight-faceted, well-worked, transparent and clear, endowed with all good qualities. And it's strung with a thread of blue, yellow, red, white, or golden brown.'

73 In the same way, I have explained to my disciples a practice that they use to understand this: ‘This body of mine is formed. It’s made up of the four principal states, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And this consciousness of mine is attached to it, tied to it.’

74 And many of my disciples meditate on that having attained perfection and consummation of insight.

75 Furthermore, I have explained to my disciples a practice that they use to create from this body another body—formed, mind-made, whole in its major and minor limbs, not deficient in any faculty. Suppose a person was to draw a reed out from its sheath. They’d think: ‘This is the reed, this is the sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.’

75.2 Or suppose a person was to draw a sword out from its scabbard. They’d think: ‘This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.’ Or suppose a person was to draw a snake out from its slough. They’d think: ‘This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.’

75.3 In the same way, I have explained to my disciples a practice that they use to create from this body another body—formed, mind-made, whole in its major and minor limbs, not deficient in any faculty.

76 And many of my disciples meditate on that having attained perfection and consummation of insight.

77 Furthermore, I have explained to my disciples a practice that they use to wield the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful.

77.2 They control the body as far as the realm of divinity. Suppose a deft potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like. Or suppose a deft ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like.

77.3 Or suppose a deft goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like. In the same way, I have explained to my disciples a practice that they use to wield the many kinds of psychic power …

78 And many of my disciples meditate on that having attained perfection and consummation of insight.

79 Furthermore, I have explained to my disciples a practice that they use so that, with clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters. In the same way, I have explained to my disciples a practice that they use so that, with clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far.

80 And many of my disciples meditate on that having attained perfection and consummation of insight.

81 Furthermore, I have explained to my disciples a practice that they use to understand the minds of other beings and individuals, having encompassed them with their own mind.

81.2 They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’; mind with hate as ‘mind with hate’, and mind without hate as ‘mind without hate’; mind with delusion as ‘mind with delusion’, and mind without delusion as ‘mind without delusion’; constricted mind as ‘constricted mind’, and scattered mind as ‘scattered mind’; expansive mind as ‘expansive mind’, and unexpansive mind as ‘unexpansive mind’; mind that is not supreme as ‘mind that is not supreme’, and mind that is supreme as ‘mind that is supreme’; mind immersed in samādhi as ‘mind immersed in samādhi’, and mind not immersed in samādhi as ‘mind not immersed in samādhi’; freed mind as ‘freed mind’, and unfreed mind as ‘unfreed mind’.

81.3 Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they’d know ‘I have a spot’, and if they had no spots they’d know ‘I have no spots’.

81.4 In the same way, I have explained to my disciples a practice that they use to understand the minds of other beings and individuals, having encompassed them with their own mind …

82 And many of my disciples meditate on that having attained perfection and consummation of insight.

83 Furthermore, I have explained to my disciples a practice that they use to recollect the many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding.

83.2 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.'

83.3 And so they recollect their many kinds of past lives, with features and details. Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from that village they'd return to their home village. They'd think: 'I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.'

83.4 In the same way, I have explained to my disciples a practice that they use to recollect the many kinds of past lives.

84 And many of my disciples meditate on that having attained perfection and consummation of insight.

85 Furthermore, I have explained to my disciples a practice that they use so that, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place.

85.2 They understand how sentient beings pass on according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.'

85.3 And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds. Suppose there were two houses with doors.

85.4 A person with clear eyes standing in between them would see humans entering and leaving a house and wandering to and fro. In the same way, I have explained to my disciples a practice that they use so that, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn …

86 And many of my disciples meditate on that having attained perfection and consummation of insight.

87 Furthermore, I have explained to my disciples a practice that they use to realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded.

87.2 A person with clear eyes standing on the bank would see the clams and mussels, pebbles and gravel, and schools of fish swimming about or staying still. They'd think: 'This lake is transparent, clear, and unclouded. And here are the clams and mussels, pebbles and gravel, and schools of fish swimming about or staying still.'

88 In the same way, I have explained to my disciples a practice that they use to realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

89 And many of my disciples meditate on that having attained perfection and consummation of insight.

90 This is the fifth quality because of which my disciples are loyal to me.

91 These are the five qualities because of which my disciples honor, respect, revere, and venerate me; and honoring and respecting me, they remain loyal to me."

92 That is what the Buddha said. Satisfied, the wanderer Sakuludāyī approved what the Buddha said.

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78 — WITH UGGĀHAMĀNA SAMAṆAMAṆḌIKĀPUTTA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time the wanderer Uggāhamāna Samaṇamaṇḍikāputta was residing together with around five hundred wanderers in Mallikā's single-halled monastery for philosophical debates, hedged by pale-moon ebony trees.

3 Then the chamberlain Pañcakaṅga left Sāvatthī in the middle of the day to see the Buddha. It occurred to him, "It's the wrong time to see the Buddha, as he's in retreat. And it's the wrong time to see the esteemed mendicants, as they're in retreat. Why don't I go to Mallikā's monastery to visit the wanderer Uggāhamāna?" So that's what he did.

4 Now at that time, Uggāhamāna was sitting together with a large assembly of wanderers making an uproar, a colossal racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that place.

5 Uggāhamāna saw Pañcakaṅga coming off in the distance, and hushed his own assembly, “Be quiet, good fellows, don’t make a sound. Here comes Pañcakaṅga, a disciple of the ascetic Gotama. He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing in Sāvatthī. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he’ll see fit to approach.” Then those wanderers fell silent.

6 Then Pañcakaṅga approached Uggāhamāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Uggāhamāna said to him:

7 “Householder, when an individual person has four qualities I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment. What four? It’s when they do no bad deeds with their body; speak no bad words; think no bad thoughts; and don’t earn a living by bad livelihood. When an individual possesses these four qualities I describe them as an invincible ascetic.”

8 Then Pañcakaṅga neither approved nor rejected the wanderer Uggāhamāna’s statement. He rose from his seat, thinking, “I will learn the meaning of this statement from the Buddha himself.”

9 Then he went to the Buddha, bowed, sat down to one side, and informed the Buddha of all that had been discussed.

10 When he had spoken, the Buddha said to him, “Chamberlain, if what Uggāhamāna says is true, a little baby boy is an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest at-

tainment. For a little baby doesn't even have a concept of 'a body', so how could they possibly do a bad deed with their body, aside from just wriggling?

10.2 And a little baby doesn't even have a concept of 'speech', so how could they possibly speak bad words, aside from just crying? And a little baby doesn't even have a concept of 'thought', so how could they possibly think bad thoughts, aside from just whimpering?

10.3 And a little baby doesn't even have a concept of 'livelihood', so how could they possibly earn a living by bad livelihood, aside from their mother's breast? If what Uggāhamāna says is true, a little baby boy is an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.

11 When an individual person has four qualities I describe them, not as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment—but as having achieved the same level as a little baby. What four?

11.2 It's when they do no bad deeds with their body; speak no bad words; think no bad thoughts; and don't earn a living by bad livelihood. When an individual possesses these four qualities I describe them, not as an invincible ascetic, but as having achieved the same level as a little baby.

12 When an individual person has ten qualities, chamberlain, I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.

13 The following things must be understood, I say. 'These are unskillful behaviors.' 'Unskillful behaviors stem from this.' 'Here unskillful behaviors cease without remainder.' 'Someone practicing like this is practicing

for the cessation of unskillful behaviors.'

14 'These are skillful behaviors.' 'Skillful behaviors stem from this.' 'Here skillful behaviors cease without remainder.' 'Someone practicing like this is practicing for the cessation of skillful behaviors.'

15 'These are unskillful thoughts.' 'Unskillful thoughts stem from this.' 'Here unskillful thoughts cease without remainder.' 'Someone practicing like this is practicing for the cessation of unskillful thoughts.'

16 'These are skillful thoughts.' 'Skillful thoughts stem from this.' 'Here skillful thoughts cease without remainder.' 'Someone practicing like this is practicing for the cessation of skillful thoughts.'

17 And what, chamberlain, are unskillful behaviors? Unskillful deeds by way of body and speech, and bad livelihood. These are called unskillful behaviors.

18 And where do these unskillful behaviors stem from? Where they stem from has been stated. You should say that they stem from the mind. What mind? The mind takes many and diverse forms. But unskillful behaviors stem from a mind that has greed, hate, and delusion.

19 And where do these unskillful behaviors cease without remainder? Their cessation has also been stated. It's when a mendicant gives up bad conduct by way of body, speech, and mind, and develops good conduct by way of body, speech, and mind; they give up wrong livelihood and earn a living by right livelihood. This is where these unskillful behaviors cease without remainder.

20 And how is someone practicing for the cessation of unskillful behaviors? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

20.2 They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. Someone practicing like this is practicing for the cessation of unskillful behaviors.

21 And what are skillful behaviors? Skillful deeds by way of body and speech, and purified livelihood are included in behavior, I say. These are called skillful behaviors.

22 And where do these skillful behaviors stem from? Where they stem from has been stated. You should say that they stem from the mind. What mind? The mind takes many and diverse forms. But skillful behaviors stem from a mind that is free from greed, hate, and delusion.

23 And where do these skillful behaviors cease without remainder? Their cessation has also been stated. It's when a mendicant behaves ethically, but they are not determined by ethical behavior. And they truly understand the freedom of heart and freedom by wisdom where these skillful behaviors cease without remainder.

24 And how is someone practicing for the cessation of skillful behaviors? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise ... so that unskillful qualities are given up ... so that skillful qualities arise ... so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. Someone practicing like this is practicing for the cessation of skillful behaviors.

25 And what are unskillful thoughts? Purposes of sensuality, of malice, and of cruelty. These are called unskillful thoughts.

26 And where do these unskillful thoughts stem from? Where they stem from has been stated. You should say that they stem from perception. What perception? Perception takes many and diverse forms. Perceptions of sensuality, malice, and cruelty— unskillful thoughts stem from this.

27 And where do these unskillful thoughts cease without remainder? Their cessation has also been stated. It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is where these unskillful thoughts cease without remainder.

28 And how is someone practicing for the cessation of unskillful thoughts? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise ... so that unskillful qualities are given up ... so that skillful qualities arise ... so that

skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. Someone practicing like this is practicing for the cessation of unskillful thoughts.

29 And what are skillful thoughts? Thoughts of renunciation, good will, and harmlessness. These are called skillful thoughts.

30 And where do these skillful thoughts stem from? Where they stem from has been stated. You should say that they stem from perception. What perception? Perception takes many and diverse forms. Perceptions of renunciation, good will, and harmlessness— skillful thoughts stem from this.

31 And where do these skillful thoughts cease without remainder? Their cessation has also been stated. It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is where these skillful thoughts cease without remainder.

32 And how is someone practicing for the cessation of skillful thoughts? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise … so that unskillful qualities are given up … so that skillful qualities arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. Someone practicing like this is practicing for the cessation of skillful thoughts.

33 Chamberlain, when an individual person has what ten qualities do I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment?

33.2 It's when a mendicant has an adept's right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. When an individual possesses these ten qualities, I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment."

34 That is what the Buddha said. Satisfied, Pañcakaṅga the chamberlain approved what the Buddha said.

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79 — THE SHORTER DISCOURSE WITH SAKULUDĀYĪ

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time the wanderer Sakuludāyī was residing together with a large assembly of wanderers in their monastery in the peacocks' feeding ground.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Then it occurred to him, "It's too early to wander for alms in Rājagaha. Why don't I visit the wanderer Sakuludāyī at the monastery for the wanderers in the peacocks' feeding ground?" Then the Buddha went to the monastery for the wanderers.

3 Now at that time, Sakuludāyī was sitting together with a large assembly of wanderers making an uproar, a colossal racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that place.

4 Sakuludāyī saw the Buddha coming off in the distance, and hushed his own assembly, "Be quiet, good fellows, don't make a sound. Here comes the ascetic Gotama. The venerable likes quiet and praises quiet. Hopefully

if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

5 Then the Buddha approached Sakuludāyī, who said to him, "Let the Blessed One come, sir! Welcome to the Blessed One, sir! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready." The Buddha sat down on the seat spread out, while Sakuludāyī took a low seat and sat to one side. The Buddha said to him, "Udāyī, what were you sitting talking about just now? What conversation was left unfinished?"

6 "Sir, leave aside what we were sitting talking about just now. It won't be hard for you to hear about that later. When I don't come to the assembly, they sit and engage in all kinds of low talk. But when I have come to the assembly, they sit gazing up at my face alone, thinking, 'Whatever the ascetic Udāyī teaches, we shall listen to it.' But when the Buddha has come to the assembly, both myself and the assembly sit gazing up at your face, thinking, 'Whatever the Buddha teaches, we shall listen to it.'"

7 "Well then, Udāyī, suggest something for me to talk about."

8 "Sir, a few days ago someone was claiming to be all-knowing and all-seeing, to know and see everything without exception, thus: 'Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.' When I asked them a question about the first beginning, they dodged the issue, distracted the discussion with irrelevant points, and displayed annoyance, hate, and bitterness. That reminded me of the Buddha: 'Surely it must be the Blessed One, the Holy One who is so skilled in such matters.'"

9 "But Udāyī, who was it that made such a claim and behaved in such a way?"

10 "It was the Jain ascetic of the Ñātika clan, sir."

11 "Udāyī, someone who can recollect their many kinds of past lives, with features and details, might ask me a question about the first beginning, or I might ask them a question about the first beginning. And they might satisfy me with their answer, or I might satisfy them with my answer.

12 Someone who, with clairvoyance that is purified and superhuman, understands how sentient beings pass on according to their deeds might ask me a question about the final end, or I might ask them a question about the final end. And they might satisfy me with their answer, or I might satisfy them with my answer.

13 Nevertheless, Udāyī, leave aside the first beginning and the final end. I shall teach you the Dhamma: 'When this exists, this comes to be; due to the arising of this, this arises. When this doesn't exist, that is not; due to the cessation of this, that ceases.'"

14 "Well sir, I can't even recall with features and details what I've undergone in this incarnation. How should I possibly recollect my many kinds of past lives with features and details, like the Buddha? For I can't even see a mud-goblin right now.

14.2 How should I possibly, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn, like the Buddha? But then the Buddha told me, 'Nevertheless, Udāyī, leave aside the first beginning and the final end. I shall teach you the Dhamma:

15 "When this exists, this comes to be; due to the arising of this, this arises. When this doesn't exist, this doesn't come to be; due to the cessation of this, this ceases.'" But that is even more unclear to me. Perhaps I might satisfy the Buddha by answering a question about my own denomination."

16 "But Udāyī, what is your own denomination?"

17 "Sir, it's this: 'This is the ultimate splendor, this is the ultimate splendor.'"

18 "But what is that ultimate splendor?"

19 "Sir, the ultimate splendor is the splendor compared to which no other splendor is finer."

20 "But what is that ultimate splendor compared to which no other splendor is finer?"

21 "Sir, the ultimate splendor is the splendor compared to which no other splendor is finer."

22 "Udāyī, you could draw this out for a long time. You say, 'The ultimate splendor is the splendor compared to which no other splendor is finer.' But you don't describe that splendor. Suppose a man was to say, 'Whoever the finest lady in the land is, it is her that I want, her I desire!'

22.2 They'd say to him, 'My man, that finest lady in the land who you desire—do you know whether she's an aristocrat, a brahmin, a peasant, or a menial?' Asked this, he'd say, 'No.' They'd say to him, 'My friend, that finest lady in the land who you desire—do you know her name or clan? Whether she's tall or short or medium? Whether her skin is black, brown, or dingy?

22.3 Whether she comes from such-and-such village, town, or city?' Asked this, he'd say, 'No.' They'd say to him, 'My man, do you desire someone who you've never even known or seen?' Asked this, he'd say, 'Yes.'

23 What do you think, Udāyī? This being so, doesn't that man's statement turn out to have no demonstrable basis?"

24 "Clearly that's the case, sir."

25 "In the same way, you say, 'The ultimate splendor is the splendor compared to which no other splendor is finer.' But you don't describe that splendor."

26 "Worthy sir, suppose there was a beryl gem that was naturally lustrous, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and dazzle. Such is the splendor of the self that is free of disease after death."

27 "What do you think, Udāyī? Which of these two has a finer splendor: such a beryl gem, or a firefly in the dark of night?"

28 "A firefly in the dark of night, sir."

29 "What do you think, Udāyī? Which of these two has a finer splendor: a firefly in the dark of night, or an oil lamp in the dark of night?"

30 "An oil lamp in the dark of night, sir."

31 "What do you think, Udāyī? Which of these two has a finer splendor: an oil lamp in the dark of night, or a great mass of fire in the dark of night?"

32 “A great mass of fire in the dark of night, sir.”

33 “What do you think, Udāyī? Which of these two has a finer splendor: a great mass of fire in the dark of night, or the morning star in the clear and cloudless heavens at the crack of dawn?”

34 “The morning star in the clear and cloudless heavens at the crack of dawn, sir.”

35 “What do you think, Udāyī? Which of these two has a finer splendor: the morning star in the clear and cloudless heavens at the crack of dawn, or the full moon at midnight in the clear and cloudless heavens on the fifteenth day sabbath?”

36 “The full moon at midnight in the clear and cloudless heavens on the fifteenth day sabbath, sir.”

37 “What do you think, Udāyī? Which of these two has a finer splendor: the full moon at midnight in the clear and cloudless heavens on the fifteenth day sabbath, or the sun at midday in the clear and cloudless heavens in the last month of the rainy season, in autumn?”

38 “The sun at midday in the clear and cloudless heavens in the last month of the rainy season, in autumn, sir.”

39 “Beyond this, Udāyī, I know very many gods on whom the luminosity of the sun and moon makes no impression. Nevertheless, I do not say: ‘The splendor compared to which no other splendor is finer.’ But of the splendor inferior to a firefly you say, ‘This is the ultimate splendor.’ And you don’t describe that splendor.”

40 “The Blessed One has cut short the discussion! The Holy One has cut short the discussion!”

41 “But Udāyī, why do you say this?”

42 “Sir, it says this in our own denomination: ‘This is the ultimate splendor, this is the ultimate splendor.’ But when pursued, pressed, and grilled on our own denomination, we turned out to be vacuous, hollow, and mistaken.”

43 “But Udāyī, is there a world of absolute happiness? And is there a grounded practice for realizing a world of absolute happiness?”

44 “Sir, it says this in our own denomination: ‘There is a world of absolute happiness. And there is a grounded practice for realizing a world of absolute happiness.’”

45 “Well, what is that grounded practice for realizing a world of absolute happiness?”

46 “Sir, it’s when someone gives up killing living creatures, stealing, sexual misconduct, and lying. And they proceed having undertaken some kind of mortification. This is the grounded practice for realizing a world of absolute happiness.”

47 “What do you think, Udāyī? On an occasion when someone refrains from killing living creatures, is their self absolutely happy at that time, or does it have both pleasure and pain?”

48 “It has both pleasure and pain.”

49 “What do you think, Udāyī? On an occasion when someone refrains from stealing … sexual misconduct … lying, is their self absolutely happy at that time, or does it have both pleasure and pain?”

50 “It has both pleasure and pain.”

51 “What do you think, Udāyī? On an occasion when someone proceeds having undertaken some kind of mortification, is their self absolutely happy at that time, or does it have both pleasure and pain?”

52 “It has both pleasure and pain.”

53 “What do you think, Udāyī? Is an absolutely happy world realized by relying on a practice of mixed pleasure and pain?”

54 “The Blessed One has cut short the discussion! The Holy One has cut short the discussion!”

55 “But Udāyī, why do you say this?”

56 “Sir, it says this in our own denomination: ‘There is a world of absolute happiness. And there is a grounded practice for realizing a world of absolute happiness.’ But when pursued, pressed, and grilled on our own denomination, we turned out to be vacuous, hollow, and mistaken.

57 But sir, is there a world of absolute happiness? And is there a grounded practice for realizing a world of absolute happiness?”

58 “There is a world of absolute happiness, Udāyī. And there is a grounded practice for realizing a world of absolute happiness.”

59 “Well sir, what is that grounded practice for realizing a world of absolute happiness?”

60 “It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption. With the fading away of rapture, they enter and remain in the third absorption. This is the grounded practice for realizing a world of absolute happiness.”

61 “Sir, that’s not the grounded practice for realizing a world of absolute happiness. At that point an absolutely happy world has already been realized.”

62 “No, Udāyī, at that point an absolutely happy world has not been realized. This is the grounded practice for realizing a world of absolute happiness.”

63 When he said this, Sakuludāyī’s assembly made an uproar, a colossal racket, “In that case, we are lost, together with our denomination! We are lost, together with our denomination! We know nothing higher than this!”

64 Then Sakuludāyī, having quieted those wanderers, said to the Buddha, “Well sir, at what point is an absolutely happy world realized?”

65 “It’s when, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption. There are deities who have been reborn in a absolutely happy world. That mendicant associates with them, converses, and engages in discussion. It’s at this point that a absolutely happy world has been realized.”

66 “Surely the mendicants must lead the spiritual life under the Buddha for the sake of realizing this absolutely happy world?”

67 "No, Udāyī, the mendicants don't lead the spiritual life under me for the sake of realizing this absolutely happy world. There are other things that are finer, for the sake of which the mendicants lead the spiritual life under me."

68 "But what are those finer things?"

69 "It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed. …

70 They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption. This is one of the finer things for the sake of which the mendicants lead the spiritual life under me.

71 Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption … third absorption … fourth absorption. This too is one of the finer things.

72 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives.

72.2 That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the

world contracting and expanding. They recollect their many kinds of past lives, with features and details. This too is one of the finer things.

73 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds. This too is one of the finer things.

74 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ...

74.2 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ...

74.3 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

75 Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

76 They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.' This too is one of the finer things. These are the finer things

for the sake of which the mendicants lead the spiritual life under me."

77 When he had spoken, Sakuludāyī said to the Buddha, "Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

78 When he said this, Sakuludāyī's assembly said to him, "Worthy Udāyī, don't lead the spiritual life under the ascetic Gotama. You have been a tutor; don't live as a pupil. You'll end up like a water jar that turns into a water ladle. Worthy Udāyī, don't lead the spiritual life under the ascetic Gotama. You have been a tutor; don't live as a pupil." And that's how the wanderer Sakuludāyī's own assembly prevented him from leading the spiritual life under the Buddha.

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80 — WITH VEKHANASA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then the wanderer Vekhanasa went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side, and expressed this heartfelt sentiment in the Buddha's presence: "This is the ultimate splendor, this is the ultimate splendor."

3 "But Kaccāna, why do you say: 'This is the ultimate splendor, this is the ultimate splendor.' What is that ultimate splendor?"

4 "Worthy Gotama, the ultimate splendor is the splendor compared to which no other splendor is finer."

5 "But what is that ultimate splendor compared to which no other splendor is finer?"

6 "Worthy Gotama, the ultimate splendor is the splendor compared to which no other splendor is finer."

7 "Kaccāna, you could draw this out for a long time. You say, 'The ultimate splendor is the splendor compared to which no other splendor is finer.' But you don't describe that splendor.

8 Suppose a man was to say, 'Whoever the finest lady in the land is, it is her that I want, her I desire!'

9 They'd say to him, 'My man, that finest lady in the land who you desire —do you know whether she's an aristocrat, a brahmin, a peasant, or a menial?'

10 Asked this, he'd say, 'No.'

11 They'd say to him, 'My friend, that finest lady in the land who you desire—do you know her name or clan? Whether she's tall or short or medium? Whether her skin is black, brown, or dingy? Whether she comes from such-and-such village, town, or city?'

12 Asked this, he'd say, 'No.'

13 They'd say to him, 'My man, do you desire someone who you've never even known or seen?'

14 Asked this, he'd say, 'Yes.'

15 What do you think, Kaccāna? This being so, doesn't that man's statement turn out to have no demonstrable basis?"

16 "Clearly that's the case, worthy Gotama."

17 "In the same way, you say, 'The ultimate splendor is the splendor compared to which no other splendor is finer.' But you don't describe that splendor."

18 "Mister Gotama, suppose there was a beryl gem that was naturally lustrous, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and dazzle. Such is the splendor of the self that is free of disease after death."

19 “What do you think, Kaccāna? Which of these two has a finer splendor: such a beryl gem, or a firefly in the dark of night?”

20 “A firefly in the dark of night.”

21 “What do you think, Kaccāna? Which of these two has a finer splendor: a firefly in the dark of night, or an oil lamp in the dark of night?”

22 “An oil lamp in the dark of night.”

23 “What do you think, Kaccāna? Which of these two has a finer splendor: an oil lamp in the dark of night, or a great mass of fire in the dark of night?”

24 “A great mass of fire in the dark of night.”

25 “What do you think, Kaccāna? Which of these two has a finer splendor: a great mass of fire in the dark of night, or the morning star in the clear and cloudless heavens at the crack of dawn?”

26 “The morning star in the clear and cloudless heavens at the crack of dawn.”

27 “What do you think, Kaccāna? Which of these two has a finer splendor: the morning star in the clear and cloudless heavens at the crack of dawn, or the full moon at midnight in the clear and cloudless heavens on the fifteenth day sabbath?”

28 “The full moon at midnight in the clear and cloudless heavens on the fifteenth day sabbath.”

29 “What do you think, Kaccāna? Which of these two has a finer splendor: the full moon at midnight in the clear and cloudless heavens on the fifteenth day sabbath, or the sun at midday in the clear and cloudless heavens in the last month of the rainy season, in autumn?”

30 “The sun at midday in the clear and cloudless heavens in the last month of the rainy season, in autumn.”

31 “Beyond this, Kaccāna, I know very many gods on whom the luminosity of the sun and moon makes no impression. Nevertheless, I do not say: ‘The splendor compared to which no other splendor is finer.’ But of the splendor inferior to a firefly you say, ‘This is the ultimate splendor.’ And you don’t describe that splendor.

32 Kaccāna, there are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

33 The pleasure and happiness that arises from these five kinds of sensual stimulation is called sensual pleasure. ‘From the senses comes sensual pleasure. Beyond sensual pleasure is the pleasure that surmounts the sensual, which is said to be the best of these.’”

34 When he said this, Vekhanasa said to the Buddha, “It’s incredible, worthy Gotama, it’s amazing! How well said this was by the worthy Gotama! ‘From the senses comes sensual pleasure. Beyond sensual pleasure is the pleasure that surmounts the sensual, which is said to be the best of these.’

Worthy Gotama, from the senses comes sensual pleasure. Beyond sensual pleasure is the pleasure that surmounts the sensual, which is said to be the best of these."

35 "Kaccāna, since you have a different view, creed, and belief, and another discipline and denomination, it's hard for you to understand the senses, sensual pleasure, and the pleasure that surmounts the sensual.

35.2 There are mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment. They can understand the senses, sensual pleasure, and the pleasure that surmounts the sensual."

36 When he said this, Vekhanasa became angry and upset. He even attacked and badmouthed the Buddha himself, saying, "The ascetic Gotama will be worsted!" He said to the Buddha, "This is exactly what happens with some ascetics and brahmins. Not knowing the first beginning or seeing the final end, they nevertheless claim: 'We understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place."' Their statement turns out to be a joke—mere words, vacuous and hollow."

37 "Kaccāna, there are some ascetics and brahmins who, not knowing the first beginning or seeing the final end, nevertheless claim: 'We understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place."' There is a

legitimate refutation of them. Nevertheless, Kaccāna, leave aside the first beginning and the final end. Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them.

37.2 Practicing as instructed they will soon know and see for themselves, 'So this is how to be rightly released from the bond, that is, the bond of ignorance.' Suppose there was a little baby bound with swaddling up to the neck. As they grow up and their senses mature, they're accordingly released from those bonds. They'd know 'I'm released,' and there would be no more bonds.

38 In the same way, let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. Practicing as instructed they will soon know and see for themselves, 'So this is how to be rightly released from the bond, that is, the bond of ignorance.'"

39 When he said this, Vekhanasa said to the Buddha, "Excellent, worthy Gotama! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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81 — WITH GHAṬĪKĀRA

✦

1 So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. Then the Buddha left the road, and at a certain spot he smiled.

2 Then Venerable Ānanda thought, “What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason.”

3 So Ānanda arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and said, “What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason.”

4 “Once upon a time, Ānanda, there was a market town in this spot named Vebhaliṅga. It was successful and prosperous, populous and full of people. And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by Vebhaliṅga. It was here, in fact, that he had his monastery, where he advised the mendicant Saṅgha while seated.”

5 Then Ānanda spread out his outer robe folded in four and said to the Buddha, “Well then, sir, may the Blessed One sit here! Then this piece of land will have been occupied by two perfected ones, fully awakened Buddhas.” The Buddha sat down on the seat spread out. When he was seated he said to Venerable Ānanda:

6 “Once upon a time, Ānanda, there was a market town in this spot named Vebhaliṅga. It was successful and prosperous, populous and full of people. And Kassapa, a blessed one, a perfected one, a fully awakened Buddha,

lived supported by Vebhaliṅga. It was here, in fact, that he had his monastery, where he advised the mendicant Saṅgha while seated.

7 The Buddha Kassapa had as chief supporter in Vebhaliṅga a potter named Ghaṭīkāra. Ghaṭīkāra had a dear friend named Jotipāla, a student. Then Ghaṭīkāra addressed Jotipāla, ‘Come, dear Jotipāla, let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’

8 When he said this, Jotipāla said to him, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that shaveling, that fake ascetic?’

9 For a second time … and a third time, Ghaṭīkāra addressed Jotipāla, ‘Come, dear Jotipāla, let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’

10 For a third time, Jotipāla said to him, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that shaveling, that fake ascetic?’

11 ‘Well then, dear Jotipāla, let’s take some bathing cleanser and go to the river to bathe.’

12 ‘Yes, dear,’ replied Jotipāla. So that’s what they did.

13 Then Ghaṭīkāra addressed Jotipāla, ‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away. Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’

14 When he said this, Jotipāla said to him, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that shaveling, that fake ascetic?’

15 For a second time … and a third time, Ghaṭīkāra addressed Jotipāla, ‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away. Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’

16 For a third time, Jotipāla said to him, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that shaveling, that fake ascetic?’

17 Then Ghaṭīkāra grabbed Jotipāla by the skirt-hem and said, ‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away. Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’

18 So Jotipāla undid his skirt-hem and said to Ghaṭīkāra, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that shaveling, that fake ascetic?’

19 Then Ghaṭīkāra grabbed Jotipāla by the hair of his freshly-washed head and said, ‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away. Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’

20 Then Jotipāla thought, ‘Oh lord, how incredible, how amazing, how this potter Ghaṭīkāra, though of lowly birth, should presume to grab me by the hair of my freshly-washed head! This must be no ordinary matter.’ He said to Ghaṭīkāra, ‘You’d even milk it to this extent, dear Ghaṭīkāra?’

21 ‘I even milk it to this extent, dear Jotipāla. For that is how holy I deem it to see that Blessed One.’

22 ‘Well then, dear Ghaṭīkāra, release me, we shall go.’

23 Then Ghaṭīkāra the potter and Jotipāla the student went to the Buddha Kassapa. Ghaṭīkāra bowed and sat down to one side, but Jotipāla exchanged greetings with the Buddha and sat down to one side.

24 Ghaṭīkāra said to the Buddha Kassapa, 'Sir, this is the student Jotipāla, my dear friend. Please teach him the Dhamma.' Then the Buddha Kassapa educated, encouraged, fired up, and inspired Ghaṭīkāra and Jotipāla with a Dhamma talk. Then they got up from their seat, bowed and respectfully circled the Buddha Kassapa, keeping him on their right, before leaving.

25 Then Jotipāla said to Ghatīkāra, 'Dear Ghaṭīkāra, you have heard this teaching, so why don't you go forth from the lay life to homelessness?'

26 'Don't you know, dear Jotipāla, that I provide for my blind old parents?'

27 'Well then, dear Ghaṭīkāra, I shall go forth from the lay life to homelessness.'

28 Then Ghaṭīkāra and Jotipāla went to the Buddha Kassapa, bowed and sat down to one side. Ghaṭīkāra said to the Buddha Kassapa, 'Sir, this is the student Jotipāla, my dear friend. Please give him the going forth.' And Jotipāla the student received the going forth, the ordination in the Buddha's presence.

29 Not long after Jotipāla's ordination, a fortnight later, the Buddha Kassapa—having stayed in Vebhaliṅga as long as he pleased—set out for Varanasi. Traveling stage by stage, he arrived at Varanasi, where he stayed near Varanasi, in the deer park at Isipatana. King Kikī of Kāsi heard that he had arrived. He had the finest carriages harnessed.

29.2 He then mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Varanasi to see the Buddha Kassapa. He went by carriage as far as the terrain allowed, then descended and approached the Buddha Kassapa on foot. He bowed and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

30 Then King Kikī said to the Buddha, 'Sir, would the Buddha together with the mendicant Saṅgha please accept tomorrow's meal from me?' The Buddha Kassapa consented with silence.

31 Then, knowing that the Buddha had consented, King Kikī rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. And when the night had passed, King Kikī had delicious fresh and cooked foods prepared in his own home—soft saffron rice with the dark grains picked out, served with many soups and sauces. Then he had the Buddha informed of the time, saying, 'Sir, it's time. The meal is ready.'

32 Then Kassapa Buddha robed up in the morning and, taking his bowl and robe, went to the home of King Kikī, where he sat down on the seat spread out together with the Saṅgha of mendicants. Then King Kikī served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods.

33 When the Buddha Kassapa had eaten and washed his hand and bowl, King Kikī took a low seat and sat to one side. There he said to the Buddha Kassapa, 'Sir, would the Buddha please accept my invitation to reside in

Varanasi for the rainy season? The Saṅgha will be looked after in the same style.'

34 'Enough, Great King. I have already accepted an invitation for the rains residence.'

35 For a second time ... and a third time King Kikī said to the Buddha Kassapa, 'Sir, would the Buddha please accept my invitation to reside in Varanasi for the rainy season? The Saṅgha will be looked after in the same style.'

36 'Enough, Great King. I have already accepted an invitation for the rains residence.'

37 Then King Kikī, thinking, 'The Buddha does not accept my invitation to reside for the rains in Varanasi,' became sad and upset. Then King Kikī said to the Buddha Kassapa, 'Sir, do you have another supporter better than me?'

38 'Great king, there is a market town named Vebhaliṅga, where there is a potter named Ghaṭīkāra. He is my chief supporter. Now, Great King, when you thought, "The Buddha does not accept my invitation to reside for the rains in Varanasi," you became sad and upset. But Ghaṭīkāra doesn't get upset, nor will he.

39 Ghaṭīkāra has gone for refuge to the Buddha, the teaching, and the Saṅgha. He doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. He has experiential confidence in the Buddha, the teaching, and the Saṅgha, and possesses the ethics loved by the noble ones.

39.2 He is free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation. He eats in one part of the day; he's chaste, ethical, and of good character. He has set aside gems and gold, and quit using gold and currency. He has put down the shovel and doesn't dig the earth with his own hands.

39.3 He takes what has crumbled off by a riverbank or been dug up by mice, and brings it back in a carrier. When he has made a pot, he says, "Anyone may leave bagged sesame, mung beans, or chickpeas here and take what they wish." He provided for his blind old parents.

39.4 And since he has ended the five lower fetters, Ghaṭīkāra will be reborn spontaneously and will become extinguished there, not liable to return from that world.

40 This one time, Great King, I was staying near the market town of Vebhaliṅga. Then I robed up in the morning and, taking my bowl and robe, went to the home of Ghaṭīkāra's parents, where I said to them, "Excuse me, where has Bhaggava gone?"

41 "Your supporter has gone out, sir. But take rice from the pot and sauce from the pan and eat." So that's what I did. And after eating I rose from my seat and left.

42 Then Ghaṭīkāra went up to his parents and said, "Who took rice from the pot and sauce from the pan, ate it, and left?"

43 "It was the Buddha Kassapa, my dear."

44 Then Ghaṭīkāra thought, "I'm so fortunate, so very fortunate, in that the Buddha Kassapa trusts me so much!" Then joy and happiness did not leave him for a fortnight, or his parents for a week.

45 Another time, Great King, I was staying near that same market town of Vebhaliṅga. Then I robed up in the morning and, taking my bowl and robe, went to the home of Ghaṭīkāra's parents, where I said to them, "Excuse me, where has Bhaggava gone?"

46 "Your supporter has gone out, sir. But take porridge from the pot and sauce from the pan and eat." So that's what I did. And after eating I rose from my seat and left.

47 Then Ghaṭīkāra went up to his parents and said, "Who took porridge from the pot and sauce from the pan, ate it, and left?"

48 "It was the Buddha Kassapa, my dear."

49 Then Ghaṭīkāra thought, "I'm so fortunate, so very fortunate, to be trusted so much by the Buddha Kassapa!" Then joy and happiness did not leave him for a fortnight, or his parents for a week.

50 Another time, Great King, I was staying near that same market town of Vebhaliṅga. Now at that time my hut leaked. So I addressed the mendicants,

51 "Mendicants, go to Ghaṭīkāra's home and find some grass."

52 When I said this, those mendicants said to me, "Sir, there's no grass there, but his workshop has a grass roof."

53 "Then go to the workshop and strip the grass." So that's what they did.

54 Then Ghaṭīkāra's parents said to those mendicants, "Who's stripping the grass from the workshop?"

55 "It's the mendicants, sister. The Buddha's hut is leaking."

56 “Take it, sirs! Take it, dearest ones!”

57 Then Ghaṭīkāra went up to his parents and said, “Who stripped the grass from the workshop?”

58 “It was the mendicants, dear. It seems the Buddha’s hut is leaking.”

59 Then Ghaṭīkāra thought, “I’m so fortunate, so very fortunate, to be trusted so much by the Buddha Kassapa!” Then joy and happiness did not leave him for a fortnight, or his parents for a week.

60 Then the workshop remained with the atmosphere for a roof for the whole three months, but the heavens did not rain on it. And that, Great King, is what Ghaṭīkāra the potter is like.’

61 ‘Ghaṭīkāra the potter is fortunate, very fortunate, to be so trusted by the Buddha Kassapa.’

62 Then King Kikī sent around five hundred loads of rice, soft saffron rice, and suitable sauce to Ghaṭīkāra. Then one of the king’s men approached Ghaṭīkāra and said, ‘Sir, these five hundred loads of rice, soft saffron rice, and suitable sauce have been sent to you by King Kikī of Kāsi. Please accept them.’

63 ‘The king has many duties, and much to do. I have enough. Let this be for the king himself.’

64 Ānanda, you might think: ‘Surely the student Jotipāla must have been someone else at that time?’ But you should not see it like this. I myself was the student Jotipāla at that time.”

65 That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

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82 — WITH RAṬṬHAPĀLA

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1 So I have heard. At one time the Buddha was wandering in the land of the Kurus together with a large Saṅgha of mendicants when he arrived at a town of the Kurus named Thullakoṭṭhika.

2 The brahmins and householders of Thullakoṭṭhika heard:

3 "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Thullakoṭṭhika, together with a large Saṅgha of mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

3.2 He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

4 Then the brahmins and householders of Thullakoṭṭhika went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent. When they were seated, the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

5 Now at that time a gentleman named Raṭṭhapāla, the son of the leading clan in Thullakoṭṭhika, was sitting in the assembly. He thought, "As I understand the Buddha's teaching, it's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?"

6 Then, having approved and agreed with what the Buddha said, the brahmins and householders of Thullakoṭṭhika got up from their seat, bowed and respectfully circled the Buddha, keeping him on their right, before leaving.

7 Soon after they left, Raṭṭhapāla went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, as I understand the Buddha's teaching, it's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. I wish to shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Sir, may I receive the going forth, the ordination in the Buddha's presence? May the Buddha please give me the going forth!"

8 "But, Raṭṭhapāla, do you have your parents' permission?"

9 "No, sir."

10 "Raṭṭhapāla, Buddhas don't give the going forth to the child of parents who haven't given their permission."

11 "I'll make sure, sir, to get my parents' permission."

12 Then Raṭṭhapāla rose from his seat, bowed, and respectfully circled the Buddha. Then he went to his parents and said, “Mum and dad, as I understand the Buddha’s teachings, it’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. I wish to shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Please give me permission to go forth.”

13 When he said this, Raṭṭhapāla’s parents said to him, “But, dear Raṭṭhapāla, you’re our only child. You’re dear to us and we love you. You’re pampered and raised in comfort. You know nothing of suffering. Even when you die we will lose you against our wishes. So how can we allow you to go forth while you’re still alive?”

14 For a second time … For a third time, Raṭṭhapāla asked his parents for permission, but got the same reply.

15 Then Raṭṭhapāla thought, “My parents don’t allow me to go forth.” He laid down right there on the bare ground, saying, “I’ll either die right here or go forth.” And he refused to eat, up to the seventh meal.

16 Then Raṭṭhapāla’s parents said to him, “Dear Raṭṭhapāla, you’re our only child. You’re dear to us and we love you. You’re pampered and raised in comfort. You know nothing of suffering. When you die we will lose you against our wishes. So how can we allow you to go forth from lay life to homelessness while you’re still living? Get up, Raṭṭhapāla! Eat, drink, and amuse yourself.

16.2 While enjoying sensual pleasures, delight in making merit. We don’t allow you to go forth. When you die we will lose you against our wishes. So how can we allow you to go forth while you’re still alive?”

17 When they said this, Raṭṭhapāla kept silent.

18 For a second time, and a third time, Raṭṭhapāla's parents made the same request.

19 And for a third time, Raṭṭhapāla kept silent. Raṭṭhapāla's parents then went to see his friends. They told them of the situation and asked for their help.

20 Then Raṭṭhapāla's friends went to him and said, "Our dear Raṭṭhapāla, you are your parents' only child. You're dear to them and they love you. You're pampered and raised in comfort. You know nothing of suffering. When you die your parents will lose you against their wishes. So how can they allow you to go forth while you're still alive? Get up, Raṭṭhapāla!

20.2 Eat, drink, and amuse yourself. While enjoying sensual pleasures, delight in making merit. Your parents will not allow you to go forth. Even when you die your parents will lose you against their wishes. So how can they allow you to go forth while you're still alive?"

21 When they said this, Raṭṭhapāla kept silent.

22 For a second time ... For a third time, Raṭṭhapāla's friends made the same request. And for a third time, Raṭṭhapāla kept silent.

23 Then Raṭṭhapāla's friends went to his parents and said, "Mum and dad, Raṭṭhapāla is lying there on the bare ground saying: 'I'll either die right here or go forth.' If you don't allow him to go forth, he'll die there. But if you do allow him to go forth, you'll see him again afterwards. And if he doesn't enjoy the renunciate life, where else will he have to go? He'll come right back here. Please give Raṭṭhapāla permission to go forth."

24 “Then, dears, we give Raṭṭhapāla permission to go forth. But once gone forth he must visit his parents.”

25 Then Raṭṭhapāla’s friends went to him and said, “Get up, Raṭṭhapāla! Your parents have given you permission to go forth from lay life to homelessness. But once gone forth you must visit your parents.”

26 Raṭṭhapāla got up and regained his strength. He went to the Buddha, bowed, sat down to one side, and said to him, “Sir, I have my parents’ permission to go forth from the lay life to homelessness. May the Buddha please give me the going forth.”

27 And Raṭṭhapāla received the going forth, the ordination in the Buddha’s presence. Not long after Venerable Raṭṭhapāla’s ordination, a fortnight later, the Buddha—having stayed in Thullakoṭṭhika as long as he pleased—set out for Sāvatthī. Traveling stage by stage, he arrived at Sāvatthī, where he stayed in Jeta’s Grove, Anāthapiṇḍika’s monastery.

28 Then Venerable Raṭṭhapāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

29 He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Raṭṭhapāla became one of the perfected.

30 Then he went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, I would like to visit my parents, if the Buddha allows it.”

31 Then the Buddha focused on encompassing Raṭṭhapāla's mind. When he knew that it was impossible for Raṭṭhapāla to resign the training and return to a lesser life, he said, "Please, Raṭṭhapāla, go at your convenience."

32 And then Raṭṭhapāla rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Thullakoṭṭhika. Traveling stage by stage, he arrived at Thullakoṭṭhika, where he stayed in King Koravya's deer range. Then Raṭṭhapāla robed up in the morning and, taking his bowl and robe, entered Thullakoṭṭhika for alms. Wandering indiscriminately for almsfood, he approached his own father's house.

33 Now at that time Raṭṭhapāla's father was having his hair dressed in the hall of the middle gate. He saw Raṭṭhapāla coming off in the distance and said,

34 "Our dear and beloved only son was made to go forth by these shavelings, these fake ascetics!" And at his own father's home Raṭṭhapāla received neither alms nor a polite refusal, but only abuse.

35 Now at that time a family bondservant wanted to throw away the previous night's porridge. So Raṭṭhapāla said to her, "If that's to be thrown away, sister, pour it here in my bowl." As she was pouring the porridge into his bowl, she recognized the features of his hands, feet, and voice.

36 She then went to his mother and said, "Please, madam, you should know this. Master Raṭṭhapāla has arrived."

37 "If you speak the truth, wench, I'll make you a free woman!"

38 Then Raṭṭhapāla's mother went to his father and said, "Please householder, you should know this. It seems our son Raṭṭhapāla has arrived."

39 Now at that time Raṭṭhapāla was eating last night's porridge by a wall. Then Raṭṭhapāla's father went up to him and said, "Dear Raṭṭhapāla! How can you be eating last night's porridge? Why not go to your own home?"

40 "Householder, how could those of us who have gone forth from the lay life to homelessness have a house? We are homeless, householder. I came to your house, but there I received neither alms nor a polite refusal, but only abuse."

41 "Come, dear Raṭṭhapāla, let's go to the house."

42 "Enough, householder. My meal is finished for today."

43 "Well then, dear Raṭṭhapāla, please accept tomorrow's meal from me." Raṭṭhapāla consented with silence.

44 Then, knowing that Raṭṭhapāla had consented, his father went back to his own house. He made a heap of gold, both coined and uncoined, and hid it under mats. Then he addressed Raṭṭhapāla's former wives, "Please, daughters-in-law, adorn yourselves in the way that our son Raṭṭhapāla found you most adorable."

45 And when the night had passed Raṭṭhapāla's father had delicious fresh and cooked foods prepared in his own home, and announced the time to the Venerable Raṭṭhapāla, saying, "Sir, it's time. The meal is ready."

46 Then Raṭṭhapāla robed up in the morning and, taking his bowl and robe, went to his father's home, and sat down on the seat spread out. Raṭṭhapāla's father, revealing the heap of gold, both coined and uncoined, said to him, "Dear Raṭṭhapāla, this is your maternal fortune. There's another paternal fortune, and an ancestral one. You can both enjoy your wealth and make merit. Come, return to a lesser life, enjoy wealth, and make merit!"

47 "If you'd follow my advice, householder, you'd have this heap of gold, both coined and uncoined, loaded on a cart and carried away to be dumped in the middle of the Ganges River. Why is that? Because this will bring you nothing but sorrow, lamentation, pain, sadness, and distress."

48 Then Raṭṭhapāla's former wives each clasped his feet and said, "What are they like, master, the nymphs for whom you lead the spiritual life?"

49 "Sisters, I don't lead the spiritual life for the sake of nymphs."

50 Saying, "Our master Raṭṭhapāla addresses us as sisters!" they fainted right away.

51 Then Raṭṭhapāla said to his father, "If there is food to be given, householder, please give it. But don't harass me."

52 "Eat, dear Raṭṭhapāla. The meal is ready." Then Raṭṭhapāla's father served and satisfied Venerable Raṭṭhapāla with his own hands with delicious fresh and cooked foods.

53 When he had eaten and washed his hand and bowl, he spoke this verse while standing right there:

54 “See this fancy puppet,
a body built of sores,
diseased, obsessed over,
in which nothing lasts at all.

55 See this fancy figure,
with its gems and earrings;
it is bones swathed in skin,
made pretty by its clothes.

56 Rouged feet
and powdered face
may be enough to beguile a fool,
but not a seeker of the far shore.

57 Hair in eight braids
and eyeshadow
may be enough to beguile a fool,
but not a seeker of the far shore.

58 A rotting body all adorned
like a freshly painted makeup box
may be enough to beguile a fool,
but not a seeker of the far shore.

59 The hunter laid his snare,
but the deer didn’t spring the trap.
I’ve eaten the bait and now I go,
leaving the trapper to lament.”

60 Then Raṭṭhapāla, having spoke this verse while standing, went to King Koravya's deer range and sat at the root of a tree for the day's meditation.

61 Then King Koravya addressed his gamekeeper, "My good gamekeeper, tidy up the park of the deer range. We will go to see the scenery."

62 "Yes, Your Majesty," replied the gamekeeper. While tidying the deer range he saw Raṭṭhapāla sitting in meditation. Seeing this, he went to the king, and said, "The deer range is tidy, Your Majesty. And the gentleman named Raṭṭhapāla, the son of the leading clan in Thullakoṭṭhika, of whom you have often spoken highly, is meditating there at the root of a tree."

63 "Well then, my good gamekeeper, that's enough of the park for today. Now I shall pay homage to the worthy Raṭṭhapāla."

64 And then King Koravya said, "Distribute the fresh and cooked foods that have been prepared there." He had the finest carriages harnessed. Then he mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Thullakoṭṭhika to see Raṭṭhapāla.

64.2 He went by carriage as far as the terrain allowed, then descended and approached Raṭṭhapāla on foot, together with a group of eminent officials. They exchanged greetings, and, when the greetings and polite conversation were over, he stood to one side and said to Raṭṭhapāla:

65 "Here, worthy Raṭṭhapāla, sit on this elephant rug."

66 "Enough, Great King, you sit on it. I'm sitting on my own seat."

67 So the king sat down on the seat spread out, and said:

68 “Worthy Raṭṭhapāla, there are these four kinds of decay. Because of these, some people shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. What four? Decay due to old age, decay due to sickness, decay of wealth, and decay of relatives.

69 And what is decay due to old age? It’s when someone is old, elderly, and senior, advanced in years, and has reached the final stage of life. They reflect: ‘I’m now old, elderly, and senior. I’m advanced in years and have reached the final stage of life. It’s not easy for me to acquire more wealth or to increase the wealth I’ve already acquired.

69.2 Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’ So because of that decay due to old age they go forth. This is called decay due to old age. But worthy Raṭṭhapāla is now a youth, young, with pristine black hair, blessed with youth, in the prime of life. You have no decay due to old age. So what did you know or see or hear that made you go forth?

70 And what is decay due to sickness? It’s when someone is sick, suffering, gravely ill. They reflect: ‘I’m now sick, suffering, gravely ill. It’s not easy for me to acquire more wealth or to increase the wealth I’ve already acquired. Why don’t I go forth from the lay life to homelessness?’ So because of that decay due to sickness they go forth.

70.2 This is called decay due to sickness. But worthy Raṭṭhapāla is now rarely ill or unwell. Your stomach digests well, being neither too hot nor too cold. You have no decay due to sickness. So what did you know or see or hear that made you go forth?

71 And what is decay of wealth? It's when someone is rich, affluent, and wealthy. But gradually their wealth dwindles away. They reflect: 'I used to be rich, affluent, and wealthy. But gradually my wealth has dwindled away. It's not easy for me to acquire more wealth or to increase the wealth I've already acquired. Why don't I go forth from the lay life to homelessness?'

71.2 So because of that decay of wealth they go forth. This is called decay of wealth. But worthy Raṭṭhapāla is the son of the leading clan here in Thullakoṭṭhika. You have no decay of wealth. So what did you know or see or hear that made you go forth?

72 And what is decay of relatives? It's when someone has many friends and colleagues, relatives and kin. But gradually their relatives dwindle away. They reflect: 'I used to have many friends and colleagues, relatives and kin. But gradually they've dwindled away. It's not easy for me to acquire more wealth or to increase the wealth I've already acquired.

72.2 Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' So because of that decay of relatives they go forth. This is called decay of relatives. But worthy Raṭṭhapāla has many friends and colleagues, relatives and kin right here in Thullakoṭṭhika. You have no decay of relatives. So what did you know or see or hear that made you go forth?

73 There are these four kinds of decay. Because of these, some people shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Worthy Raṭṭhapāla has none of these. So what did you know or see or hear that made you go forth?"

74 “Great king, the Blessed One who knows and sees, the perfected one, the fully awakened Buddha has taught these four summaries of the teaching for recitation. It was after knowing and seeing and hearing these that I went forth from the lay life to homelessness.

75 What four?

76 ‘The world is unstable and swept away.’ This is the first summary.

77 ‘The world has no shelter and no savior.’ This is the second summary.

78 ‘The world has no owner—you must leave it all behind and pass on.’ This is the third summary.

79 ‘The world is wanting, insatiable, the slave of craving.’ This is the fourth summary.

80 The Blessed One who knows and sees, the perfected one, the fully awakened Buddha taught these four summaries of the teaching. It was after knowing and seeing and hearing these that I went forth from the lay life to homelessness.”

81 “‘The world is unstable and swept away.’ So the worthy Raṭṭhapāla said. How should I see the meaning of this statement?”

82 “What do you think, Great King? When you were twenty or twenty-five years of age, were you well-versed at riding elephants, horses, and chariots, and at archery and swordsmanship? Were you strong in thigh and arm, capable, and battle-hardened?”

83 “I was, worthy Raṭṭhapāla. Sometimes it seems as if I had superpowers then. I don’t see anyone who could have equaled me in strength.”

84 “What do you think, Great King? These days are you just as strong in thigh and arm, capable, and battle-hardened?”

85 “No, worthy Raṭṭhapāla. For now I am old, elderly, and senior, I’m advanced in years and have reached the final stage of life. I am eighty years old. Sometimes I intend to step in one place, but my foot goes somewhere else.”

86 “This is what the Buddha was referring to when he said: ‘The world is unstable and swept away.’”

87 “It’s incredible, worthy Raṭṭhapāla, it’s amazing, how well said this was by the Buddha. For the world is indeed unstable and swept away.

88 In this royal court you can find divisions of elephants, cavalry, chariots, and infantry. They will serve to defend us from any threats. Yet you said: ‘The world has no shelter and no savior.’ How should I see the meaning of this statement?”

89 “What do you think, Great King? Do you have any chronic ailments?”

90 “Yes, I do. Sometimes my friends and colleagues, relatives and kin surround me, thinking: ‘Now the king will die! Now the king will die!’”

91 “What do you think, Great King? Can you get your friends and colleagues, relatives and kin to help: ‘Please, my dear friends and colleagues, relatives and kin, all of you here share my pain so that I may feel less pain.’ Or must you alone feel that pain?”

92 “I can’t get my friends to share my pain. Rather, I alone must feel it.”

93 “This is what the Buddha was referring to when he said: ‘The world has no shelter and no savior.’”

94 “It’s incredible, worthy Raṭṭhapāla, it’s amazing, how well said this was by the Buddha. For the world indeed has no shelter and no savior.

95 In this royal court you can find abundant gold, both coined and uncoined, stored above and below ground. Yet you said: ‘The world has no owner—you must leave it all behind and pass on.’ How should I see the meaning of this statement?”

96 “What do you think, Great King? These days you amuse yourself, supplied and provided with the five kinds of sensual stimulation. But is there any way to ensure that in the next life you will continue to amuse yourself in the same way, supplied and provided with the same five kinds of sensual stimulation? Or will others make use of this property, while you pass on according to your deeds?”

97 “There’s no way to ensure that I will continue to amuse myself in the same way. Rather, others will take over this property, while I pass on according to my deeds.”

98 “This is what the Buddha was referring to when he said: ‘The world has no owner—you must leave it all behind and pass on.’”

99 “It’s incredible, worthy Raṭṭhapāla, it’s amazing, how well said this was by the Buddha. For the world indeed has no owner—you must leave it all behind and pass on.

100 You also said this: ‘The world is wanting, insatiable, the slave of craving.’ How should I see the meaning of this statement?”

101 “What do you think, Great King? Do you reign over the prosperous land of Kuru?”

102 “Indeed I do.”

103 “What do you think, Great King? Suppose a trustworthy and dependable man were to come from the east. He’d approach you and say: ‘Please, Great King, you should know this. I come from the east. There I saw a large country that is successful and prosperous, populous and full of people. They have many divisions of elephants, cavalry, chariots, and infantry. And there’s plenty of money and grain, plenty of gold, coined and uncoined, worked and unworked, and plenty of women for the taking. With your current forces you can conquer it. Conquer it, Great King!’ What would you do?”

104 “I would conquer it and reign over it.”

105 “What do you think, Great King? Suppose a trustworthy and dependable man were to come from the west, north, south, or from over the ocean. He’d approach you and say the same thing. What would you do?”

106 “I would conquer it and reign over it.”

107 “This is what the Buddha was referring to when he said: ‘The world is wanting, insatiable, the slave of craving.’ And it was after knowing and seeing and hearing this that I went forth from the lay life to homelessness.”

108 “It’s incredible, worthy Raṭṭhapāla, it’s amazing, how well said this was by the Buddha. For the world is indeed wanting, insatiable, the slave of craving.”

109 That is what Venerable Raṭṭhapāla said. Then he went on to say:

110 “I see rich humans in the world who,
because of delusion, give not <j>the wealth they’ve earned.
Greedily, they hoard their riches,
yearning for ever more sensual pleasures.

111 A king who conquered the earth by force,
ruling the land from sea to sea,
unsatisfied with the near shore of the ocean,
would still yearn for the further shore.

112 Not just the king, but others too,
reach death not rid of craving.
They leave the body still wanting,
for in this world sensual pleasures never satisfy.

113 Relatives lament, their hair disheveled,
saying ‘Ah! Alas! They’re not immortal!’
They take out the body wrapped in a shroud,
heap up a pyre, and burn it there.

114 It’s poked with stakes while being burnt,
in just a single cloth, all wealth gone.
Relatives, friends, and companions
can’t help you when you’re dying.

115 Heirs take your riches,
while beings fare on according to their deeds.
Riches don’t follow you when you die;
nor do children, wife, wealth, nor kingdom.

116 Longevity isn't gained by riches,
nor does wealth banish old age;
for the attentive say this life is short,
it's perishable and not eternal.

117 The rich and the poor feel its touch;
the fool and the attentive one feel it too.
But the fool lies stricken by their own folly,
while the attentive don't tremble at the touch.

118 Therefore wisdom's much better than wealth,
since by wisdom <j>you reach consummation in this life.
But if because of delusion <j>you don't reach consummation,
you'll do evil deeds in life after life.

119 One who enters a womb and the world beyond,
will transmigrate from one life to the next.
While someone of little wisdom, <j>placing faith in them,
also enters a womb and the world beyond.

120 As a bandit caught in a window
is punished for his own bad deeds;
so after departing, in the world beyond,
people are punished for their own bad deeds.

121 Sensual pleasures are diverse, sweet, delightful;
appearing in disguise they disturb the mind.
Seeing danger in sensual stimulations,
I went forth, O King.

122 As fruit falls from a tree, so the sons of Manu fall,
young and old, when the body breaks up.
Seeing this, too, I went forth, O King;
it's a sure bet that the ascetic life is better."

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83 — ABOUT KING MAGHADEVA

✦

1 So I have heard. At one time the Buddha was staying near Mithilā in the Maghadeva Mango Grove. Then the Buddha smiled at a certain spot.

2 Then Venerable Ānanda thought, "What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason."

3 So Ānanda arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and said, "What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason."

4 "Once upon a time, Ānanda, right here in Mithilā there was a just and principled king named Maghadeva, a great king who stood by his duty. He justly treated brahmins and householders, and people of town and country. And he observed the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.

5 Then, after many years, many hundred years, many thousand years had passed, King Maghadeva addressed his barber, 'My dear barber, when you see grey hairs growing on my head, please tell me.'

6 'Yes, Your Majesty,' replied the barber.

7 When many thousand years had passed, the barber saw grey hairs growing on the king's head. He said to the king, 'The messengers of the gods have shown themselves to you. Grey hairs can be seen growing on your head.'

8 ‘Well then, my dear barber, carefully pull them out with tweezers and place them in my cupped hands.’

9 ‘Yes, Your Majesty,’ replied the barber, and he did as the king said.

10 The king gave the barber a prize village, then summoned the crown prince and said, ‘Dear prince, the messengers of the gods have shown themselves to me. Grey hairs can be seen growing on my head. I have enjoyed human pleasures. Now it is time to seek heavenly pleasures. Come, dear prince, rule the realm. I shall shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

11 For dear prince, you too will one day see grey hairs growing on your head. When this happens, after giving a prize village to the barber and carefully instructing the crown prince in kingship, you should shave off your hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Keep up this good practice that I have founded. Do not be my final man.

11.2 When a pair of men are living, the one who breaks such good practice is their final man. Therefore I say to you, “Keep up this good practice that I have founded. Do not be my final man.”’

12 And so, after giving a prize village to the barber and carefully instructing the crown prince in kingship, King Maghadeva shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness here in this mango grove. He meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth.

12.2 In the same way above, below, across, everywhere, all around, he spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. He meditated spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth.

12.3 In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

13 For 84,000 years King Maghadeva played games as a child, for 84,000 years he acted as viceroy, for 84,000 years he ruled the realm, and for 84,000 years he led the spiritual life after going forth here in this mango grove. And having developed the four divine meditations, when his body broke up, after death, he was reborn in a good place, a realm of divinity.

14 Then, after many years, many hundred years, many thousand years had passed, King Maghadeva's son addressed his barber, 'My dear barber, when you see grey hairs growing on my head, please tell me.' And all unfolded as in the case of his father. And having developed the four divine meditations, when his body broke up, after death, Maghadeva's son was reborn in a good place, a realm of divinity.

15 And a lineage of 84,000 kings, sons of sons of King Maghadeva, shaved off their hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness here in this mango grove. They meditated spreading a heart full of love … compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth.

15.2 In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

15.3 For 84,000 years they played games as a child, for 84,000 years they acted as viceroy, for 84,000 years they ruled the realm, and for 84,000 years they led the spiritual life after going forth here in this mango grove. And having developed the four divine meditations, when their bodies broke up, after death, they were reborn in a good place, a realm of divinity.

16 Nimi was the last of those kings, a just and principled king, a great king who stood by his duty. He justly treated brahmins and householders, and people of town and country. And he observed the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.

17 Once upon a time, Ānanda, while the gods of the thirty-three were sitting together in the Hall of Clear Right, this discussion came up among them: 'The people of Videha are so fortunate, so very fortunate to have Nimi as their king. He is a just and principled king, a great king who stands by his duty. He justly treats brahmins and householders, and people of town and country. And he observes the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.'

18 Then Sakka, lord of gods, addressed the gods of the thirty-three, 'Good fellows, would you like to see King Nimi?'

19 'We would.'

20 Now at that time it was the fifteenth day sabbath, and King Nimi had bathed his head and was sitting upstairs in the royal longhouse to observe the sabbath. Then, as easily as a strong person would extend or contract

their arm, Sakka vanished from the thirty-three gods and reappeared in front of King Nimi. He said to the king, 'You're fortunate, Great King, so very fortunate.

20.2 The gods of the thirty-three were sitting together in the Hall of Clear Right, where they were singing your praises. They would like to see you. I shall send a chariot harnessed with a thousand thoroughbreds for you, Great King. Mount the heavenly chariot, Great King, without wavering!' King Nimi consented with silence.

21 Then, knowing that the king had consented, as easily as a strong person would extend or contract their arm, Sakka vanished from King Nimi and reappeared among the gods of the thirty-three.

22 Then Sakka, lord of gods, addressed his chariot handler Mātali, 'Come, dear Mātali, harness the chariot with a thousand thoroughbreds. Then go to King Nimi and say, "Great king, this chariot has been sent for you by Sakka, lord of gods. Mount the heavenly chariot, Great King, without wavering!"'

23 'Yes, lord,' replied Mātali. He did as Sakka asked, and said to the king, 'Great king, this chariot has been sent for you by Sakka, lord of gods. Mount the heavenly chariot, Great King, without wavering! But which way should we go—the way of those who experience the result of bad deeds, or the way of those who experience the result of good deeds?'

24 'Take me both ways, Mātali.'

25 Mātali brought King Nimi to the Hall of Clear Right. Sakka saw King Nimi coming off in the distance, and said to him: 'Come, Great King! Welcome, Great King! The gods of the thirty-three who wanted to see you

were sitting together in the Hall of Clear Right, where they were singing your praises. The gods of the thirty-three would like to see you. Enjoy heavenly glory among the gods!'

26 'Enough, good fellow. Send me back to Mithilā right away. That way I shall justly treat brahmins and householders, and people of town and country. And I shall observe the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.'

27 Then Sakka, lord of gods, addressed his chariot handler Mātali, 'Come, dear Mātali, harness the chariot with a thousand thoroughbreds and send King Nimi back to Mithilā right away.'

28 'Yes, lord,' replied Mātali, and did as Sakka asked. And there King Nimi justly treated his people, and observed the sabbath.

29 Then, after many years, many hundred years, many thousand years had passed, King Nimi addressed his barber, 'My dear barber, when you see grey hairs growing on my head, please tell me.' And all unfolded as before.

30 And having developed the four divine meditations, when his body broke up, after death, King Nimi was reborn in a good place, a realm of divinity.

31 But King Nimi had a son named Kaḷāra Janaka. He didn't go forth from the lay life to homelessness. He broke that good practice. He was their final man.

32 Ānanda, you might think, 'Surely King Maghadeva, by whom that good practice was founded, must have been someone else at that time?' But you should not see it like this. I myself was King Maghadeva at that

time. I was the one who founded that good practice, which was kept up by those who came after.

33 But that good practice doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the realm of divinity. But now I have founded a good practice that does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

34 And what is that good practice? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the good practice I have now founded that leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

35 Ānanda, I say to you: 'You all should keep up this good practice that I have founded. Do not be my final men.' When a pair of men are living, the one who breaks such good practice is their final man. Ānanda, I say to you: 'You all should keep up this good practice that I have founded. Do not be my final men.'"

36 That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

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84 — AT MADHURĀ

✦

1 So I have heard. At one time Venerable Mahākaccāna was staying near Madhurā in the Nut Grass Grove.

2 King Avantiputta of Madhurā heard, “It seems the ascetic Kaccāna is staying near Madhurā in the Nut Grass Grove. He has this good reputation: ‘He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.’ It’s good to see such perfected ones.”

3 And then King Avantiputta had the finest carriages harnessed. He mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Madhurā to see Mahākaccāna. He went by carriage as far as the terrain allowed, then descended and approached Mahākaccāna on foot. They exchanged greetings, and when the greetings and polite conversation were over, the king sat down to one side and said to Mahākaccāna:

4 “Worthy Kaccāna, the brahmins say: ‘Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are the the Divinity’s bosom sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity.’ What does the worthy Kaccāna have to say about this?”

5 “Great king, that’s just hearsay in the world. And here’s a way to understand that it’s just hearsay in the world.

6 What do you think, Great King? Suppose an aristocrat prospers in money, grain, silver, or gold. Wouldn't there be aristocrats, brahmins, peasants, and menials who would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely?"

7 "There would, worthy Kaccāna."

8 "What do you think, Great King? Suppose a brahmin ... a peasant ... a menial prospers in money, grain, silver, or gold. Wouldn't there be menials, aristocrats, brahmins, and peasants who would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely?"

9 "There would, worthy Kaccāna."

10 "What do you think, Great King? If this is so, are the four classes equal or not? Or how do you see this?"

11 "Certainly, worthy Kaccāna, in this case these four classes are equal. I can't see any difference between them."

12 "And here's another way to understand that the claims of the brahmins are just hearsay in the world.

13 What do you think, Great King? Take an aristocrat who kills living creatures, steals, and commits sexual misconduct; uses speech that's false, backbiting, harsh, or nonsensical; and is covetous, malicious, and has wrong view. When their body breaks up, after death, would they be reborn in a place of loss, a bad place, the underworld, hell, or not? Or how do you see this?"

14 “Such an aristocrat would be reborn in a bad place. That’s what I think, but I’ve also heard it from the perfected ones.”

15 “Good, good, Great King! It’s good that you think so, and it’s good that you’ve heard it from the perfected ones. What do you think, Great King? Take a brahmin … a peasant … a menial who kills living creatures, steals, and commits sexual misconduct; uses speech that’s false, backbiting, harsh, or nonsensical; and is covetous, malicious, and has wrong view. When their body breaks up, after death, would they be reborn in a place of loss, a bad place, the underworld, hell, or not? Or how do you see this?”

16 “Such a brahmin, peasant, or menial would be reborn in a bad place. That’s what I think, but I’ve also heard it from the perfected ones.”

17 “Good, good, Great King! It’s good that you think so, and it’s good that you’ve heard it from the perfected ones. What do you think, Great King? If this is so, are the four classes equal or not? Or how do you see this?”

18 “Certainly, worthy Kaccāna, in this case these four classes are equal. I can’t see any difference between them.”

19 “And here’s another way to understand that the claims of the brahmins are just hearsay in the world.

20 What do you think, Great King? Take an aristocrat who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. And they’re contented, kind-hearted, with right view. When their body breaks up, after death, would they be reborn in a good place, a heavenly realm, or not? Or how do you see this?”

21 “Such an aristocrat would be reborn in a good place. That’s what I think, but I’ve also heard it from the perfected ones.”

22 “Good, good, Great King! It’s good that you think so, and it’s good that you’ve heard it from the perfected ones. What do you think, Great King? Take a brahmin, peasant, or menial who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. And they’re contented, kind-hearted, with right view. When their body breaks up, after death, would they be reborn in a good place, a heavenly realm, or not? Or how do you see this?”

23 “Such a brahmin, peasant, or menial would be reborn in a good place. That’s what I think, but I’ve also heard it from the perfected ones.”

24 “Good, good, Great King! It’s good that you think so, and it’s good that you’ve heard it from the perfected ones. What do you think, Great King? If this is so, are the four classes equal or not? Or how do you see this?”

25 “Certainly, worthy Kaccāna, in this case these four classes are equal. I can’t see any difference between them.”

26 “And here’s another way to understand that the claims of the brahmins are just hearsay in the world.

27 What do you think, Great King? Take an aristocrat who breaks into houses, plunders wealth, steals from isolated buildings, commits highway robbery, and commits adultery. Suppose your men arrest him and present him to you, saying: ‘Your Majesty, this man is a bandit, a criminal. Punish him as you will.’ What would you do to him?”

28 “I would have him executed, fined, or banished, or dealt with as befits the crime. Why is that? Because he’s lost his former status as an aristocrat, and is just reckoned as a bandit.”

29 “What do you think, Great King? Take a brahmin, peasant, or menial who breaks into houses, plunders wealth, steals from isolated buildings, commits highway robbery, and commits adultery. Suppose your men arrest him and present him to you, saying: ‘Your Majesty, this man is a bandit, a criminal. Punish him as you will.’ What would you do to him?”

30 “I would have him executed, fined, or banished, or dealt with as befits the crime. Why is that? Because he’s lost his former status as a brahmin, peasant, or menial, and is just reckoned as a bandit.”

31 “What do you think, Great King? If this is so, are the four classes equal or not? Or how do you see this?”

32 “Certainly, worthy Kaccāna, in this case these four classes are equal. I can’t see any difference between them.”

33 “And here’s another way to understand that the claims of the brahmins are just hearsay in the world.

34 What do you think, Great King? Take an aristocrat who shaves off their hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness. They abstain from killing living creatures, stealing, and lying. They abstain from eating at night, eat in one part of the day, and are chaste, ethical, and of good character. How would you treat them?”

35 "I would bow to them, rise in their presence, or offer them a seat. I'd invite them to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And I'd organize their lawful guarding and protection. Why is that? Because they've lost their former status as an aristocrat, and are just reckoned as an ascetic."

36 "What do you think, Great King? Take a brahmin, peasant, or menial who shaves off their hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness. They abstain from killing living creatures, stealing, and lying. They abstain from eating at night, eat in one part of the day, and are chaste, ethical, and of good character. How would you treat them?"

37 "I would bow to them, rise in their presence, or offer them a seat. I'd invite them to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And I'd organize their lawful guarding and protection. Why is that? Because they've lost their former status as a brahmin, peasant, or menial, and are just reckoned as an ascetic."

38 "What do you think, Great King? If this is so, are the four classes equal or not? Or how do you see this?"

39 "Certainly, worthy Kaccāna, in this case these four classes are equal. I can't see any difference between them."

40 "This is another way to understand that this is just hearsay in the world: 'Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not

others. Only brahmins are the Divinity's bosom sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity.'"

41 When he had spoken, King Avantiputta of Madhurā said to Mahākaccāna, "Excellent, worthy Kaccāna! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the worthy Kaccāna has made the teaching clear in many ways.

41.2 I go for refuge to the worthy Kaccāna, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Kaccāna remember me as a lay follower who has gone for refuge for life."

42 "Great king, don't go for refuge to me. You should go for refuge to that same Blessed One to whom I have gone for refuge."

43 "But where is that Blessed One at present, the perfected one, the fully awakened Buddha?"

44 "Great king, the Buddha has already become fully quenched."

45 "Worthy Kaccāna, if I heard that the Buddha was within ten leagues, or twenty, or even up to a hundred leagues away, I'd go a hundred leagues to see him. But since the Buddha has become fully quenched, I go for refuge to that fully quenched Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Kaccāna remember me as a lay follower who has gone for refuge for life."

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85 — WITH PRINCE BODHI

✦

1 So I have heard. At one time the Buddha was staying in the land of the Bhaggas at Crocodile's Bellow, in the deer park at Bhesakaḷā's Wood.

2 Now at that time a new stilt longhouse named Pink Lotus had recently been constructed for Prince Bodhi. It had not yet been occupied by an ascetic or brahmin or any human at all.

3 Then Prince Bodhi addressed the student Sañjikāputta, "Please, dear Sañjikāputta, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then ask him whether he would accept tomorrow's meal from me together with the mendicant Saṅgha."

4 "Yes, worthy sir," Sañjikāputta replied. He did as Prince Bodhi asked, and the Buddha consented with silence.

5 Then, knowing that the Buddha had consented, Sañjikāputta rose from his seat, went to Prince Bodhi, and said, "I gave your message to the worthy Gotama, and he accepted."

6 And when the night had passed Prince Bodhi had delicious fresh and cooked foods prepared in his own home. He also had the Pink Lotus longhouse spread with white cloth down to the last step of the staircase. Then he said to Sañjikāputta, "Please, dear Sañjikāputta, go to the Buddha, and announce the time, saying, 'Sir, it's time. The meal is ready.'"

7 "Yes, worthy sir," Sañjikāputta replied, and he did as he was asked.

8 Then the Buddha robed up in the morning and, taking his bowl and robe, went to Prince Bodhi's home.

9 Now at that time Prince Bodhi was standing outside the gates waiting for the Buddha. Seeing the Buddha coming off in the distance, he went out to greet him. After bowing and inviting the Buddha to go first, he approached the Pink Lotus longhouse. But the Buddha stopped by the last step of the staircase.

10 Then Prince Bodhi said to him, "Sir, let the Blessed One ascend on the cloth! Let the Holy One ascend on the cloth! It will be for my lasting welfare and happiness." But when he said this, the Buddha kept silent.

11 For a second time ... and a third time, Prince Bodhi said to him, "Sir, let the Blessed One ascend on the cloth! Let the Holy One ascend on the cloth! It will be for my lasting welfare and happiness."

12 Then the Buddha glanced at Venerable Ānanda. So Ānanda said to Prince Bodhi, "Fold up the cloth, Prince. The Buddha will not step upon white cloth. The Realized One has sympathy for future generations."

13 So Prince Bodhi had the cloth folded up and the seats spread out upstairs in the longhouse. Then the Buddha ascended the longhouse and sat on the seats spread out together with the Saṅgha of mendicants.

14 Then Prince Bodhi served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, Prince Bodhi took a low seat, sat to one side, and said to him, "Sir, this is what I think: 'Pleasure is not gained through pleasure; pleasure is gained through pain.'"

15 “Prince, before my awakening—when I was still unawakened but intent on awakening—I too thought, ‘Pleasure is not gained through pleasure; pleasure is gained through pain.’

16 Some time later, while still with pristine black hair, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Aḷāra Kālāma and said to him, ‘Reverend Kālāma, I wish to lead the spiritual life in this teaching and training.’

17 Aḷāra Kālāma replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.’

18 I quickly memorized that teaching. As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others. Then it occurred to me, ‘It is not solely by mere faith that Aḷāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditates knowing and seeing this teaching.’

19 So I approached Aḷāra Kālāma and said to him, ‘Reverend Kālāma, to what extent do you say you’ve realized this teaching with your own insight?’ When I said this, he declared the dimension of nothingness.

20 Then it occurred to me, ‘It’s not just Aḷāra Kālāma who has faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Aḷāra Kālāma says

he has realized with his own insight?' I quickly realized that teaching with my own insight, and lived having achieved it.

21 So I approached Aḷāra Kālāma and said to him, 'Reverend Kālāma, is it up to this point that you realized this teaching with your own insight, and declare having achieved it?'

22 'I have, reverend.'

23 'I too have realized this teaching with my own insight up to this point, and live having achieved it.'

24 'We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that I've realized with my own insight, and declare having achieved it, you've realized with your own insight, and dwell having achieved it.

24.2 The teaching that you've realized with your own insight, and dwell having achieved it, I've realized with my own insight, and declare having achieved it. So the teaching that I know, you know, and the teaching you know, I know. I am like you and you are like me. Come now, reverend! We should both lead this community together.'

24.3 And that is how my tutor Aḷāra Kālāma placed me, his pupil, on the same position as him, and honored me with high praise.

25 Then it occurred to me, 'This teaching doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.' Realizing that this teaching was inadequate, I left disappointed.

26 I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka son of Rāma and said to him, ‘Reverend, I wish to lead the spiritual life in this teaching and training.’

27 Uddaka replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.’

28 I quickly memorized that teaching. As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others.

29 Then it occurred to me, ‘It is not solely by mere faith that Rāma declared: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditated knowing and seeing this teaching.’

30 So I approached Uddaka son of Rāma and said to him, ‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’ When I said this, Uddaka son of Rāma declared the dimension of neither perception nor non-perception.

31 Then it occurred to me, ‘It’s not just Rāma who had faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Rāma said he had realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it.

32 So I approached Uddaka son of Rāma and said to him, ‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’

33 ‘He had, reverend.’

34 ‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

35 ‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that Rāma had realized with his own insight, and declared having achieved it, you’ve realized with your own insight, and dwell having achieved it.

35.2 The teaching that you’ve realized with your own insight, and dwell having achieved it, Rāma had realized with his own insight, and declared having achieved it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma was like you and you are like Rāma. Come now, reverend! You should lead this community.’

35.3 And that is how my spiritual companion Uddaka son of Rāma placed me in the position of a tutor and honored me with high praise.

36 Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.’ Realizing that this teaching was inadequate, I left disappointed.

37 I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at the town of Senā in Uruvelā. There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to resort to for alms.

38 Then it occurred to me, ‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to resort to for alms. This is good enough for striving for a gentleman wanting to strive.’ So I sat down right there, thinking, ‘This is good enough for striving.’

39 And then these three similes, which were neither supernaturally inspired, nor learned before in the past, occurred to me.

40 Suppose there was a green, sappy log, and it was lying in water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Prince? By drilling the stick against that green, sappy log lying in water, could they light a fire and produce heat?”

41 “No, sir. Why is that? Because it’s a green, sappy log, and it’s lying in the water. That person will eventually get weary and frustrated.”

42 “In the same way, there are ascetics and brahmins who don’t live withdrawn in body and mind from sensual pleasures. They haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are incapable of knowledge and vision, of supreme awakening. This was the first example that occurred to me.

43 Then a second example occurred to me.

44 Suppose there was a green, sappy log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Prince? By drilling the

stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?"

45 "No, sir. Why is that? Because it's still a green, sappy log, despite the fact that it's lying on dry land far from water. That person will eventually get weary and frustrated."

46 "In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven't internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are incapable of knowledge and vision, of supreme awakening. This was the second example that occurred to me.

47 Then a third example occurred to me.

48 Suppose there was a dried up, withered log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Prince? By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?"

49 "Yes, sir. Why is that? Because it's a dried up, withered log, and it's lying on dry land far from water."

50 "In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are capable of knowledge and vision, of

supreme awakening. This was the third example that occurred to me. These are the three similes, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

51 Then it occurred to me, 'Why don't I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and scorch mind with mind?' So that's what I did, until sweat ran from my armpits. It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and crushes them.

51.2 In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and crushed mind with mind until sweat ran from my armpits. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

52 Then it occurred to me, 'Why don't I practice the breathless absorption?' So I cut off my breathing through my mouth and nose. But then winds came out my ears making a loud noise, like the puffing of a blacksmith's bellows. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

53 Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose and ears. But then severe winds ground my head, like a strong man was drilling into my head with a sharp point. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

54 Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then I got a severe headache, like a strong man was tightening a strong leather strap around my head. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

55 Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then severe winds carved up my belly, like a deft butcher or their apprentice was slicing my belly open with a sharp meat cleaver. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

56 Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then there was a severe burning in my body, like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

57 Then some deities saw me and said, ‘The ascetic Gotama is dead.’ Others said, ‘He’s not dead, but he’s dying.’ Others said, ‘He’s not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.’

58 Then it occurred to me, ‘Why don’t I practice completely cutting off food?’ But deities came to me and said, ‘Good fellow, don’t practice totally cutting off food. If you do, we’ll infuse heavenly nectar into your pores and you will live on that.’ Then it occurred to me, ‘If I claim to be completely fasting while these deities are infusing heavenly nectar in my pores, that would be a lie on my part.’ So I refused those deities, saying, ‘There’s no need.’

59 Then it occurred to me, ‘Why don’t I just take a little bit of food each time, a handful of broth made from mung beans, horse gram, chickpeas, or green gram?’ So that’s what I did, until my body became severely emaciated.

59.2 Due to eating so little, my major and minor limbs became like the joints of an eighty-year-old or a dying man, my bottom became like a camel’s hoof, my vertebrae stuck out like beads on a string, and my ribs were as gaunt as the broken-down rafters on an old barn.

59.3 Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well. Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun.

59.4 Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly. Due to eating so little, when I tried to urinate or defecate I fell face down right there.

59.5 Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

60 Then some people saw me and said, ‘The ascetic Gotama is black.’ Some said, ‘He’s not black, he’s brown.’ Some said, ‘He’s neither black nor brown. The ascetic Gotama has dingy skin.’ That’s how far the pure, bright complexion of my skin had been ruined by taking so little food.

61 Then it occurred to me, ‘Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to exertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this. But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, grueling work. Could there be another path to awakening?’

62 Then it occurred to me, ‘I recall sitting in the cool shade of a black plum tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Could that be the path to awakening?’ Stemming from that memory came the understanding: ‘That is the path to awakening!’

63 Then it occurred to me, ‘Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?’ Then it occurred to me, ‘I’m not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.’

64 Then it occurred to me, ‘I can’t achieve that pleasure with a body so severely emaciated. Why don’t I eat some solid food, some rice and porridge?’ So I ate some solid food. Now at that time the group of five mendicants were attending on me, thinking, ‘The ascetic Gotama will tell us of

any truth that he realizes.' But when I ate some solid food, they left disappointed in me, saying, 'The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.'

65 After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption … second absorption … third absorption … fourth absorption.

65.2 When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many past lives.

65.3 That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. And so I recollected my many kinds of past lives, with features and details.

65.4 This was the first knowledge, which I achieved in the first watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

66 When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient

beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings pass on according to their deeds.

67 This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

68 When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: 'This is suffering' ...

68.2 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.' I truly understood: 'These are defilements' ...

68.3 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements.'

69 Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed.

70 I understood: 'Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.'

71 This was the third knowledge, which I achieved in the last watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and

resolute.

72 Then it occurred to me, ‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. But people like clinging, they love it and enjoy it. It’s hard for them to see this topic; that is, specific conditionality, dependent origination.

72.2 It’s also hard for them to see this topic; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach this principle, others might not understand me, which would be wearying and troublesome for me.’

72.3 And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me:

73 ‘I’ve struggled hard to realize this,
there’s no need to reveal it now!
Those mired in greed and hate
can’t really understand this teaching.

74 It goes against the stream, subtle,
deep, obscure, and very fine.
Those besotted by greed cannot see,
for they’re cloaked in a mass of darkness.’

75 So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.

76 Then the divinity Sahampati, knowing my train of thought, thought, ‘Oh lord! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.’

77 Then, as easily as a strong person would extend or contract their arm, the divinity Sahampati vanished from the realm of divinity and reappeared in front of me. He arranged his robe over one shoulder, raised his cupped palms toward me, and said, ‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching. There will be those who understand the teaching!’

78 That is what the divinity Sahampati said. Then he went on to say:

79 ‘Among the Magadhans there appeared in the past
an impure teaching thought up by the stained.
Fling open the door to freedom from death!
Let them hear the teaching <j>the immaculate one discovered.

80 Standing high on a rocky mountain,
you can see the people all around.
In just the same way, All-seer, so intelligent,
having ascended the Temple of Truth,

81 rid of sorrow, look upon the people
swamped with sorrow, <j>overcome by rebirth and old age.
Rise, hero! Victor in battle, caravan leader,

wander the world free of debt.
Let the Blessed One teach the Dhamma!
There will be those who understand!'

82 Then, understanding the Divinity's invitation, I surveyed the world with the eye of a Buddha, because of my compassion for sentient beings. And I saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach.

82.2 And some of them lived seeing the danger in the fault to do with the next world, while others did not. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water's surface.

82.3 And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them. In the same way, I saw sentient beings with little dust in their eyes, and some with much dust in their eyes. Then I replied in verse to the divinity Sahampati:

83 'Flung open are the doors to freedom from death!
Let those with ears to hear commit to faith.
Thinking it would be troublesome, Divinity, <j>I did not teach
the sophisticated, sublime Dhamma among mankind.'

84 Then the divinity Sahampati, knowing that his request for me to teach the Dhamma had been granted, bowed and respectfully circled me, keeping me on his right, before vanishing right there.

85 Then it occurred to me, ‘Who should I teach first of all? Who will quickly understand the teaching?’ Then it occurred to me, ‘That Aḷāra Kālāma is astute, competent, intelligent, and has long had little dust in his eyes. Why don’t I teach him first of all? He’ll quickly understand the teaching.’ But a deity came to me and said, ‘Sir, Aḷāra Kālāma passed away seven days ago.’

86 And knowledge and vision arose in me, ‘Aḷāra Kālāma passed away seven days ago.’ Then it occurred to me, ‘This is a great loss for Aḷāra Kālāma. If he had heard the teaching, he would have understood it quickly.’

87 Then it occurred to me, ‘Who should I teach first of all? Who will quickly understand the teaching?’ Then it occurred to me, ‘That Uddaka son of Rāma is astute, competent, intelligent, and has long had little dust in his eyes. Why don’t I teach him first of all? He’ll quickly understand the teaching.’ But a deity came to me and said, ‘Sir, Uddaka son of Rāma, passed away just last night.’

88 And knowledge and vision arose in me, ‘Uddaka son of Rāma, passed away just last night.’ Then it occurred to me, ‘This is a great loss for Uddaka. If he had heard the teaching, he would have understood it quickly.’

89 Then it occurred to me, ‘Who should I teach first of all? Who will quickly understand the teaching?’ Then it occurred to me, ‘The group of five mendicants were very helpful to me. They looked after me during my time of resolute striving. Why don’t I teach them first of all?’ Then it oc-

curred to me, ‘Where are the group of five mendicants staying these days?’ With clairvoyance that is purified and superhuman I saw that the group of five mendicants were staying near Varanasi in the deer park at Isipatana.

90 So, when I had stayed in Uruvelā as long as I pleased, I set out for Varanasi.

91 While I was traveling along the road between Gayā and Bodhgaya, the Ājīvaka ascetic Upaka saw me and said, ‘Reverend, your faculties are so very clear, and your complexion is pure and bright. In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?’

92 I replied to Upaka in verse:

93 ‘I am the vanquisher of all, the knower of all,
unsullied in the midst of all things.
I’ve given up all, freed in the ending of craving.
Since I know for myself, whose follower should I be?

94 I have no tutor.
There is no one like me.
In the world with its gods,
I have no rival.

95 For in this world, I am the perfected one;
I am the supreme Teacher.
I alone am fully awakened,
cooled, quenched.

96 I am going to the city of Kāsi
to roll forth the Wheel of Dhamma.
In this world that is so blind,
I'll beat the drum of freedom from death!'

97 'According to what you claim, reverend, you ought to be the Infinite Victor.'

98 'The victors are those who, like me,
have reached the ending of defilements.
I have conquered bad qualities, Upaka—
that's why I'm a victor.'

99 When I had spoken, Upaka said: 'If you say so, reverend.' Shaking his head, he took a wrong turn and left.

100 Traveling stage by stage, I arrived at Varanasi, and went to see the group of five mendicants in the deer park at Isipatana. The group of five mendicants saw me coming off in the distance and stopped each other, saying, 'Here comes the ascetic Gotama. He's so indulgent; he strayed from the struggle and returned to indulgence. We shouldn't bow to him or rise for him or receive his bowl and robe. But we can set out a seat; he can sit if he likes.'

101 Yet as I drew closer, the group of five mendicants were unable to stop themselves per their own agreement. Some came out to greet me and receive my bowl and robe, some spread out a seat, while others set out water for washing my feet. But they still addressed me by name and as 'reverend'.

102 So I said to them, ‘Mendicants, don’t address me by name and as “reverend”. The Realized One is Perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme culmination of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

103 But they said to me, ‘Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you’ve become indulgent, strayed from the struggle and fallen into indulgence?’

104 So I said to them, ‘The Realized One has not become indulgent, strayed from the struggle and fallen into indulgence. The Realized One is Perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme culmination of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

105 But for a second time they said to me, ‘Reverend Gotama … you’ve fallen into indulgence.’

106 So for a second time I said to them, ‘The Realized One has not become indulgent …’

107 But for a third time they said to me, ‘Reverend Gotama … you’ve fallen into indulgence.’

108 So I said to them, ‘Mendicants, have you ever known me to speak like this before?’

109 ‘No, sir.’

110 ‘The Realized One is Perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme culmination of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

111 I was able to persuade the group of five mendicants. Then sometimes I advised two mendicants, while the other three went for alms. Then those three would feed all six of us with what they brought back. Sometimes I advised three mendicants, while the other two went for alms. Then those two would feed all six of us with what they brought back.

112 As the group of five mendicants were being advised and instructed by me like this, they soon realized the supreme culmination of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

113 When he had spoken, Prince Bodhi said to the Buddha, “Sir, when a mendicant has the Realized One as trainer, how long would it take for them to realize the supreme culmination of the spiritual path in this very life?”

114 "Well then, prince, I'll ask you about this in return, and you can answer as you like. What do you think, prince? Are you skilled in the art of wielding a hooked goad while riding an elephant?"

115 "Yes, sir."

116 "What do you think, prince? Suppose a man were to come along thinking, 'Prince Bodhi knows the art of wielding a hooked goad while riding an elephant. I'll train in that art under him.' If he's faithless, he wouldn't achieve what he could with faith. If he's unhealthy, he wouldn't achieve what he could with good health.

116.2 If he's devious or deceitful, he wouldn't achieve what he could with honesty and integrity. If he's lazy, he wouldn't achieve what he could with energy. If he's stupid, he wouldn't achieve what he could with wisdom. What do you think, prince? Could that man still train under you in the art of wielding a hooked goad while riding an elephant?"

117 "Sir, if he had even a single one of these factors he couldn't train under me, let alone all five."

118 "What do you think, prince? Suppose a man were to come along thinking, 'Prince Bodhi knows the art of wielding a hooked goad while riding an elephant. I'll train in that art under him.' If he's faithful, he'd achieve what he could with faith. If he's healthy, he'd achieve what he could with good health.

118.2 If he's honest and has integrity, he'd achieve what he could with honesty and integrity. If he's energetic, he'd achieve what he could with energy. If he's wise, he'd achieve what he could with wisdom. What do you

think, prince? Could that man still train under you in the art of wielding a hooked goad while riding an elephant?"

119 "Sir, if he had even a single one of these factors he could train under me, let alone all five."

120 "In the same way, prince, there are these five factors that support meditation. What five? It's when a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

120.2 They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities.

120.3 They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. These are the five factors that support meditation.

121 When a mendicant with these five factors that support meditation has the Realized One as trainer, they could realize the supreme culmination of the spiritual path in seven years. Let alone seven years, they could realize the supreme culmination of the spiritual path in six years, or as little as one year.

121.2 Let alone one year, when a mendicant with these five factors that support meditation has the Realized One as trainer, they could realize the supreme culmination of the spiritual path in seven months, or as little as one day.

121.3 Let alone one day, when a mendicant with these five factors that support meditation has the Realized One as trainer, they could be instructed at dusk and achieve distinction at daybreak, or be instructed at daybreak and achieve distinction at dusk."

122 When he had spoken, Prince Bodhi said to the Buddha, "Oh, the Buddha! Oh, the teaching! Oh, how well explained is the teaching! For someone could be instructed at dusk and achieve distinction at daybreak, or be instructed at daybreak and achieve distinction at dusk."

123 When he said this, Sañjikāputta said to Prince Bodhi, "Though the worthy Bodhi speaks like this, you don't go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha."

124 "Don't say that, dear Sañjikāputta, don't say that! I have heard and learned this in the presence of my lady mother. This one time the Buddha was staying near Kosambī in Ghosita's monastery. Then my pregnant lady mother went up to the Buddha, bowed, sat down to one side, and said to him, 'Sir, the prince or princess in my womb goes for refuge to the Buddha, the teaching, and the mendicant Saṅgha. From this day forth, may the Buddha remember them as a lay follower who has gone for refuge for life.'

125 Another time the Buddha was staying here in the land of the Bhaggas at Crocodile's Bellow, in the deer park at Bhesakaḷā's Wood. Then my nursemaid, carrying me on her hip, went to the Buddha, bowed, stood to one side, and said to him, 'Sir, this Prince Bodhi goes for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember him as a lay follower who has gone for refuge for life.'

126 Now for a third time I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

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86 — WITH AṄGULIMĀLA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time in the realm of King Pasenadi of Kosala there was a bandit named Aṅgulimāla. He was violent, bloody-handed, a hardened killer, merciless to living beings. He laid waste to villages, towns, and countries. He was constantly murdering humans, and he wore their fingers as a necklace.

3 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Then, after the meal, on his return from almsround, he set his lodgings in order and, taking his bowl and robe, he walked down the road that led to Aṅgulimāla.

4 The cowherds, shepherds, farmers, and travelers saw him on the road, and said to him, "Don't take this road, ascetic. On this road there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings. He has laid waste to villages, towns, and countries. He is constantly murdering humans, and he wears their fingers as a necklace.

4.2 People travel along this road only after banding closely together in groups of ten, twenty, thirty, forty, or fifty. Still they meet their end by Aṅgulimāla's hand." But when they said this, the Buddha went on in silence.

5 For a second time … and a third time, they urged the Buddha to turn back.

6 But when they said this, the Buddha went on in silence.

7 The bandit Aṅgulimāla saw the Buddha coming off in the distance, and thought, “Oh lord, how incredible, how amazing! People travel along this road only after banding closely together in groups of ten, twenty, thirty, forty, or fifty. Still they meet their end by my hand. But still this ascetic comes along alone and unaccompanied, like a conqueror. Why don’t I take his life?”

8 Then Aṅgulimāla donned his sword and shield, fastened his bow and arrows, and followed behind the Buddha. But the Buddha used his psychic power to will that Aṅgulimāla could not catch up with him no matter how hard he tried, even though the Buddha kept walking at a normal speed.

9 Then Aṅgulimāla thought, “Oh lord, how incredible, how amazing! Previously, even when I’ve chased a speeding elephant, horse, chariot or deer, I’ve always caught up with them. But I can’t catch up with this ascetic no matter how hard I try, even though he’s walking at a normal speed.”

10 He stood still and said, “Stop, stop, ascetic!”

11 “I’ve stopped, Aṅgulimāla—now you stop.”

12 Then Aṅgulimāla thought, “These ascetics who follow the Sakyan speak the truth. Yet while walking the ascetic says: ‘I’ve stopped, Aṅgulimāla—now you stop.’ Why don’t I ask him about this?”

13 Then he addressed the Buddha in verse:

14 “While walking, ascetic, you say ‘I’ve stopped.’
And I have stopped, but you tell me I’ve not.
I’m asking you this, ascetic:
how is it you’ve stopped and I have not?”

15 “Aṅgulimāla, I have forever stopped—
I’ve laid aside violence toward all creatures.
But you can’t stop yourself <j>from harming living creatures;
that’s why I’ve stopped, but you have not.”

16 “Oh, at long last a renowned great seer,
an ascetic has followed me into this deep wood.
Now that I’ve heard your verse on Dhamma,
I shall live without evil.”

17 With these words, <j>the bandit hurled his sword and weapons
down a cliff into an abyss.
He venerated the Holy One’s feet,
and requested the going forth right away.

18 Then the Buddha, the compassionate great seer,
the Teacher of the world with its gods,
said to him, “Come, monk!”
And with that he became a monk.

19 Then the Buddha set out for Sāvatthī with Venerable Aṅgulimāla as his second monk. Traveling stage by stage, he arrived at Sāvatthī, where he stayed in Jeta’s Grove, Anāthapiṇḍika’s monastery.

20 Now at that time a crowd had gathered by the gate of King Pasenadi's royal compound making a colossal racket, "In your realm, Your Majesty, there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings. He has laid waste to villages, towns, and countries. He is constantly murdering humans, and he wears their fingers as a necklace. Your Majesty must put a stop to him!"

21 Then King Pasenadi drove out from Sāvatthī in the middle of the day with around five hundred horses, heading for the monastery. He went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. He bowed and sat down to one side. The Buddha said to him,

22 "What is it, Great King? Is King Seniya Bimbisāra of Magadha angry with you, or the Licchavis of Vesālī, or some other opposing ruler?"

23 "No, sir. In my realm there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings. … I shall put a stop to him."

24 "But, Great King, suppose you were to see that Aṅgulimāla had shaved off his hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness. And that he was refraining from killing living creatures, stealing, and lying; that he was eating in one part of the day, and was chaste, ethical, and of good character. What would you do to him?"

25 "I would bow to him, rise in his presence, or offer him a seat. I'd invite him to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And I'd organize his lawful guarding and protection. But sir, how could such an immoral, evil man ever have such virtue and restraint?"

26 Now at that time Venerable Aṅgulimāla was sitting not far from the Buddha. Then the Buddha pointed with his right arm and said to the king, “Great king, this is Aṅgulimāla.”

27 Then the king became frightened, scared, his hair standing on end. Knowing this, the Buddha said to him, “Do not fear, Great King. You have nothing to fear from him.” Then the king’s fear died down.

28 Then the king went over to Aṅgulimāla and said, “Sir, is the master really Aṅgulimāla?”

29 “Yes, Great King.”

30 “What clans were your father and mother from?”

31 “My father was a Gagga, and my mother a Mantāṇī.”

32 “Sir, may Master Gagga son of Mantāṇī be happy. I’ll make sure that you’re provided with robes, almsfood, lodgings, and medicines and supplies for the sick.”

33 But at that time Venerable Aṅgulimāla lived in the wilderness, ate only almsfood, and owned just three robes. So he said to the king, “Enough, Great King. My robes are complete.”

34 Then the king went back to the Buddha, bowed, sat down to one side, and said to him, “It’s incredible, sir, it’s amazing! How the Buddha tames those who are wild, pacifies those who are violent, and extinguishes those who are unquenched! For I was not able to tame him with the rod and the sword, but the Buddha tamed him without rod or sword. Well, now, sir, I must go. I have many duties, and much to do.”

35 “Please, Great King, go at your convenience.” Then King Pasenadi rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

36 Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Then as he was wandering indiscriminately for almsfood he saw a woman undergoing a distressing obstructed labor. Seeing this, it occurred to him, “Oh, beings undergo such travail! Oh, beings undergo such travail!”

37 Then after wandering for alms in Sāvatthī, after the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said to him, “Well then, Aṅgulimāla, go to that woman and say this:

38 ‘Ever since I was born, sister, I don’t recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.’”

39 “But sir, wouldn’t that be telling a deliberate lie? For I have intentionally killed many living creatures.”

40 “In that case, Aṅgulimāla, go to that woman and say this:

41 ‘Ever since I was born in the noble birth, sister, I don’t recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.’”

42 “Yes, sir,” replied Aṅgulimāla. He went to that woman and said:

43 "Ever since I was born in the noble birth, sister, I don't recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe."

44 Then that woman was safe, and so was her baby.

45 Then Aṅgulimāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

46 He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place." And Venerable Aṅgulimāla became one of the perfected.

47 Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Now at that time someone threw a stone that hit Aṅgulimāla, someone else threw a stick, and someone else threw gravel. Then Aṅgulimāla—with cracked head, bleeding, his bowl broken, and his outer robe torn—went to the Buddha.

48 The Buddha saw him coming off in the distance, and said to him, "Endure it, brahmin! Endure it, brahmin! You're experiencing in this very life the result of deeds that might have caused you to be tormented in hell for many years, many hundreds or thousands of years."

49 Later, Venerable Aṅgulimāla was experiencing the bliss of release while in private retreat. On that occasion he expressed this heartfelt sentiment:

50 “He who once was heedless,
but turned to heedfulness,
shines upon this world,
like the moon freed from clouds.

51 Someone whose bad deed
is supplanted by the good,
shines upon this world,
like the moon freed from clouds.

52 A young mendicant
devoted to the Buddha’s teaching,
shines upon this world,
like the moon freed from clouds.

53 May even my enemies <j>hear a Dhamma talk!
May even my enemies <j>devote themselves to the Buddha’s teaching!
May even my enemies associate with those good men
who establish others in the Dhamma!

54 May even my enemies <j>hear Dhamma at the right time,
from those who teach acceptance,
praising acquiescence;
and may they follow that path!

55 For then they’d never wish harm
upon myself or others.
Having arrived at ultimate peace,
they’d look after creatures firm and frail.

56 For while irrigators guide water,
fletchers bend arrows straight,
and carpenters bend timber straight,
the astute tame themselves.

57 Some tame by using the rod,
some with goads, and some with whips.
But the unaffected one tamed me
without rod or sword.

58 My name is ‘Harmless’,
though I used to be harmful.
The name I bear today is true,
for I do no harm to anyone.

59 I used to be a bandit,
the notorious Aṅgulimāla.
Swept away in a great flood,
I went to the Buddha as a refuge.

60 I used to have blood on my hands,
the notorious Aṅgulimāla.
See the refuge I’ve found—
the leash to existence is eradicated.

61 I’ve done many of the sort of deeds
that lead to a bad destination.
The result of my deeds has already struck me,
so I enjoy my food free of debt.

62 Fools and simpletons
devote themselves to negligence.
But the wise protect diligence
as their best treasure.

63 Don't devote yourself to negligence,
or delight in erotic intimacy.
For if you're diligent and practice absorption,
you'll attain abundant happiness.

64 It was welcome, not unwelcome,
the advice I got was good.
Of the well-explained teachings,
I arrived at the best.

65 It was welcome, not unwelcome,
the advice I got was good.
I've attained the three knowledges
and fulfilled the Buddha's instructions."

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87 — BORN FROM THE BELOVED

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time a certain householder's dear and beloved only child passed away. After their death he didn't feel like working or eating. He would go to the cremation ground and wail, "Where are you, my only child? Where are you, my only child?"

3 Then he went to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Your faculties, householder, are those of one who is unstable in their own mind; there is a deterioration in your faculties."

4 "And how, sir, could there be no deterioration of my faculties? For my dear and beloved only child has passed away. Since their death I haven't felt like working or eating. I go to the cremation ground and wail: 'Where are you, my only child? Where are you, my only child?'"

5 "That's so true, householder! That's so true, householder! For our loved ones are a source of sorrow, lamentation, pain, sadness, and distress."

6 "Sir, who on earth could ever think such a thing! For our loved ones are a source of joy and happiness." Disagreeing with the Buddha's statement, rejecting it, he rose from his seat and left.

7 Now at that time several gamblers were playing dice not far from the Buddha. That householder approached them and told them what had happened.

8 “That’s so true, householder! That’s so true, householder! For our loved ones are a source of joy and happiness.”

9 Thinking, “The gamblers and I are in agreement,” the householder left.

10 Eventually that topic of discussion reached the royal compound. Then King Pasenadi addressed Queen Mallikā, “Mallikā, your ascetic Gotama said this: ‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’”

11 “If that’s what the Buddha said, Great King, then that’s how it is.”

12 “No matter what the ascetic Gotama says, Mallikā agrees with him: ‘If that’s what the Buddha said, Great King, then that’s how it is.’ You’re just like a pupil who agrees with everything their tutor says. Go away, Mallikā, get out of here!”

13 Then Queen Mallikā addressed the brahmin Nāḷijaṅgha, “Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: ‘Sir, did the Buddha make this statement: “Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress”?’ Remember well how the Buddha answers and tell it to me. For Realized Ones say nothing that is not so.”

14 “Yes, ma’am,” he replied. He went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “Worthy Gotama, Queen Mallikā bows with her head to your feet. She asks if you are healthy and

well, nimble, strong, and living comfortably. And she asks whether the Buddha made this statement: 'Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.'"

15 "That's right, brahmin, that's right! For our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

16 And here's a way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress. Once upon a time right here in Sāvatthī a certain woman's mother passed away. And because of that she went mad and lost her mind. She went from street to street and from square to square saying, 'Has anyone seen my mother? Has anyone seen my mother?'

17 And here's another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

18 Once upon a time right here in Sāvatthī a certain woman's father … brother … sister … son … daughter … husband passed away. And because of that she went mad and lost her mind. She went from street to street and from square to square saying, 'Has anyone seen my husband? Has anyone seen my husband?'

19 And here's another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

20 Once upon a time right here in Sāvatthī a certain man's mother … father … brother … sister … son … daughter … wife passed away. And because of that he went mad and lost his mind. He went from street to street and from square to square saying, 'Has anyone seen my wife? Has anyone seen my wife?'

21 And here's another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

22 Once upon a time right here in Sāvatthī a certain woman went to live with her relative's family. But her relatives wanted to divorce her from her husband and give her to another, who she didn't want. So she told her husband about this. But he cut her in two and disemboweled himself, thinking, 'We shall be together after death.' That's another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress."

23 Then Nāḷijaṅgha the brahmin, having approved and agreed with what the Buddha said, rose from his seat, went to Queen Mallikā, and told her of all they had discussed. Then Queen Mallikā approached King Pasenadi and said to him, "What do you think, Great King? Do you love Princess Vajirī?"

24 "Indeed I do, Mallikā."

25 "What do you think, Great King? If she were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?"

26 "If she were to decay and perish, my life would fall apart. How could sorrow, lamentation, pain, sadness, and distress not arise in me?"

27 "This is what the Buddha was referring to when he said: 'Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.'

28 What do you think, Great King? Do you love Queen Vāsabhā? ...

29 Do you love your son, General Viḍūḍabha? ...

30 Do you love me?"

31 “Indeed I do love you, Mallikā.”

32 “What do you think, Great King? If I were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?”

33 “If you were to decay and perish, my life would fall apart. How could sorrow, lamentation, pain, sadness, and distress not arise in me?”

34 “This is what the Buddha was referring to when he said: ‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’

35 What do you think, Great King? Do you love the realms of Kāsi and Kosala?”

36 “Indeed I do, Mallikā. It’s due to the bounty of Kāsi and Kosala that we use sandalwood imported from Kāsi and wear garlands, fragrance, and makeup.”

37 “What do you think, Great King? If these realms were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?”

38 “If they were to decay and perish, my life would fall apart. How could sorrow, lamentation, pain, sadness, and distress not arise in me?”

39 “This is what the Buddha was referring to when he said: ‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’”

40 “It’s incredible, Mallikā, it’s amazing, how far the Buddha sees with penetrating wisdom, it seems to me. Come, Mallikā, rinse my hands.”

41 Then King Pasenadi rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and expressed this heartfelt sentiment three times:

42 “Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

43 Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

44 Homage to him, the blessed one, the perfected one, the fully awakened Buddha!”

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88 — THE FOREIGN CLOTH

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He wandered for alms in Sāvatthī. After the meal, on his return from almsround, he went to the Eastern Monastery, the stilt longhouse of Migāra's mother, for the day's meditation.

3 Now at that time King Pasenadi of Kosala mounted the Single Lotus Elephant and drove out from Sāvatthī in the middle of the day. He saw Ānanda coming off in the distance and said to the chief minister Sirivaḍḍha, "My dear Sirivaḍḍha, isn't that Venerable Ānanda?"

4 "Indeed it is, Great King."

5 Then King Pasenadi addressed a man, "Please, my man, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him, 'Sir, King Pasenadi of Kosala bows with his head at your feet.' And then say, 'Sir, if you have no urgent business, please wait a while out of sympathy.'"

6 "Yes, Your Majesty," that man replied. He did as the king asked.

7 Ānanda consented with silence.

8 Then King Pasenadi rode on the elephant as far as the terrain allowed, then descended and approached Ānanda on foot. He bowed, stood to one side, and said to Ānanda, "Sir, if you have no urgent business, it would be

nice of you to go to the bank of the Aciravatī River out of sympathy."

9 Ānanda consented with silence.

10 He went to the river bank and sat at the root of a certain tree on a seat spread out. Then King Pasenadi rode on the elephant as far as the terrain allowed, then descended and approached Ānanda on foot. He bowed, stood to one side, and said to Ānanda, "Here, Venerable Ānanda, sit on this elephant rug."

11 "Enough, Great King, you sit on it. I'm sitting on my own seat."

12 So the king sat down on the seat spread out, and said, "Honorable Ānanda, would the Buddha engage in the sort of behavior—by way of body, speech, or mind—that is faulted by ascetics and brahmins?"

13 "No, Great King, the Buddha would not engage in the sort of behavior that is faulted by sensible ascetics and brahmins."

14 "It's incredible, sir, it's amazing! For I couldn't fully express the question, but Venerable Ānanda's answer completed it for me. I don't believe that praise or criticism of others spoken by incompetent fools, without examining or scrutinizing, is the most important thing. Rather, I believe that praise or criticism of others spoken by competent and intelligent people after examining and scrutinizing is the most important thing.

15 But Honorable Ānanda, what kind of bodily behavior is faulted by sensible ascetics and brahmins?"

16 "Unskillful behavior."

17 "But what kind of bodily behavior is unskillful?"

18 “Blameworthy behavior.”

19 “But what kind of bodily behavior is blameworthy?”

20 “Hurtful behavior.”

21 “But what kind of bodily behavior is hurtful?”

22 “Behavior that results in suffering.”

23 “But what kind of bodily behavior results in suffering?”

24 “Bodily behavior that leads to hurting yourself, hurting others, and hurting both, and which makes unskillful qualities grow while skillful qualities decline. That kind of bodily behavior is faulted by sensible ascetics and brahmins.”

25 “But what kind of verbal behavior … mental behavior is faulted by sensible ascetics and brahmins?” …

31 “Mental behavior that leads to hurting yourself, hurting others, and hurting both, and which makes unskillful qualities grow while skillful qualities decline. That kind of mental behavior is faulted by sensible ascetics and brahmins.”

32 “Sir, does the Buddha praise giving up all these unskillful things?”

33 “Great king, the Realized One has given up all unskillful things and possesses skillful things.”

34 “But sir, what kind of bodily behavior is not faulted by sensible ascetics and brahmins?”

35 “Skillful behavior.”

36 “But what kind of bodily behavior is skillful?”

37 “Blameless behavior.”

38 “But what kind of bodily behavior is blameless?”

39 “Pleasing behavior.”

40 “But what kind of bodily behavior is pleasing?”

41 “Behavior that results in happiness.”

42 “But what kind of bodily behavior results in happiness?”

43 “Bodily behavior that leads to pleasing yourself, pleasing others, and pleasing both, and which makes unskillful qualities decline while skillful qualities grow. That kind of bodily behavior is not faulted by sensible ascetics and brahmins.”

44 “But what kind of verbal behavior … mental behavior is not faulted by sensible ascetics and brahmins?” …

50 “Mental behavior that leads to pleasing yourself, pleasing others, and pleasing both, and which makes unskillful qualities decline while skillful qualities grow. That kind of mental behavior is not faulted by sensible ascetics and brahmins.”

51 “Sir, does the Buddha praise embracing all these skillful things?”

52 “Great king, the Realized One has given up all unskillful things and possesses skillful things.”

53 "It's incredible, sir, it's amazing! How well this was said by Venerable Ānanda! I'm delighted and satisfied with what you've expressed so well. So much so that if an elephant-treasure was suitable for you, I would give you one. If a horse-treasure was suitable for you, I would give you one. If a prize village was suitable for you, I would give you one.

53.2 But, sir, I know that these things are not suitable for you. This foreign cloth was sent to me by King Ajātasattu of Magadha, son of the princess of Videha, packed in a parasol case. It's exactly sixteen measures long and eight wide. May Venerable Ānanda please accept it out of sympathy."

54 "Enough, Great King. My three robes are complete."

55 "Sir, we have both seen this Aciravatī River when it has rained heavily in the mountains, and the river overflows both its banks. In the same way, Venerable Ānanda can make a set of three robes for himself from this foreign cloth, and you can share your old robes with your fellow monks. In this way my religious donation will come to overflow, it seems to me. Please accept the foreign cloth."

56 So Ānanda accepted it.

57 Then King Pasenadi said to him, "Well, now, sir, I must go. I have many duties, and much to do."

58 "Please, Great King, go at your convenience." Then King Pasenadi approved and agreed with what Ānanda said. He rose from his seat, bowed, and respectfully circled Ānanda, keeping him on his right, before leaving.

59 Soon after he left, Ānanda went to the Buddha, bowed, sat down to one side, and told him what had happened. He presented the cloth to the Buddha.

60 Then the Buddha said to the mendicants,

61 "Mendicants, King Pasenadi is lucky, so very lucky, to get to see Ānanda and pay homage to him."

62 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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89 — SHRINES TO THE TEACHING

✦

1 So I have heard. At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Medaḷumpa.

2 Now at that time King Pasenadi of Kosala had arrived at Townsville on some business.

3 Then he addressed Dīgha Kārāyana, “My good Kārāyana, harness the finest chariots. We will go to a park and see the scenery.”

4 “Yes, Your Majesty,” replied Dīgha Kārāyana. He harnessed the chariots and informed the king, “Your Majesty, the finest chariots are harnessed. Please go at your convenience.”

5 Then King Pasenadi mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Townsville, heading for the park grounds. He went by carriage as far as the terrain allowed, then descended and entered the park on foot.

6 As he was going for a walk in the park he saw roots of trees that were impressive and inspiring, quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat. The sight reminded him right away of the Buddha: “These roots of trees, so impressive and inspiring, are like those where we used to pay homage to the Blessed One, the perfected one, the fully awakened Buddha.”

7 He addressed Dīgha Kārāyana, “These roots of trees, so impressive and inspiring, are like those where we used to pay homage to the Blessed One, the perfected one, the fully awakened Buddha. My good Kārāyana, where is that Buddha at present?”

8 “Great king, there is a Sakyan town named Medaḷumpa. That’s where the Buddha is now staying.”

9 “But how far away is that town?”

10 “Not far, Great King, it’s three leagues. We can get there while it’s still light.”

11 “Well then, harness the chariots, and we shall go to see the Buddha.”

12 “Yes, Your Majesty,” replied Dīgha Kārāyana. He harnessed the chariots and informed the king, “Your Majesty, the finest chariots are harnessed. Please go at your convenience.”

13 Then King Pasenadi mounted a fine carriage and, along with other fine carriages, set out from Townsville to Medaḷumpa. He reached the town while it was still light and headed for the monastery grounds. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

14 At that time several mendicants were walking mindfully in the open air. King Pasenadi of Kosala went up to them and said, “Sirs, where is the Blessed One at present, the perfected one, the fully awakened Buddha? For I want to see him.”

15 “Great king, that’s his dwelling, with the door closed. Approach it quietly, without hurrying; go onto the porch, clear your throat, and knock on the door-panel. The Buddha will open the door.” The king right away presented his sword and turban to Dīgha Kārāyana, who thought, “Now the king seeks privacy. I should wait here.”

16 Then the king approached the Buddha’s dwelling, cleared his throat and knocked on the door-panel, and the Buddha opened the door.

17 King Pasenadi entered the dwelling, and bowed with his head to the Buddha’s feet, caressing them and covering them with kisses, and pronounced his name: “Sir, I am Pasenadi, king of Kosala! I am Pasenadi, king of Kosala!”

18 “But, Great King, for what reason do you demonstrate such utmost deference for this body, conveying your manifest love?”

19 “Sir, I infer about the Buddha from the teaching: ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’ It happens, sir, that I see some ascetics and brahmins leading the spiritual life only for a limited period: ten, twenty, thirty, or forty years. Some time later—nicely bathed and anointed, with hair and beard dressed—they amuse themselves, supplied and provided with the five kinds of sensual stimulation. But here I see the mendicants leading the spiritual life entirely full and pure as long as they live, to their last breath.

19.2 I don’t see any other spiritual life elsewhere so full and pure. That’s why I infer this about the Buddha from the teaching: ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

20 Furthermore, kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and friend fights with friend.

20.2 But here I see the mendicants living in harmony, appreciating each other, without dispute, blending like milk and water, and regarding each other with kindly eyes. I don't see any other assembly elsewhere so harmonious. So I infer this about the Buddha from the teaching: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

21 Furthermore, I have walked and wandered from monastery to monastery and from park to park. There I've seen some ascetics and brahmins who are thin, haggard, pale, and veiny—hardly a captivating sight for people, you'd think. It occurred to me: 'Clearly these venerables lead the spiritual life dissatisfied, or they're hiding some bad deed they've done.

21.2 That's why they're thin, haggard, pale, and veiny—hardly a captivating sight for people, you'd think.' I went up to them and said: 'Venerables, why are you so thin, haggard, pale, and veiny—hardly a captivating sight for people, you'd think?' They say: 'We have jaundice, Great King.'

21.3 But here I see mendicants always smiling and joyful, obviously happy, with cheerful faces, living relaxed, unruffled, surviving on charity, their hearts free as a wild deer. It occurred to me: 'Clearly these venerables

have realized a higher distinction in the Buddha's instructions than they had before.

21.4 That's why these venerables are always smiling and joyful, obviously happy, with cheerful faces, living relaxed, unruffled, surviving on charity, their hearts free as a wild deer.' So I infer this about the Buddha from the teaching: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

22 Furthermore, as an anointed aristocratic king I am able to execute, fine, or banish those who are guilty. Yet when I'm sitting in court they interrupt me. And I can't get them to stop interrupting me and wait until I've finished speaking.

22.2 But here I see the mendicants while the Buddha is teaching an assembly of many hundreds, and there is no sound of his disciples coughing or clearing their throats. Once it so happened that the Buddha was teaching an assembly of many hundreds. Then one of his disciples cleared their throat.

22.3 And one of their spiritual companions nudged them with their knee, to indicate: 'Hush, venerable, don't make a sound! Our teacher, the Blessed One, is teaching!' It occurred to me: 'Oh lord, how incredible, how amazing, how an assembly can be so well trained without rod or sword!' I don't see any other assembly elsewhere so well trained.

22.4 So I infer this about the Buddha from the teaching: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

23 Furthermore, I've seen some astute aristocrats who are subtle, accomplished in the doctrines of others, hair-splitters. You'd think they live to demolish convictions with their intellect. They hear: 'So, gentlemen, that ascetic Gotama will come down to such-and-such village or town.'

23.2 They formulate a question, thinking: 'We'll approach the ascetic Gotama and ask him this question. If he answers like this, we'll refute him like that; and if he answers like that, we'll refute him like this.' When they hear that he has come down they approach him. The Buddha educates, encourages, fires up, and inspires them with a Dhamma talk.

23.3 They don't even get around to asking their question to the Buddha, so how could they refute his answer? Invariably, they become his disciples. So I infer this about the Buddha from the teaching: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

24 Furthermore, I see some astute brahmins … some astute householders … some astute ascetics who are subtle, accomplished in the doctrines of others, hair-splitters. … They don't even get around to asking their question to the Buddha, so how could they refute his answer? Invariably, they ask the Buddha for the chance to go forth. And he gives them the going-forth.

24.2 Soon after going forth, living withdrawn, diligent, keen, and resolute, they realize the supreme culmination of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. They say: 'We were almost lost! We almost perished! For we used to claim that we were ascetics, brahmins, and perfected ones, but we were none of these things. But now we really are ascetics, brahmins, and perfected ones!'

24.3 So I infer this about the Buddha from the teaching: ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

25 Furthermore, these chamberlains Isidatta and Purāṇa share my meals and my carriages. I give them a livelihood and bring them renown. And yet they don’t show me the same level of deference that they show to the Buddha. Once it so happened that while I was leading a military campaign and testing Isidatta and Purāṇa I took up residence in a cramped house.

25.2 They spent much of the night discussing the teaching, then they lay down with their heads toward where the Buddha was and their feet toward me. It occurred to me: ‘Oh lord, how incredible, how amazing! These chamberlains Isidatta and Purāṇa share my meals and my carriages. I give them a livelihood and bring them renown. And yet they don’t show me the same level of deference that they show to the Buddha.

25.3 Clearly these venerables have realized a higher distinction in the Buddha’s instructions than they had before.’ So I infer this about the Buddha from the teaching: ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

26 Furthermore, the Buddha is an aristocrat, and so am I. The Buddha is Kosalan, and so am I. The Buddha is eighty years old, and so am I. Since this is so, it’s proper for me to act with such utmost deference for the Buddha and convey my manifest love.

27 Well, now, sir, I must go. I have many duties, and much to do.”

28 “Please, Great King, go at your convenience.” Then King Pasenadi rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

29 Soon after the king had left, the Buddha addressed the mendicants: “Mendicants, before he got up and left, King Pasenadi spoke shrines to the teaching. Learn these shrines to the teaching! Memorize these shrines to the teaching! Remember these shrines to the teaching! These shrines to the teaching are beneficial and relate to the fundamentals of the spiritual life.”

30 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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90 — AT KAṆṆAKATTHALA

✦

1 So I have heard. At one time the Buddha was staying near Ujuññā in the deer park at Kaṇṇakatthala.

2 Now at that time King Pasenadi of Kosala had arrived at Ujuññā on some business. Then he addressed a man, “Please, my man, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: ‘Sir, King Pasenadi of Kosala will come to see you today when he has finished breakfast.’”

3 “Yes, Your Majesty,” that man replied. He did as the king asked.

4 The sisters Somā and Sakulā heard this. While the meal was being served, they approached the king and said, “Great king, since you are going to the Buddha, please bow in our name with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.”

5 When he had finished breakfast, King Pasenadi went to the Buddha, bowed, sat down to one side, and said to him, “Sir, the sisters Somā and Sakulā bow with their heads to your feet. They ask if you are healthy and well, nimble, strong, and living comfortably.”

6 “But, Great King, couldn’t they get any other messenger?”

7 So Pasenadi explained the circumstances of the message. The Buddha said, “May the sisters Somā and Sakulā be happy, Great King.”

8 Then the king said to the Buddha, “I have heard, sir, that the ascetic Gotama says this: ‘There is no ascetic or brahmin who will ever claim to be all-knowing and all-seeing, to know and see everything without exception: that is not possible.’ I trust those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuttal and criticism?”

9 “Great king, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.”

10 Then King Pasenadi addressed General Viḍūḍabha, “General, who introduced this topic of discussion to the royal compound?”

11 “It was Sañjaya, Great King, the brahmin of the Ākāsa clan.”

12 Then the king addressed a man, “Please, my man, in my name tell Sañjaya that King Pasenadi summons him.”

13 “Yes, Your Majesty,” that man replied. He did as the king asked.

14 Then the king said to the Buddha, “Sir, might the Buddha have spoken in reference to one thing, but that person believed it was something else? How then do you recall making this statement?”

15 “Great king, I recall making this statement: ‘There is no ascetic or brahmin who will ever know all and see all simultaneously: that is not possible.’”

16 “What the Buddha says appears reasonable.

17 Sir, there are these four classes: aristocrats, brahmins, peasants, and menials. Is there any difference between them?”

18 "Of the four classes, two are said to be preeminent— the aristocrats and the brahmins. That is, when it comes to bowing down, rising up, greeting with cupped palms, and observing proper etiquette."

19 "Sir, I am not asking you about this life, but about the life to come."

20 "Great king, there are these five factors that support meditation. What five? It's when a mendicant has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

20.2 They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities.

20.3 They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. These are the five factors that support meditation. There are these four classes: aristocrats, brahmins, peasants, and menials.

20.4 If they had these five factors that support meditation, that would be for their lasting welfare and happiness."

21 "Sir, there are these four classes: aristocrats, brahmins, peasants, and menials. If they had these five factors that support meditation, would there be any difference between them?"

22 “In that case, I say it is the disparity of their efforts in meditation. Suppose there was a pair of elephants or horses or oxen in training who were well tamed and well trained. And there was a pair who were not tamed or trained. What do you think, Great King? Wouldn’t the pair that was well tamed and well trained perform the tasks of the tamed, and reach the level of the tamed?”

23 “Yes, sir.”

24 “But would the pair that was not tamed and trained perform the tasks of the tamed and reach the level of the tamed, just like the tamed pair?”

25 “No, sir.”

26 “In the same way, there are things that must be attained by someone with faith, health, integrity, energy, and wisdom. It’s not possible for a faithless, unhealthy, deceitful, lazy, witless person to attain them.”

27 “What the Buddha says appears reasonable. Sir, there are these four classes: aristocrats, brahmins, peasants, and workers. If they had these five factors that support meditation, and if they practiced rightly, would there be any difference between them?”

28 “In that case, I say that there is no difference between the freedom of one and the freedom of the other. Suppose a person took dry teak wood and lit a fire and produced heat. Then another person did the same using sāl wood, another used mango wood, while another used wood of the cluster fig. What do you think, Great King? Would there be any difference between the fires produced by these different kinds of wood, that is, in the flame, color, or luminosity?”

29 “No, sir.”

30 “In the same way, when fire has been churned by energy and produced by effort, I say that there is no difference between the freedom of one and the freedom of the other.”

31 “What the Buddha says appears reasonable. But sir, do gods survive?”

32 “But what exactly are you asking?”

33 “Whether those gods come back to this place or not.”

34 “Those gods who are afflicted come back to this place, but those who are unafflicted do not come back.”

35 When he said this, General Viḍūḍabha said to the Buddha, “Sir, will the gods who are afflicted topple or expel from their place the gods who are unafflicted?”

36 Then Venerable Ānanda thought, “This General Viḍūḍabha is King Pasenadi’s son, and I am the Buddha’s son. Now is the time for one son to confer with another.” So Ānanda addressed General Viḍūḍabha, “Well then, general, I’ll ask you about this in return, and you can answer as you like. What do you think, general?

36.2 As far as the dominion of King Pasenadi of Kosala extends, where he rules as sovereign lord, can he topple or expel from that place any ascetic or brahmin, regardless of whether they are good or bad, or whether or not they are genuine spiritual practitioners?”

37 “He can, worthy.”

38 “What do you think, general? As far as the dominion of King Pasenadi does not extend, where he does not rule as sovereign lord, can he topple or expel from that place any ascetic or brahmin, regardless of whether they are good or bad, or whether or not they are genuine spiritual practitioners?”

39 “He cannot, worthy.”

40 “What do you think, general? Have you heard of the gods of the thirty-three?”

41 “Yes, worthy, I’ve heard of them, and so has the worthy King Pasenadi.”

42 “What do you think, general? Can King Pasenadi topple or expel from their place the gods of the thirty-three?”

43 “King Pasenadi can’t even see the gods of the thirty-three, so how could he possibly topple or expel them from their place?”

44 “In the same way, general, the gods who are afflicted can’t even see the gods who are unafflicted, so how could they possibly topple or expel them from their place?”

45 Then the king said to the Buddha, “Sir, what is this mendicant’s name?”

46 “Ānanda, Great King.”

47 “A joy he is, and a joy he seems! What Venerable Ānanda says seems reasonable. But sir, does a divinity survive?”

48 “But what exactly are you asking?”

49 “Whether that divinity comes back to this place or not.”

50 “A divinity who is afflicted comes back to this place, but one who is unafflicted does not come back.”

51 Then a certain man said to the king, “Great king, Sañjaya, the brahmin of the Ākāsa clan, has come.”

52 Then King Pasenadi asked Sañjaya, “Brahmin, who introduced this topic of discussion to the royal compound?”

53 “It was General Viḍūḍabha, Great King.”

54 But Viḍūḍabha said, “It was Sañjaya, Great King, the brahmin of the Ākāsa clan.”

55 Then a certain man said to the king, “It’s time to go, Great King.”

56 So the king said to the Buddha, “Sir, I asked you about omniscience, and you answered. I endorse and accept this, and am satisfied with it. I asked you about purification in the four classes, about the gods, and about divinities, and you answered in each case. Whatever I asked the Buddha about, he answered. I endorse and accept this, and am satisfied with it. Well, now, sir, I must go. I have many duties, and much to do.”

57 “Please, Great King, go at your convenience.”

58 Then King Pasenadi approved and agreed with what the Buddha said. Then he got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right, before leaving.

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91 — WITH BRAHMĀYU

✦

1 So I have heard. At one time the Buddha was wandering in the land of the Videhans together with a large Saṅgha of five hundred mendicants.

2 Now at that time the brahmin Brahmāyu was residing in Mithilā. He was old, elderly, and senior, advanced in years, having reached the final stage of life; he was a hundred and twenty years old. He had mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knew them word-by-word, and their grammar. He was well versed in cosmology and the marks of a great man.

3 He heard: "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is wandering in the land of the Videhans, together with a large Saṅgha of five hundred mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

3.2 He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

4 Now at that time the brahmin Brahmāyu had a pupil named Uttara. He too had mastered the Vedic curriculum. Brahmāyu told Uttara of the Buddha's presence in the land of the Videhans, and added: "Please, dear Uttara, go to the ascetic Gotama and find out whether or not he lives up to his reputation. Through you I shall learn about the worthy Gotama."

5 "But sir, how shall I find out whether or not the ascetic Gotama lives up to his reputation?"

6 "Dear Uttara, the thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

6.2 After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who has cast off the world's veil. But, dear Uttara, I am the one who gives the hymns, and you are the one who receives them."

7 "Yes, worthy sir," replied Uttara. He got up from his seat, bowed, and respectfully circled Brahmāyu, keeping him on his right, before setting out for the land of the Videhans where the Buddha was wandering. Traveling stage by stage, he came to the Buddha and exchanged greetings with him.

7.2 When the greetings and polite conversation were over, he sat down to one side, and scrutinized his body for the thirty-two marks of a great man. He saw all of them except two, which he had doubts about: whether the private parts are sheathed in a foreskin, and the largeness of the tongue.

8 Then it occurred to the Buddha, "This student Uttara sees all the marks except two, which he has doubts about: whether the private parts are sheathed in a foreskin, and the largeness of the tongue."

9 So the Buddha used his psychic power to will that Uttara would see his private parts sheathed in a foreskin. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

10 Then Uttara thought, "The ascetic Gotama possesses the thirty-two marks. Why don't I follow him and observe his deportment?" So Uttara followed the Buddha like a shadow for seven months.

11 When seven months had passed he set out wandering toward Mithilā. There he approached the brahmin Brahmāyu, bowed, and sat down to one side. Brahmāyu said to him, "Well, dear Uttara, does the worthy Gotama live up to his reputation or not?"

12 "He does, sir. The worthy Gotama possesses the thirty-two marks.

13 He has well-planted feet.

14 On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.

15 He has stretched heels.

16 He has long fingers.

17 His hands and feet are soft and tender.

18 He has serried hands and feet.

19 The tops of his feet are arched.

20 His calves are like those of an antelope.

21 When standing upright and not bending over, the palms of both hands touch the knees.

22 His private parts are sheathed in a foreskin.

23 He is golden colored; his skin shines like lustrous gold.

24 He has delicate skin, so delicate that dust and dirt don't stick to his body.

25 His hairs grow one per pore.

26 His hairs stand up; they're blue-black and curl clockwise.

27 His body is tall and straight-limbed.

28 He has bulging muscles in seven places.

29 His chest is like that of a lion.

30 He is filled out between the shoulders.

31 He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.

32 His torso is cylindrical.

33 He has ridged taste buds.

34 His jaw is like that of a lion.

35 He has forty teeth.

36 His teeth are even.

37 His teeth have no gaps.

38 His teeth are perfectly white.

39 He has a large tongue.

40 He has the voice of the Divinity, like a cuckoo's call.

41 His eyes are indigo.

42 He has eyelashes like a cow's.

43 Between his eyebrows there grows a tuft, soft and white like cotton-wool.

44 The crown of his head is like a turban.

45 These are the thirty-two marks of a great man possessed by the worthy Gotama.

46 When he's walking he takes the first step with the right foot. He doesn't lift his foot too far or place it too near. He doesn't walk too slow or too fast. He walks without knocking his knees or ankles together. When he's walking he keeps his thighs neither too straight nor too bent, neither too tight nor too loose.

46.2 When he walks, only the lower half of his body moves, and he walks effortlessly. When he turns to look he does so with the whole body. He doesn't look directly up or down. He doesn't look all around while walk-

ing, but focuses a plough's length in front. Beyond that he has unhindered knowledge and vision.

47 When entering an inhabited area he keeps his body neither too straight nor too bent, neither too tight nor too loose.

48 He turns around neither too far nor too close to the seat. He doesn't lean on his hand when sitting down. And he doesn't just plonk his body down on the seat. When sitting in inhabited areas he doesn't fidget with his hands or feet. He doesn't sit with his knees or ankles crossed. He doesn't sit with his hand holding his chin. When sitting in inhabited areas he doesn't shake, tremble, quake, or get nervous, and so he is not nervous at all. When sitting in inhabited areas he still practices seclusion.

49 When receiving water for rinsing the bowl, he holds the bowl neither too straight nor too bent, neither too tight nor too loose.

50 He receives neither too little nor too much water. He rinses the bowl without making a sloshing noise, or spinning it around. He doesn't put the bowl on the ground to rinse his hands; his hands and bowl are rinsed at the same time. He doesn't throw the bowl rinsing water away too far or too near, or splash it about.

50.2 When receiving rice, he holds the bowl neither too straight nor too bent, neither too close nor too loose. He receives neither too little nor too much rice. He eats sauce in a moderate proportion, and doesn't put too much sauce on his portions. He chews over each portion two or three times before swallowing.

50.3 But no grain of rice enters his body unchewed, and none remain in his mouth. Only then does he raise another portion to his lips. He eats experiencing the taste, but without experiencing greed for the taste.

51 He eats food thinking of eight reasons: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.'

52 After eating, when receiving water for washing the bowl, he holds the bowl neither too straight nor too bent, neither too tight nor too loose. He receives neither too little nor too much water. He washes the bowl without making a sloshing noise, or spinning it around. He doesn't put the bowl on the ground to wash his hands; his hands and bowl are washed at the same time. He doesn't throw the bowl washing water away too far or too near, or splash it about.

53 After eating he doesn't put the bowl on the ground too far away or too close. He's not careless with his bowl, nor does he spend too much time on it.

54 After eating he sits a while in silence, but doesn't wait too long to give the verses of appreciation. After eating he expresses appreciation without criticizing the meal or expecting another one. Invariably, he educates, encourages, fires up, and inspires that assembly with a Dhamma talk. Then he gets up from his seat and leaves.

55 He walks neither too fast nor too slow, without wanting to get out of there.

56 He wears his robe on his body neither too high nor too low, neither too clinging nor too loose. The wind doesn't blow his robe off his body. And dust and dirt don't stick to his body.

57 When he has gone to the monastery he sits on a seat spread out and washes his feet. But he doesn't waste time with pedicures. When he has washed his feet, he sits down cross-legged, sets his body straight, and brings mindfulness to the present. He has no intention to hurt himself, hurt others, or hurt both.

57.2 He only wishes for the welfare of himself, of others, of both, and of the whole world. In the monastery when he teaches Dhamma to an assembly, he neither flatters them nor rebukes them. Invariably, he educates, encourages, fires up, and inspires that assembly with a Dhamma talk.

58 The sound of his voice has eight qualities: it is clear, comprehensible, charming, audible, lucid, undistorted, deep, and resonant. He makes sure his voice is intelligible as far as the assembly goes, but the sound doesn't extend outside the assembly. And when they've been inspired with a Dhamma talk by the worthy Gotama they get up from their seats and leave looking back at him alone, and not forgetting their lesson.

59 I have seen the worthy Gotama walking and standing; entering inhabited areas, and sitting and eating there; sitting silently after eating, and expressing appreciation; going to the monastery, sitting silently there, and teaching Dhamma to an assembly there. Such is the worthy Gotama; such he is and more than that."

60 When he had spoken, the brahmin Brahmāyu rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and uttered this aphorism three times:

61 "Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

62 Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

63 Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

64 Hopefully, some time or other I'll get to meet him, and we can have a discussion."

65 And then the Buddha, traveling stage by stage in the Videhan lands, arrived at Mithilā, where he stayed in the Maghadeva Mango Grove.

66 The brahmins and householders of Mithilā heard: "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Mithilā, where he is staying in the Maghadeva Mango Grove. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world —with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

66.2 He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such per-

fected ones."

67 Then the brahmins and householders of Mithilā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent.

68 The brahmin Brahmāyu also heard that the Buddha had arrived. So he went to the Maghadeva Mango Grove together with several disciples.

69 Not far from the grove he thought, "It wouldn't be appropriate for me to go to see the ascetic Gotama without letting him know beforehand."

70 So he addressed one of his young students: "Here, young student, go to the ascetic Gotama and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: 'Worthy Gotama, the brahmin Brahmāyu is old, elderly, and senior, advanced in years, having reached the final stage of life; he is a hundred and twenty years old. He has mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knows them word-by-word, and their grammar.

70.2 He is well versed in cosmology and the marks of a great man. Of all the brahmins and householders residing in Mithilā, Brahmāyu is said to be the foremost in wealth, hymns, lifespan, and fame. He wants to see the worthy Gotama.'"

71 “Yes, worthy sir,” that young student replied. He did as he was asked, and the Buddha said, “Please, student, let Brahmāyu come at his convenience.”

72 The young student went back to Brahmāyu and said to him, “Your request for an audience with the ascetic Gotama has been granted. Please go at your convenience.”

73 Then the brahmin Brahmāyu went up to the Buddha. The assembly saw him coming off in the distance, and made way for him, as he was well-known and famous.

74 Brahmāyu said to that retinue, “Enough, gentlemen. Please sit on your own seats. I shall sit here by the ascetic Gotama.”

75 Then the brahmin Brahmāyu went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and scrutinized the Buddha’s body for the thirty-two marks of a great man. He saw all of them except two, which he had doubts about: whether the private parts are sheathed in a foreskin, and the largeness of the tongue. Then Brahmāyu addressed the Buddha in verse:

76 “I have learned of the thirty-two
marks of a great man.
There are two that I don’t see
on the body of the worthy Gotama.

77 Are the private parts sheathed in a foreskin,
O supreme man?
Though called by a word of the feminine gender,
perhaps your tongue is a manly one?

78 Perhaps your tongue is large,
as we have been informed.
Please stick it out in its full extent,
and so, O seer, dispel my doubt.

79 For my welfare and benefit in this life,
and happiness in lives to come.
And I ask you to grant the opportunity
to ask whatever I desire."

80 Then it occurred to the Buddha, "Brahmāyu sees all the marks except two, which he has doubts about: whether the private parts are sheathed in a foreskin, and the largeness of the tongue."

81 So the Buddha used his psychic power to will that Brahmāyu would see his private parts sheathed in a foreskin. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

82 Then the Buddha replied to Brahmāyu in verse:

83 "The thirty-two marks of a great man
that you have learned
are all found on my body:
so do not doubt, brahmin.

84 I have known what should be known,
and developed what should be developed,
and given up what should be given up:
and so, brahmin, I am a Buddha.

85 For your welfare and benefit in this life,
and happiness in lives to come:
I grant you the opportunity
to ask whatever you desire."

86 Then Brahmāyu thought:

87 "My request has been granted. Should I ask him about what is beneficial in this life or the next?" Then he thought, "I'm well versed in the benefits that apply to this life, and others ask me about this. Why don't I ask the ascetic Gotama about the benefit that specifically applies to lives to come?"

88 So Brahmāyu addressed the Buddha in verse:

89 "How do you become a brahmin?
And how do you become a knowledge master?
How a master of the three knowledges?
And how is one called a scholar?

90 How do you become a perfected one?
And how a consummate one?
How do you become a sage?
And how is one declared to be awakened?"

91 Then the Buddha replied to Brahmāyu in verse:

92 "One who knows their past lives,
sees heaven and places of loss,
and has attained the end of rebirth:
such a sage has perfect insight.

93 They know their mind is pure,
completely freed from greed;
they've given up birth and death,
and have completed the spiritual journey.
Gone beyond all things,
such a one is declared to be awakened."

94 When he said this, Brahmāyu got up from his seat and arranged his robe over one shoulder. He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: "I am the brahmin Brahmāyu, worthy Gotama! I am the brahmin Brahmāyu!"

95 Then that assembly, their minds full of wonder and amazement, thought, "Oh lord, how incredible, how amazing, that Brahmāyu, who is so well-known and famous, should show the Buddha such utmost deference." Then the Buddha said to Brahmāyu, "Enough, brahmin. Get up, and sit in your own seat, since your mind has such confidence in me." So Brahmāyu got up and sat in his own seat.

96 Then the Buddha taught him step by step, with a talk on giving, ethical conduct, and heaven. He revealed the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

96.2 And when the Buddha knew that Brahmāyu's mind was ready, pliable, rid of hindrances, elated, and confident he revealed the special teaching of the Buddhas: suffering, its origin, its cessation, and the path.

96.3 Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Brahmāyu: "Everything that is liable to arise is liable to cease."

97 Then Brahmāyu saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha:

98 "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha.

98.2 From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life. Would you and the mendicant Saṅgha please accept tomorrow's meal from me?" The Buddha consented with silence. Then, knowing that the Buddha had consented, Brahmāyu rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

99 And when the night had passed Brahmāyu had delicious fresh and cooked foods prepared in his own home. Then he had the Buddha informed of the time, saying, "It's time, worthy Gotama, the meal is ready."

100 Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Brahmāyu, where he sat down on the seat spread out together with the Saṅgha of mendicants. For seven days, Brahmāyu served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods.

101 When the seven days had passed, the Buddha left to wander in the Videhan lands. Not long after the Buddha left, Brahmāyu passed away.

102 Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, Brahmāyu has passed away. Where has he been reborn in his next life?”

103 “Mendicants, the brahmin Brahmāyu was astute. He practiced in line with the teaching, and did not trouble me about the teachings. With the ending of the five lower fetters, he’s been reborn spontaneously and will become extinguished there, not liable to return from that world.”

104 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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92 — WITH SELA

✦

1 So I have heard. At one time the Buddha was wandering together with a large Saṅgha of 1,250 mendicants in the land of the Aṅguttarāpans when he arrived at a town of theirs named Āpaṇa.

2 The matted-hair ascetic Keṇiya heard: "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Āpaṇa, together with a large Saṅgha of 1,250 mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

2.2 He proclaims a teaching that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

3 So Keṇiya approached the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

4 Then he said to the Buddha, "Would Worthy Gotama together with the mendicant Saṅgha please accept tomorrow's meal from me?"

5 When he said this, the Buddha said to him, “The Saṅgha is large, Keṇiya; there are 1,250 mendicants. And you are devoted to the brahmins.”

6 For a second time, Keṇiya asked the Buddha to accept a meal offering. “Never mind that the Saṅgha is large, with 1,250 mendicants, and that I am devoted to the brahmins. Would Worthy Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?” And for a second time, the Buddha gave the same reply.

6.2 For a third time, Keṇiya asked the Buddha to accept a meal offering. “Never mind that the Saṅgha is large, with 1,250 mendicants, and that I am devoted to the brahmins. Would Worthy Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?” The Buddha consented with silence.

7 Then, knowing that the Buddha had consented, Keṇiya rose from his seat and went to his own hermitage. There he addressed his friends and colleagues, relatives and kin, “My friends and colleagues, relatives and kin: please listen! The ascetic Gotama together with the mendicant Saṅgha has been invited by me for tomorrow’s meal. Please help me out with the manual preparations.”

8 “Yes, worthy sir,” they replied. Some dug ovens, some chopped wood, some washed dishes, some set up a water jar, and some spread out seats. Meanwhile, Keṇiya set up the pavilion himself.

9 Now at that time the brahmin Sela was residing in Āpaṇa. He had mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as

fifth. He knew them word-by-word, and their grammar. He was well versed in cosmology and the marks of a great man. And he was teaching three hundred young students to recite the hymns.

10 And at that time Keṇiya was devoted to Sela. Then Sela, while going for a walk escorted by the three hundred young students, approached Keṇiya's hermitage. He saw the preparations going on, and said to Keṇiya, "Worthy Keṇiya, is your son or daughter being married? Or are you setting up a grand sacrifice? Or has King Seniya Bimbisāra of Magadha been invited for tomorrow's meal?"

11 "There is no marriage, Worthy Sela, and the king is not coming. Rather, I am setting up a grand sacrifice. The ascetic Gotama has arrived at Āpaṇa, together with a large Saṅgha of 1,250 mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' He has been invited by me for tomorrow's meal together with the mendicant Saṅgha."

12 "Did you say 'the awakened one'?"

13 "I said 'the awakened one'."

14 "Did you say 'the awakened one'?"

15 "I said 'the awakened one'."

16 Then Sela thought: "It's hard to even find the word 'awakened one' in the world. The thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible des-

tinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king.

16.2 His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

16.3 After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who casts off the veil from the world."

17 He said, "But Keṇiya, where is the Blessed One at present, the perfected one, the fully awakened Buddha?"

18 When he said this, Keṇiya pointed with his right arm and said, "There, worthy Sela, at that line of blue forest."

19 Then Sela, together with his young students, approached the Buddha. He said to his young students, "Come quietly, gentlemen, tread gently. For the Buddhas are intimidating, like a lion living alone. When I'm consulting with the ascetic Gotama, don't interrupt. Wait until I've finished speaking."

20 Then Sela went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and scrutinized the Buddha's body for the thirty-two marks of a great man.

21 He saw all of them except two, which he had doubts about: whether the private parts were sheathed in a foreskin, and the largeness of the tongue.

22 Then it occurred to the Buddha, "Sela sees all the marks except two, which he has doubts about: whether the private parts are sheathed in a foreskin, and the largeness of the tongue."

23 The Buddha used his psychic power to will that Sela would see his private parts sheathed in a foreskin. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

24 Then Sela thought, "The ascetic Gotama possesses the thirty-two marks completely, lacking none. But I don't know whether or not he is an awakened one. I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, said, 'Those who are perfected ones, fully awakened Buddhas reveal themselves when praised.' Why don't I extoll him in his presence with fitting verses?"

25 Then Sela extolled the Buddha in his presence with fitting verses:

26 "O Blessed One, your body's perfect,
you're radiant, handsome, lovely to behold;
golden colored,
with teeth so white; you're strong.

27 The characteristics
of a handsome man,
the marks of a great man,
are all found on your body.

28 Your eyes are clear, your face is fair,
you're formidable, upright, majestic.
In the midst of the Saṅgha of ascetics,
you dazzle like the sun.

29 You're a mendicant fine to see,
with skin that shines like lustrous gold.
But with such excellent appearance,
what do you want with the ascetic life?

30 You're fit to be a king,
a wheel-turning monarch, chief of charioteers,
victorious in the four quarters,
lord of the Black Plum Tree Land.

31 Aristocrats, nobles, and kings
ought follow your rule.
Gotama, may you reign
as king of kings, lord of mankind!"

32 "I am a king, Sela,
the supreme king of the teaching.
By the teaching I roll forth the wheel
which cannot be rolled back."

33 "You claim to be awakened,
the supreme king of the teaching.
'I roll forth the teaching':
so you say, Gotama.

34 Then who is your general,
the disciple who follows the Teacher's way?
Who keeps rolling the wheel
of the teaching you rolled forth?"

35 "By me the wheel was rolled forth,"
said the Buddha, "the supreme wheel of the teaching.
Sāriputta, taking after the Realized One,
keeps it rolling on.

36 I have known what should be known,
and developed what should be developed,
and given up what should be given up:
and so, brahmin, I am a Buddha.

37 Dispel your doubt in me—
make up your mind, brahmin!
The sight of a Buddha
is hard to find again.

38 I am a Buddha, brahmin,
the supreme surgeon,
one of those whose appearance in the world
is hard to find again.

39 A manifestation of divinity, unequaled,
crusher of Māra's army;
having subdued all my opponents,
I rejoice, fearing nothing from any quarter."

40 “Pay heed, sirs, to what
is spoken by the Clear-eyed One.
The surgeon, the great hero,
roars like a lion in the jungle.

41 A manifestation of divinity, unequaled,
crusher of Māra’s army;
who would not be inspired by him,
even one born in a dark class?

42 Those who wish may follow me;
those who don’t may go.
Right here, I’ll go forth in his presence,
the one of such outstanding wisdom.”

43 “Sir, if you endorse
the teaching of the Buddha,
we’ll also go forth in his presence,
the one of such outstanding wisdom.”

44 “These three hundred brahmins
with cupped palms held up, ask:
‘May we lead the spiritual life
in your presence, Blessed One?’”

45 “The spiritual life is well explained,”
said the Buddha, “apparent in the present life, immediately effective.
Here the going forth isn’t in vain
for one who trains with diligence.”

46 And the brahmin Sela together with his assembly received the going forth, the ordination in the Buddha's presence.

47 And when the night had passed Keṇiya had delicious fresh and cooked foods prepared in his own hermitage. Then he had the Buddha informed of the time, saying, "It's time, worthy Gotama, the meal is ready."

48 Then the Buddha robed up in the morning and, taking his bowl and robe, went to Keṇiya's hermitage, where he sat down on the seat spread out together with the Saṅgha of mendicants. Then Keṇiya served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, Keṇiya took a low seat and sat to one side. The Buddha expressed his appreciation with these verses:

49 "The foremost of sacrifices <j>is the offering to the sacred flame;
the Sāvitrī is the foremost of prayer;
of humans, the king is the foremost;
the ocean's the foremost of rivers;

50 the foremost of stars is the moon;
the sun is the foremost of blazes;
for those who sacrifice seeking merit,
the Saṅgha is the foremost."

51 When the Buddha had expressed his appreciation to Keṇiya the matted-hair ascetic with these verses, he rose from his seat and left.

52 Then Venerable Sela and his assembly, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. They lived having achieved with their own

insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

53 They understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Sela together with his assembly became perfected.

54 Then Sela with his assembly went to the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

55 “This is the eighth day since
we went for refuge, O Clear-eyed One.
In these seven days, Blessed One,
we’ve become tamed in your teaching.

56 You are the Buddha, you are the Teacher,
you are the sage who has overcome Māra;
you have cut off the underlying tendencies,
you’ve crossed over, and you bring humanity across.

57 You have transcended attachments,
your defilements are shattered;
like a lion free of grasping,
with fear and dread given up.

58 These three hundred mendicants
stand with cupped palms raised.
Stretch out your feet, great hero:
let these giants bow to the Teacher.”

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93 — WITH ASSALĀYANA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time around five hundred brahmins from abroad were residing in Sāvatthī on some business. Then those brahmins thought, "This ascetic Gotama advocates purification for all four classes. Who is capable of debating with him about this?"

3 Now at that time the student Assalāyana was residing in Sāvatthī. He was young, tonsured, and sixteen years old. He had mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knew them word-by-word, and their grammar. He was well versed in cosmology and the marks of a great man.

4 Then those brahmins thought, "This Assalāyana is capable of debating with the ascetic Gotama about this."

5 So they approached Assalāyana and said to him, "This ascetic Gotama advocates purification for all four classes. Please, worthy Assalāyana, debate with the ascetic Gotama about this."

6 When they said this, Assalāyana said to them, "They say that the ascetic Gotama is a speaker of principle. But speakers of principle are hard to debate. I'm not capable of debating with the ascetic Gotama about this."

7 For a second time, those brahmins said to him "This ascetic Gotama advocates purification for all four classes. Please, worthy Assalāyana, debate with the ascetic Gotama about this. For you have lived as a wanderer." And for a second time, Assalāyana refused.

8 For a third time, those brahmins said to him, "This ascetic Gotama advocates purification for all four classes. Please, worthy Assalāyana, debate with the ascetic Gotama about this. For you have lived as a wanderer. Don't admit defeat before going into battle!"

9 When they said this, Assalāyana said to them, "Clearly, worthy sirs, I'm not getting through to you when I say: 'They say that the ascetic Gotama is a speaker of principle. But speakers of principle are hard to debate. I'm not capable of debating with the ascetic Gotama about this.' Nevertheless, I shall go at your bidding."

10 Then Assalāyana together with a large group of brahmins went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

11 "Worthy Gotama, the brahmins say: 'Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are the Divinity's bosom sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity.' What do you say about this?"

12 "But Assalāyana, brahmin women are seen menstruating, being pregnant, giving birth, and breastfeeding. Yet even though they're born from a brahmin womb they say: 'Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only

brahmins are purified, not others. Only brahmins are the Divinity's bosom sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity.'"

13 "Even though you say this, still the brahmins maintain their belief."

14 "What do you think, Assalāyana? Have you heard that in Greece and Persia and other foreign lands there are only two classes, masters and bonded servants; and that masters may become servants, and servants masters?"

15 "Yes, I have heard that."

16 "Then what is the source of the brahmins' certainty and forcefulness in this matter that they make this claim?"

17 "Even though you say this, still the brahmins maintain their belief."

18 "What do you think, Assalāyana? Suppose an aristocrat were to kill living creatures, steal, and commit sexual misconduct; to use speech that's false, backbiting, harsh, or nonsensical; and to be covetous, malicious, with wrong view. When their body breaks up, after death, they'd be reborn in a place of loss, a bad place, the underworld, hell.

18.2 Would this happen only to an aristocrat, and not to a brahmin? Or suppose a peasant, or a menial were to act in the same way. Would that result befall only a peasant or a menial, and not to a brahmin?"

19 "No, worthy Gotama. If they acted the same way, the same result would befall an aristocrat, a brahmin, a peasant, or a menial. For if any of the four classes were to kill living creatures, steal, and commit sexual misconduct; to use speech that's false, backbiting, harsh, or nonsensical; and to be cov-

etous, malicious, with wrong view, then, when their body breaks up, after death, they'd be reborn in a place of loss, a bad place, the underworld, hell."

20 "Then what is the source of the brahmins' certainty and forcefulness in this matter that they make this claim?"

21 "Even though you say this, still the brahmins maintain their belief."

22 "What do you think, Assalāyana? Suppose a brahmin were to refrain from killing living creatures, stealing, and sexual misconduct; from using speech that's false, backbiting, harsh, or nonsensical; and from covetousness, malice, and wrong view. When their body breaks up, after death, they'd be reborn in a good place, a heavenly realm. Would this happen only to a brahmin, and not to an aristocrat, a peasant, or a menial?"

23 "No, worthy Gotama. If they acted the same way, the same result would befall an aristocrat, a brahmin, a peasant, or a menial. For if any of the four classes were to refrain from killing living creatures, stealing, and sexual misconduct; from using speech that's false, backbiting, harsh, or nonsensical; and from covetousness, malice, and wrong view, then, when their body breaks up, after death, they'd be reborn in a good place, a heavenly realm."

24 "Then what is the source of the brahmins' certainty and forcefulness in this matter that they make this claim?"

25 "Even though you say this, still the brahmins maintain their belief."

26 "What do you think, Assalāyana? Is only a brahmin capable of developing a heart of love, free of enmity and ill will for this region, and not an aristocrat, peasant, or menial?"

27 “No, worthy Gotama. Aristocrats, brahmins, peasants, and menials can all do so. For all four classes are capable of developing a heart of love, free of enmity and ill will for this region.”

28 “Then what is the source of the brahmins’ certainty and forcefulness in this matter that they make this claim?”

29 “Even though you say this, still the brahmins maintain their belief.”

30 “What do you think, Assalāyana? Is only a brahmin capable of taking some bathing cleanser, going to the river, and rinsing off dust and dirt, and not an aristocrat, peasant, or menial?”

31 “No, worthy Gotama. All four classes are capable of doing this.”

32 “Then what is the source of the brahmins’ certainty and forcefulness in this matter that they make this claim?”

33 “Even though you say this, still the brahmins maintain their belief.”

34 “What do you think, Assalāyana? Suppose an anointed aristocratic king were to gather a hundred people of various births and say to them: ‘Please worthy sirs, let anyone here who was born in a family of aristocrats, brahmins, or chieftains take a drill-stick made of teak, sal, salaḷa, sandalwood, or cherry wood, light a fire and produce heat. And let anyone here who was born in a family of corpse-workers, hunters, bamboo-workers, chariot-makers, or scavengers take a drill-stick made from a mutt’s drinking trough, a pig’s trough, a dustbin, or castor-oil wood, light a fire and produce heat.’

35 What do you think, Assalāyana? Would only the fire produced by the high class people with good quality wood have flames, color, and radiance, and be usable as fire, and not the fire produced by the low class people with poor quality wood?"

36 "No, worthy Gotama. The fire produced by the high class people with good quality wood would have flames, color, and radiance, and be usable as fire, and so would the fire produced by the low class people with poor quality wood. For all fire has flames, color, and radiance, and is usable as fire."

37 "Then what is the source of the brahmins' certainty and forcefulness in this matter that they make this claim?"

38 "Even though you say this, still the brahmins maintain their belief."

39 "What do you think, Assalāyana? Suppose an aristocrat boy was to sleep with a brahmin girl, and they had a child. Would that child be called an aristocrat after the father or a brahmin after the mother?"

40 "They could be called either."

41 "What do you think, Assalāyana? Suppose a brahmin boy was to sleep with an aristocrat girl, and they had a child. Would that child be called an aristocrat after the mother or a brahmin after the father?"

42 "They could be called either."

43 "What do you think, Assalāyana? Suppose a mare were to couple with a donkey, and she gave birth to a mule. Would that mule be called a horse after the mother or a donkey after the father?"

44 "It's a mule, as it is a crossbreed. I see the difference in this case, but not in the previous cases."

45 "What do you think, Assalāyana? Suppose there were two young students who were brothers who had shared a womb. One was an educated reciter, while the other was not an educated reciter. Who would the brahmins feed first at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?"

46 "They'd first feed the young student who was an educated reciter. For how could an offering to someone who is not an educated reciter be very fruitful?"

47 "What do you think, Assalāyana? Suppose there were two young students who were brothers who had shared a womb. One was an educated reciter, but was unethical, of bad character, while the other was not an educated reciter, but was ethical and of good character. Who would the brahmins feed first?"

48 "They'd first feed the young student who was not an educated reciter, but was ethical and of good character. For how could an offering to someone who is unethical and of bad character be very fruitful?"

49 "Firstly you relied on birth, Assalāyana, then you switched to education, then you switched to abstemious behavior. Now you've come around to believing in purification for the four classes, just as I advocate." When he said this, Assalāyana sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

50 Knowing this, the Buddha said to him:

51 “Once upon a time, Assalāyana, seven brahmin seers settled in leaf huts in a wilderness region. They had the following harmful misconception: ‘Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are the Divinity’s bosom sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity.’

52 The seer Devala the Dark heard about this. So he did up his hair and beard, dressed in magenta robes, put on his lined sandals, grasped a golden staff, and appeared in the courtyard of the seven brahmin seers. Then he wandered about the yard saying, ‘Where, oh where have those brahmin seers gone? Where, oh where have those brahmin seers gone?’

53 Then those brahmin seers said, ‘Who’s this wandering about our courtyard like a village lout? Let’s curse him!’

54 So they cursed Devala the Dark, ‘Be ashes, lowlife! Be ashes, lowlife!’ But the more the seers cursed him, the more attractive, good-looking, and lovely Devala the Dark became.

55 Then those brahmin seers said, ‘Our fervor is in vain! Our spiritual path is fruitless! For when we used to curse someone to become ashes, ashes they became. But the more we curse this one, the more attractive, good-looking, and lovely he becomes.’

56 ‘Worthy sirs, your fervor is not in vain; your spiritual path is not fruitless. Please let go of your malevolence toward me.’

57 ‘We let go of our malevolence toward you. But who are you, worthy sir?’

58 ‘Have you heard of the seer Devala the Dark?’

59 ‘Yes, worthy sir.’

60 ‘I am he, worthy sir.’ Then they approached Devala and bowed to him.

61 Devala said to them, ‘I heard that when the seven brahmin seers had settled in leaf huts in a wilderness region, they had the following harmful misconception: “Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are the Divinity’s bosom sons, born from his mouth, born of the Divinity, created by the Divinity, heirs of the Divinity.”’

62 ‘That’s right, worthy sir.’

63 ‘But do you know whether your birth mother only had relations with a brahmin and not with a non-brahmin?’

64 ‘We don’t know that.’

65 ‘But do you know whether your birth mother’s mothers back to the seventh generation only had relations with brahmins and not with non-brahmins?’

66 ‘We don’t know that.’

67 ‘But do you know whether your birth father only had relations with a brahmin woman and not with a non-brahmin?’

68 ‘We don’t know that.’

69 ‘But do you know whether your birth father’s fathers back to the seventh generation only had relations with brahmins and not with non-brahmins?’

70 ‘We don’t know that.’

71 ‘But do you know how an embryo is conceived?’

72 ‘We do know that, worthy sir. An embryo is conceived when these three things come together—the mother and father come together, the mother is in the fertile phase of her menstrual cycle, and the virile spirit is ready.’

73 ‘But do you know for sure whether that virile spirit is an aristocrat, a brahmin, a peasant, or a menial?’

74 ‘We don’t know that.’

75 ‘In that case, worthy sir, don’t you know what you are?’

76 ‘In that case, worthy sir, we don’t know what we are.’

77 Given that even those seven brahmin seers could not prevail when pursued, pressed, and grilled by the seer Devala on their own genealogy, how could you prevail now being grilled by me on your own genealogy when you and your denomination do not so much as pick up the last spoonful?”

78 When he had spoken, Assalāyana said to him, “Excellent, worthy Gotama! … From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

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94 — WITH GHOṬAMUKHA

✦

1 So I have heard. At one time Venerable Udena was staying near Varanasi in the Khemiya Mango Grove.

2 Now at that time the brahmin Ghoṭamukha had arrived at Varanasi on some business. Then as he was going for a walk he went to the Khemiya Mango Grove. At that time Venerable Udena was walking mindfully in the open air. Ghoṭamukha approached and exchanged greetings with him.

3 Walking alongside Udena, he said, "My ascetic, there is no such thing as a principled renunciate life; that's what I think. Yet I have not seen honorable ones such as yourself, or a relevant teaching."

4 When he said this, Udena stepped down from the walking path, entered his dwelling, and sat down on the seat spread out. Ghoṭamukha also stepped down from the walking path and entered the dwelling, where he stood to one side. Udena said to him, "There are seats, brahmin. Please sit if you wish."

5 "I was just waiting for you to sit down. For how on earth could one such as I presume to sit first without being invited?"

6 Then he took a low seat and sat to one side, where he said, "My ascetic, there is no such thing as a principled renunciate life; that's what I think. Yet I have not seen worthy ones such as yourself, or a relevant teaching."

7 “Brahmin, we can discuss this. But only if you grant what should be granted, and reject what should be rejected. And if you ask me the meaning of anything you don’t understand, saying: ‘Sir, why is this? What does that mean?’”

8 “Let us discuss this. I will do as you say.”

9 “Brahmin, these four individuals are found in the world. What four?

10 One individual mortifies themselves, committed to the practice of mortifying themselves.

11 One individual mortifies others, committed to the practice of mortifying others.

12 One individual mortifies themselves and others, committed to the practice of mortifying themselves and others.

13 One individual doesn’t mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine.

14 Which one of these four individuals do you like the sound of?”

15 “Worthy Udena, I don’t like the sound of the first three individuals. I only like the sound of the last individual, who doesn’t mortify either themselves or others.”

16 “But why don’t you like the sound of those three individuals?”

17 "Worthy Udena, the individual who mortifies themselves does so even though they want to be happy and recoil from pain. That's why I don't like the sound of that individual. The individual who mortifies others does so even though others want to be happy and recoil from pain. That's why I don't like the sound of that individual.

17.2 The individual who mortifies themselves and others does so even though both themselves and others want to be happy and recoil from pain. That's why I don't like the sound of that individual.

17.3 The individual who doesn't mortify either themselves or others—living without wishes, quenched, cooled, experiencing bliss, with self become divine—does not torment themselves or others, both of whom want to be happy and recoil from pain. That's why I like the sound of that individual."

18 "There are, brahmin, these two groups of people. What two? There's one group of people who, being obsessed with jeweled earrings, seeks partners and children, male and female bondservants, fields and lands, and gold and currency.

19 And there's another group of people who, not being obsessed with jeweled earrings, has given up partner and children, male and female bondservants, fields and lands, and gold and currency, and goes forth from the lay life to homelessness.

20 Now, brahmin, that individual who doesn't mortify either themselves or others— in which of these two groups of people do you usually find such an individual?"

21 "I usually find such an individual in the group that has gone forth from the lay life to homelessness."

22 "Just now I understood you to say: 'My ascetic, there is no such thing as a principled renunciate life; that's what I think. Yet I have not seen honorable ones such as yourself, or a relevant teaching.'"

23 "Well, I obviously had my reasons for saying that, worthy Udena. But there is such a thing as a principled renunciate life. That's what I think, and that's how you should remember me. Now, these four individuals that you've spoken of in a brief summary: please explain them to me in detail, out of sympathy."

24 "Well then, brahmin, listen and apply your mind well, I will speak."

25 "Yes, worthy sir," replied Ghoṭamukha. Udena said this:

26 "What individual mortifies themselves, committed to the practice of mortifying themselves? It's when an individual goes naked, ignoring conventions. They lick their hands, and don't come or wait when called. They don't consent to food brought to them, or food prepared on their behalf, or an invitation for a meal.

26.2 They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who lives with a man; or where there's a hound waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel.

26.3 They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight.

26.4 They live committed to the practice of eating food at set intervals. They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

26.5 They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They constantly stand, turning down seats. They squat, committed to the endeavor of squatting.

26.6 They lie on a mat of thorns, making a mat of thorns their bed. They're devoted to ritual bathing three times a day, including at dusk. And so they live committed to practicing these various ways of mortifying and tormenting the body. This is called an individual who mortifies themselves, being committed to the practice of mortifying themselves.

27 And what individual mortifies others, committed to the practice of mortifying others? It's when an individual is a slaughterer of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood. This is called an individual who mortifies others, being committed to the practice of mortifying others.

28 And what individual mortifies themselves and others, being committed to the practice of mortifying themselves and others? It's when an individual is an anointed aristocratic king or a well-to-do brahmin. He has a new ceremonial hall built to the east of the citadel. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil.

28.2 Scratching his back with antlers, he enters the hall with his chief queen and the brahmin high priest. There he lies on the bare ground strewn with grass. The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat.

28.3 The milk from the fourth teat is served to the sacred flame. The calf feeds on the leftovers. He says: 'Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!'

28.4 His bondservants, servants, and workers do their jobs under threat of punishment and danger, weeping with tearful faces. This is called an individual who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

29 And what individual doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others, living without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine?

30 It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.

30.2 He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

31 A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One, and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

31.2 Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

31.3 Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings.

32 They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

33 They give up unchastity. They are chaste, set apart, refraining from the vulgar act of sex.

34 They give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words.

35 They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony.

36 They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people.

37 They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

38 They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They refrain from seeing shows of dancing, singing, and music. They refrain from attiring and adorning themselves with garlands, fragrance, and makeup. They refrain from high and luxurious beds.

38.2 They refrain from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land.

38.3 They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

39 They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves.

40 When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears …

40.2 When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming.

40.3 For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

41 They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking,

chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

42 When they have this spectrum of noble ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

43 After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness.

43.2 Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

43.3 Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

44 They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

45 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

46 And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

47 With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

48 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives.

48.2 That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended.

48.3 When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

49 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

49.2 With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind.

49.3 They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.'

49.4 And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

50 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' …

50.2 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ...

50.3 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

51 Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

52 They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'

53 This is called an individual who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine."

54 When he had spoken, Ghoṭamukha said to him, "Excellent, worthy Udena! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the worthy Udena has made the teaching clear in many ways. I go for refuge to the worthy Udena, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Udena remember me as a lay follower who has gone for refuge for life."

55 "Brahmin, don't go for refuge to me. You should go for refuge to that same Blessed One to whom I have gone for refuge."

56 “But worthy Udena, where is the Blessed One at present, the perfected one, the fully awakened Buddha?”

57 “Brahmin, the Buddha has already become fully quenched.”

58 “Worthy Udena, if I heard that the worthy Gotama was within ten leagues, or twenty, or even up to a hundred leagues away, I’d go a hundred leagues to see him.

59 But since the worthy Gotama has become fully quenched, I go for refuge to that worthy Gotama, to the teaching, and to the Saṅgha. From this day forth, may the worthy Udena remember me as a lay follower who has gone for refuge for life. Worthy Udena, the king of Aṅga gives me a regular daily allowance. I will give you one portion of that.”

60 “But brahmin, what does the king of Aṅga give you as a regular daily allowance?”

61 “Five hundred dollars.”

62 “It’s not proper for us to receive gold and currency.”

63 “If that’s not proper, I will have a dwelling built for the worthy Udena.”

64 “If you want to build me a dwelling, then build an assembly hall for the Saṅgha at Pāṭaliputta.”

65 “Now I’m even more delighted and satisfied with the worthy Udena, since he encourages me to give to the Saṅgha. So with this allowance and another one I will have an assembly hall built for the Saṅgha at Pāṭaliputta.”

66 And so he had that hall built. And these days it's called the "Ghoṭamukhī".

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95 — WITH CAṄKĪ

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1 So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Opāsāda. He stayed in the Godswood of sal trees to the north of Opāsāda.

2 Now at that time the brahmin Caṅkī was living in Opāsāda. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin.

3 The brahmins and householders of Opāsāda heard: "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Opāsāda together with a large Saṅgha of mendicants. He is staying in the Godswood to the north. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

3.2 He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

4 Then, exiting Opāsāda, they formed into companies and headed north to the Godswood.

5 Now at that time the brahmin Caṅkī had retired to the upper floor of his stilt longhouse for his midday nap. He saw the brahmins and householders heading for the Godswood, and addressed his butler, "My butler, why are the brahmins and householders heading north for the Godswood?"

6 "The ascetic Gotama has arrived at Opāsāda together with a large Saṅgha of mendicants. He is staying in the Godswood to the north. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' They're going to see that worthy Gotama."

7 "Well then, go to the brahmins and householders and say to them: 'Sirs, the brahmin Caṅkī asks you to wait, as he will also go to see the ascetic Gotama.'"

8 "Yes, worthy sir," replied the butler, and did as he was asked.

9 Now at that time around five hundred brahmins from abroad were residing in Opāsāda on some business. They heard that the brahmin Caṅkī was going to see the ascetic Gotama. They approached Caṅkī and said to him, "Is it really true that you are going to see the ascetic Gotama?"

10 "Yes, gentlemen, it is true."

11 "Please don't! It's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you.

12 You are well born on both your mother's and father's side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you.

13 You're rich, affluent, and wealthy. ...

14 You recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. You know them word-by-word, and their grammar. You are well versed in cosmology and the marks of a great man. ...

15 You are attractive, good-looking, lovely, of surpassing beauty. You have divine looks and lustre, remarkable to behold. ...

16 You are ethical, mature in ethical conduct. ...

17 You're a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning. ...

18 You're the tutor of tutors for many, and teach three hundred young students to recite the hymns. ...

19 You're honored, respected, revered, venerated, and esteemed by King Pasenadi of Kosala and the brahmin Pokkharasāti. ...

20 You live in Opāsāda, a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin.

21 For all these reasons it's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you."

22 When they had spoken, Caṅkī said to those brahmins:

23 “Well then, gentlemen, listen to why it’s appropriate for me to go to see the ascetic Gotama, and it’s not appropriate for him to come to see me.

24 He is well born on both his mother’s and father’s side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it’s not appropriate for the ascetic Gotama to come to see me; rather, it’s appropriate for me to go to see him.

25 When he went forth he abandoned abundant gold, both coined and uncoined, stored above and below ground. …

26 He went forth from the lay life to homelessness while still a youth, young, with pristine black hair, blessed with youth, in the prime of life. …

27 Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. …

28 He is attractive, good-looking, lovely, of surpassing beauty. He has divine looks and lustre, remarkable to behold. …

29 He is ethical, possessing ethical conduct that is noble and skillful. …

30 He’s a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning. …

31 He’s a tutor of tutors. …

32 He has ended sensual desire, and is rid of caprice. …

33 He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. ...

34 He went forth from an eminent family of unbroken aristocratic lineage. ...

35 He went forth from a rich, affluent, and wealthy family. ...

36 People come from distant lands and distant countries to question him. ...

37 Many thousands of deities have gone for refuge for life to him. ...

38 He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' ...

39 He has the thirty-two marks of a great man. ...

40 King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. ...

41 King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. ...

42 The brahmin Pokkharasāti and his wives and children have gone for refuge for life to the ascetic Gotama. ...

43 The ascetic Gotama has arrived to stay in the Godswood to the north of Opāsāda. Any ascetic or brahmin who comes to stay in our village district is our guest, and should be honored and respected as such. For this reason,

too, it's not appropriate for the worthy Gotama to come to see me; rather, it's appropriate for me to go to see him.

44 This is the extent of the worthy Gotama's praise that I have memorized. But his praises are not confined to this, for the praise of the worthy Gotama is limitless. The possession of even a single one of these factors makes it inappropriate for Worthy Gotama to come to see me; rather, it's appropriate for me to go to see him. Well then, gentlemen, let's all go to see the ascetic Gotama."

45 Then Caṅkī together with a large group of brahmins went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side.

46 Now at that time the Buddha was sitting engaged in some polite conversation together with some very senior brahmins. And the student Kāpaṭika was sitting in that assembly. He was young, tonsured, and sixteen years old. He had mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth.

46.2 He knew them word-by-word, and their grammar. He was well versed in cosmology and the marks of a great man. While the senior brahmins were conversing together with the Buddha, he interrupted.

47 Then the Buddha rebuked Kāpaṭika, "Venerable Bhāradvāja, don't interrupt the senior brahmins. Wait until they've finished speaking."

48 When he had spoken, Caṅkī said to the Buddha, "Worthy Gotama, don't rebuke the student Kāpaṭika. He's a gentleman, learned and astute, who enunciates well. He is capable of debating with the worthy Gotama

about this."

49 Then it occurred to the Buddha, "Clearly the student Kāpaṭika will talk about the scriptural heritage of the three Vedas. That's why the brahmins put him at the front."

50 Then Kāpaṭika thought, "When the ascetic Gotama looks at me, I'll ask him a question." Then the Buddha, knowing Kāpaṭika's train of thought, looked at him.

51 Then Kāpaṭika thought, "The ascetic Gotama is engaging with me. Why don't I ask him a question?" Then he said, "Worthy Gotama, regarding that which by the lineage of testament and by canonical authority is the ancient hymnal of the brahmins, the brahmins come to the categorical conclusion: 'This is the only truth, anything else is futile.' What do you say about this?"

52 "Well, Bhāradvāja, is there even a single one of the brahmins who says this: 'I know this, I see this: this is the only truth, anything else is futile'?"

53 "No, worthy Gotama."

54 "Well, is there even a single tutor of the brahmins, or a tutors' tutor, or anyone back to the seventh generation of tutors, who says this: 'I know this, I see this: this is the only truth, anything else is futile'?"

55 "No, worthy Gotama."

56 "Well, what of the ancient seers of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in an-

cient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught. Did even they say: 'We know this, we see this: this is the only truth, anything else is futile'?"

57 "No, worthy Gotama."

58 "So, Bhāradvāja, it seems that there is not a single one of the brahmins, not even anyone back to the seventh generation of tutors, nor even the ancient seers of the brahmins who say: 'We know this, we see this: this is the only truth, anything else is futile.'

59 Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see. In the same way, it seems to me that the brahmins' statement turns out to be like a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see. What do you think, Bhāradvāja? This being so, doesn't the brahmins' faith turn out to be baseless?"

60 "The brahmins don't just honor this because of faith, but also because of oral transmission."

61 "First you relied on faith, now you speak of oral transmission. These five things can be seen to turn out in two different ways in this very life. What five? Faith, endorsement, oral transmission, reasoned train of thought, and acceptance of a view after deliberation. Even though you have full faith in something, it may be vacuous, hollow, and false. And even if you don't have full faith in something, it may be true and real, not otherwise.

61.2 Even though you fully endorse something … something may be well transmitted … something may be well thought out … something may be well deliberated, it may be vacuous, hollow, and false. And even if something is not well deliberated, it may be true and real, not otherwise.

61.3 For a sensible person who is preserving truth this is not sufficient to come to the categorical conclusion: 'This is the only truth, anything else is futile.'"

62 "But worthy Gotama, how do you define the preservation of truth?"

63 "If a person has faith, they preserve truth by saying, 'Such is my faith.' But they don't yet come to the categorical conclusion: 'This is the only truth, anything else is futile.'

63.2 If a person endorses something … or has received an oral transmission … or has a reasoned train of thought about something … or has accepted a view after deliberation, they preserve truth by saying, 'Such is the view I have accepted after deliberation.' But they don't yet come to the categorical conclusion: 'This is the only truth, anything else is futile.'

63.3 That's how the preservation of truth is defined, Bhāradvāja. I describe the preservation of truth as defined in this way. But this is not yet the awakening to the truth."

64 "That's how the preservation of truth is defined, worthy Gotama. We regard the preservation of truth as defined in this way. But worthy Gotama, how do you define awakening to the truth?"

65 "Bhāradvāja, take the case of a mendicant living supported by a town or village. A householder or their child approaches and scrutinizes them for three qualities: qualities that arouse greed, things that provoke hate, and

things that promote delusion. ‘Does this venerable have any qualities that arouse greed? Such qualities that, were their mind to be overwhelmed by them, they might say that they know, even though they don’t know, or that they see, even though they don’t see; or that they might encourage others to do what is for their lasting harm and suffering?’

65.2 Scrutinizing them they find: ‘This venerable has no such qualities that arouse greed. Rather, that venerable has bodily and verbal behavior like that of someone without greed. And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. It’s not easy for someone with greed to teach this.’

66 Scrutinizing them in this way they see that they are purified of qualities that arouse greed. Next, they scrutinize them for qualities that provoke hate. ‘Does this venerable have any qualities that provoke hate? Such qualities that, were their mind to be overwhelmed by them, they might say that they know, even though they don’t know, or that they see, even though they don’t see; or that they might encourage others to do what is for their lasting harm and suffering?’

66.2 Scrutinizing them they find: ‘This venerable has no such qualities that provoke hate. Rather, that venerable has bodily and verbal behavior like that of someone without hate. And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. It’s not easy for someone with hate to teach this.’

67 Scrutinizing them in this way they see that they are purified of qualities that provoke hate. Next, they scrutinize them for qualities that promote delusion. 'Does this venerable have any qualities that promote delusion? Such qualities that, were their mind to be overwhelmed by them, they might say that they know, even though they don't know, or that they see, even though they don't see; or that they might encourage others to do what is for their lasting harm and suffering?'

67.2 Scrutinizing them they find: 'This venerable has no such qualities that promote delusion. Rather, that venerable has bodily and verbal behavior like that of someone without delusion. And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. It's not easy for someone with delusion to teach this.'

68 Scrutinizing them in this way they see that they are purified of qualities that promote delusion. Next, they place faith in them. When faith has arisen they approach the teacher. They pay homage, actively listen, hear the teachings, remember the teachings, examine their meaning, and accept them after deliberation.

68.2 Then enthusiasm springs up; they make an attempt, weigh up, and strive. Striving, they directly realize the ultimate truth, and see it with penetrating wisdom. That's how the awakening to truth is defined, Bhāradvāja. I describe the awakening to truth as defined in this way. But this is not yet the attainment of truth."

69 "That's how the awakening to truth is defined, worthy Gotama. I regard the awakening to truth as defined in this way. But worthy Gotama, how do you define the attainment of truth?"

70 “By the cultivation, development, and making much of these very same things there is the attainment of truth. That’s how the attainment of truth is defined, Bhāradvāja. I describe the attainment of truth as defined in this way.”

71 “That’s how the attainment of truth is defined, worthy Gotama. I regard the attainment of truth as defined in this way. But what quality is helpful for arriving at the truth?”

72 “Striving is helpful for arriving at the truth. If you don’t strive, you won’t arrive at the truth. You arrive at the truth because you strive. That’s why striving is helpful for arriving at the truth.”

73 “But what quality is helpful for striving?”

74 “Weighing up the teachings is helpful for striving …

75 Making an attempt is helpful for weighing up the teachings …

76 Enthusiasm is helpful for making an attempt …

77 Acceptance of the teachings after deliberation is helpful for enthusiasm …

78 Examining the meaning of the teachings is helpful for accepting them after deliberation …

79 Remembering the teachings is helpful for examining their meaning …

80 Hearing the teachings is helpful for remembering the teachings …

81 Active listening is helpful for hearing the teachings …

82 Paying homage is helpful for active listening …

83 Approaching is helpful for paying homage …

84 Faith is helpful for approaching a teacher. If you don't give rise to faith, you won't approach a teacher. You approach a teacher because you have faith. That's why faith is helpful for approaching a teacher."

85 "I've asked the worthy Gotama about the preservation of truth, and he has answered me. I endorse and accept this, and am satisfied with it. I've asked the worthy Gotama about awakening to the truth, and he has answered me. I endorse and accept this, and am satisfied with it. I've asked the worthy Gotama about the attainment of truth, and he has answered me.

85.2 I endorse and accept this, and am satisfied with it. I've asked the worthy Gotama about the things that are helpful for the attainment of truth, and he has answered me. I endorse and accept this, and am satisfied with it. Whatever point I have asked the worthy Gotama about he has answered me. I endorse and accept this, and am satisfied with it.

86 Worthy Gotama, I used to think this: 'Who are these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman next to those who understand the teaching?' The Buddha has inspired me to have fondness, confidence, and respect for ascetics!

87 Excellent, worthy Gotama! … From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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96 — WITH ESUKĀRĪ

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then Esukārī the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

3 "Worthy Gotama, the brahmins prescribe four kinds of service: for a brahmin, an aristocrat, a peasant, and a menial. This is the service they prescribe for a brahmin: 'A brahmin, an aristocrat, a peasant, and a menial may all serve a brahmin.' This is the service they prescribe for an aristocrat: 'An aristocrat, a peasant, and a menial may all serve an aristocrat.' This is the service they prescribe for a peasant: 'A peasant or a menial may serve a peasant.' This is the service they prescribe for a menial: 'Only a menial may serve a menial. For who else will serve a menial?' These are the four kinds of service that the brahmins prescribe. What do you say about this?"

4 "But brahmin, did the whole world authorize the brahmins to prescribe these four kinds of service?"

5 "No, worthy Gotama."

6 "It's as if they were to force a chop on a poor, penniless person, telling them, 'Eat this meat and pay for it!' In the same way, the brahmins have prescribed these four kinds of service without the consent of those ascetics

and brahmins.

7 Brahmin, I don't say that you should serve everyone, nor do I say that you shouldn't serve anyone. I say that you shouldn't serve someone if serving them makes you worse, not better. And I say that you should serve someone if serving them makes you better, not worse.

8 If they were to ask an aristocrat this, 'Who should you serve? Someone in whose service you get worse, or someone in whose service you get better?' Answering rightly, an aristocrat would say, 'Someone in whose service I get better.'

9 If they were to ask a brahmin ... a peasant ... or a menial this, 'Who should you serve? Someone in whose service you get worse, or someone in whose service you get better?' Answering rightly, a menial would say, 'Someone in whose service I get better.'

10 Brahmin, I don't say that an eminent family makes you a better or worse person. I don't say that exceptional beauty makes you a better or worse person. I don't say that exceptional wealth makes you a better or worse person.

11 For some people from eminent families kill living creatures, steal, and commit sexual misconduct. They use speech that's false, backbiting, harsh, or nonsensical. And they're covetous, malicious, with wrong view. That's why I don't say that an eminent family makes you a better person.

12 But some people from eminent families also refrain from killing living creatures, stealing, and sexual misconduct. They refrain from using speech that's false, divisive, harsh, or nonsensical. And they're content, kind-

hearted, with right view. That's why I don't say that an eminent family makes you a worse person.

13 And some people who are exceptionally beautiful … And some people who are exceptionally wealthy kill living creatures … and have wrong view. That's why I don't say that exceptional wealth makes you a better person. But some people who are exceptionally wealthy also refrain from killing living creatures … and have right view. That's why I don't say that any of these things makes you a better or worse person.

14 Brahmin, I don't say that you should serve everyone, nor do I say that you shouldn't serve anyone. And I say that you should serve someone if serving them makes you grow in faith, ethics, learning, generosity, and wisdom. I say that you shouldn't serve someone if serving them doesn't make you grow in faith, ethics, learning, generosity, and wisdom."

15 When he had spoken, Esukārī said to him:

16 "Worthy Gotama, the brahmins prescribe four kinds of wealth: for a brahmin, an aristocrat, a peasant, and a menial. The wealth they prescribe for a brahmin is living on alms. A brahmin who scorns his own wealth, living on alms, fails in his duty like a guard who steals. The wealth they prescribe for an aristocrat is the bow and quiver. An aristocrat who scorns his own wealth, the bow and quiver, fails in his duty like a guard who steals. The wealth they prescribe for a peasant is farming and animal husbandry. A peasant who scorns his own wealth, farming and animal husbandry, fails in his duty like a guard who steals.

16.2 The wealth they prescribe for a menial is the scythe and flail. A menial who scorns his own wealth, the scythe and flail, fails in his duty like a guard who steals. These are the four kinds of wealth that the brahmins prescribe. What do you say about this?"

17 "But brahmin, did the whole world authorize the brahmins to prescribe these four kinds of wealth?"

18 "No, worthy Gotama."

19 "It's as if they were to force a chop on a poor, penniless person, telling them, 'Eat this meat and pay for it!'

20 In the same way, the brahmins have prescribed these four kinds of wealth without the consent of these ascetics and brahmins.

21 I assert that a person's own wealth is the noble, transcendent teaching. But they are reckoned by recollecting the traditional family customs of their mother and father wherever they are incarnated. If they incarnate in a family of aristocrats they are reckoned as an aristocrat. If they incarnate in a family of brahmins they are reckoned as a brahmin. If they incarnate in a family of peasants they are reckoned as a peasant. If they incarnate in a family of menials they are reckoned as a menial.

22 It's like fire, which is reckoned according to the very same condition dependent upon which it burns. A fire that burns dependent on logs is reckoned as a log fire. A fire that burns dependent on twigs is reckoned as a twig fire. A fire that burns dependent on grass is reckoned as a grass fire. A fire that burns dependent on cow-dung is reckoned as a cow-dung fire.

23 In the same way, I assert that a person's own wealth is the noble, transcendent teaching. But they are reckoned by recollecting the traditional family customs of their mother and father wherever they are incarnated.

25 Suppose someone from a family of aristocrats goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One they refrain from killing living creatures, stealing, and sex. They refrain from using speech that's false, divisive, harsh, or nonsensical. And they're content, kind-hearted, with right view. They succeed in the system of the skillful teaching.

26 Suppose someone from a family of brahmins … peasants … menials goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One … they succeed in the system of the skillful teaching.

27 What do you think, brahmin? Is only a brahmin capable of developing a heart of love free of enmity and ill will for this region, and not an aristocrat, peasant, or menial?"

28 "No, worthy Gotama. Aristocrats, brahmins, peasants, and menials can all do so. For all four classes are capable of developing a heart of love free of enmity and ill will for this region."

29 "In the same way, suppose someone from a family of aristocrats, brahmins, peasants, or menials goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One … they succeed in the system of the skillful teaching.

30 What do you think, brahmin? Is only a brahmin capable of taking some bathing cleanser, going to the river, and rinsing off dust and dirt, and not an aristocrat, peasant, or menial?"

31 "No, worthy Gotama. All four classes are capable of doing this."

32 "In the same way, suppose someone from a family of aristocrats, brahmins, peasants, or menials goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One ... they succeed in the system of the skillful teaching.

33 What do you think, brahmin? Suppose an anointed aristocratic king were to gather a hundred people born in different classes and say to them: 'Please gentlemen, let anyone here who was born in a family of aristocrats, brahmins, or chieftains take a drill-stick made of teak, sal, salaḷa, sandalwood, or cherry wood, light a fire and produce heat. And let anyone here who was born in a family of corpse-workers, hunters, bamboo-workers, chariot-makers, or scavengers take a drill-stick made from a mutt's drinking trough, a pig's trough, a dustbin, or castor-oil wood, light a fire and produce heat.'

34 What do you think, brahmin? Would only the fire produced by the high class people with good quality wood have flames, color, and radiance, and be usable as fire, and not the fire produced by the low class people with poor quality wood?"

35 "No, worthy Gotama. The fire produced by the high class people with good quality wood would have flames, color, and radiance, and be usable as fire, and so would the fire produced by the low class people with poor

quality wood. For all fire has flames, color, and radiance, and is usable as fire."

36 "In the same way, suppose someone from a family of aristocrats, brahmins, peasants, or menials goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One they refrain from killing living creatures, stealing, and sex. They refrain from using speech that's false, divisive, harsh, or nonsensical. And they're content, kind-hearted, with right view. They succeed in the system of the skillful teaching."

37 When he had spoken, Esukārī said to him, "Excellent, worthy Gotama! Excellent! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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97 — WITH DHANAÑJĀNI

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time Venerable Sāriputta was wandering in the Southern Hills together with a large Saṅgha of mendicants. Then a certain mendicant who had completed the rainy season residence in Rājagaha went to the Southern Hills, where he approached Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Sāriputta said to him, "Reverend, I hope the Buddha is healthy and strong?"

3 "He is, reverend."

4 "And I hope that the mendicant Saṅgha is healthy and strong."

5 "It is."

6 "Reverend, at the rice checkpoint at the city gate there is a brahmin named Dhanañjāni. I hope that he is healthy and strong?"

7 "He too is well."

8 "But is he diligent?"

9 "How could he possibly be diligent? Dhanañjāni robs the brahmins and householders in the name of the king, and he robs the king in the name of the brahmins and householders. His wife, a lady of faith who he married

from a family of faith, has passed away. And he has taken a new wife who has no faith."

10 "Oh, it's bad news to hear that Dhanañjāni is negligent. Hopefully, some time or other I'll get to meet him, and we can have a discussion."

11 When Sāriputta had stayed in the Southern Hills as long as he pleased, he set out for Rājagaha. Traveling stage by stage, he arrived at Rājagaha, where he stayed in the Bamboo Grove, the squirrels' feeding ground.

12 Then he robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Now at that time Dhanañjāni was having his cows milked in a cow-shed outside the city. Then Sāriputta wandered for alms in Rājagaha. After the meal, on his return from almsround, he approached Dhanañjāni.

13 Seeing Sāriputta coming off in the distance, Dhanañjāni went to him and said, "Here, worthy Sāriputta, drink some fresh milk before the meal time."

14 "Enough, brahmin, I've finished eating for today. I shall be at the root of that tree there for the day's meditation. Come see me there."

15 "Yes, worthy sir," replied Dhanañjāni.

16 When Dhanañjāni had finished breakfast he went to Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Sāriputta said to him, "I hope you're diligent, Dhanañjāni?"

17 “How can I possibly be diligent, worthy Sāriputta? I have to provide for my mother and father, my wives and children, and my bondservants and workers. And I have to make the proper offerings to friends and colleagues, relatives and kin, guests, ancestors, deities, and king. And then this body must also be fattened and built up.”

18 “What do you think, Dhanañjāni? Suppose someone was to behave in an unprincipled and immoral way for the sake of their parents. Because of this the wardens of hell would drag them to hell. Could they get out of being dragged to hell by pleading that they had acted for the sake of their parents? Or could their parents save them by pleading that the acts had been done for their sake?”

19 “No, worthy Sāriputta. Rather, even as they were wailing the wardens of hell would cast them down into hell.”

20 “What do you think, Dhanañjāni? Suppose someone was to behave in an unprincipled and immoral way for the sake of their wives and children … bondservants and workers … friends and colleagues … relatives and kin … guests … ancestors … deities … king … fattening and building up their body. Because of this the wardens of hell would drag them to hell. Could they get out of being dragged to hell by pleading that they had acted for the sake of fattening and building up their body? Or could anyone else save them by pleading that the acts had been done for that reason?”

21 “No, worthy Sāriputta. Rather, even as they were wailing the wardens of hell would cast them down into hell.”

22 “Who do you think is better, Dhanañjāni? Someone who, for the sake of their parents, behaves in an unprincipled and immoral manner, or someone who behaves in a principled and moral manner?”

23 “Someone who behaves in a principled and moral manner for the sake of their parents. For principled and moral conduct is better than unprincipled and immoral conduct.”

24 “Dhanañjāni, others have livelihoods that are both profitable and legitimate. By means of these it’s possible to provide for your parents, avoid bad deeds, and practice the path of goodness.

25 Who do you think is better, Dhanañjāni? Someone who, for the sake of their wives and children … bondservants and workers … friends and colleagues … relatives and kin … guests … ancestors … deities … king … fattening and building up their body, behaves in an unprincipled and immoral manner, or someone who behaves in a principled and moral manner?”

26 “Someone who behaves in a principled and moral manner. For principled and moral conduct is better than unprincipled and immoral conduct.”

27 “Dhanañjāni, others have livelihoods that are both profitable and legitimate. By means of these it’s possible to fatten and build up your body, avoid bad deeds, and practice the path of goodness.”

28 Then Dhanañjāni the brahmin, having approved and agreed with what Venerable Sāriputta said, rose from his seat and left.

29 Some time later Dhanañjāni became sick, suffering, gravely ill. Then he addressed a man, "Please, my man, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill. He bows with his head to your feet.' Then go to Venerable Sāriputta, and in my name bow with your head to his feet. Say to him: 'Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please visit Dhanañjāni at his home out of sympathy.'"

30 "Yes, sir," that man replied. He did as Dhanañjāni asked. Sāriputta consented with silence.

31 He robed up, and, taking his bowl and robe, went to Dhanañjāni's home, where he sat down on the seat spread out and said to Dhanañjāni, "I hope you're keeping well, Dhanañjāni, I hope you're all right. I hope your pain is fading, not growing; that its fading is evident, not its growing."

32 "I'm not keeping well, Mister Sāriputta, I'm not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading. The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. I'm not keeping well.

32.2 The pain in my head is so severe, it feels like a strong man tightening a strong leather strap around my head. I'm not keeping well. The winds slicing my belly are so severe, like a deft butcher or their apprentice were slicing open a cow's belly with a sharp meat cleaver. I'm not keeping well.

32.3 The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. I'm not keeping well, Mister Sāriputta, I'm not getting by.

My pain is terrible and growing, not fading; its growing is evident, not its fading."

33 "Dhanañjāni, which do you think is better: hell or the animal realm?"

34 "The animal realm is better."

35 "Which do you think is better: the animal realm or the ghost realm?"

36 "The ghost realm is better."

37 "Which do you think is better: the ghost realm or human life?"

38 "Human life is better."

39 "Which do you think is better: human life or as one of the gods of the four great kings?"

40 "The gods of the four great kings."

41 "Which do you think is better: the gods of the four great kings or the gods of the thirty-three?"

42 "The gods of the thirty-three."

43 "Which do you think is better: the gods of the thirty-three or the gods of Yama?"

44 "The gods of Yama."

45 "Which do you think is better: the gods of Yama or the joyful gods?"

46 "The joyful gods."

47 "Which do you think is better: the joyful gods or the gods who love to create?"

48 “The gods who love to create.”

49 “Which do you think is better: the gods who love to create or the gods who control what is created by others?”

50 “The gods who control what is created by others.”

51 “Which do you think is better: the gods who control what is created by others or the realm of divinity?”

52 “Worthy Sāriputta speaks of the realm of divinity! Worthy Sāriputta speaks of the realm of divinity!”

53 Then Sāriputta thought:

54 “These brahmins are devoted to the realm of divinity. Why don’t I teach him a path to the company of Divinity?”

55 “Dhanañjāni, I shall teach you a path to the company of Divinity. Listen and apply your mind well, I will speak.”

56 “Yes, worthy sir,” replied Dhanañjāni. Venerable Sāriputta said this:

57 “And what is a path to company with Divinity? Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world —abundant, expansive, limitless, free of enmity and ill will. This is a path to company with Divinity.

58 Furthermore, a mendicant meditates spreading a heart full of compassion ...

59 They meditate spreading a heart full of rejoicing ...

60 They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is a path to company with Divinity."

61 "Well then, Mister Sāriputta, in my name bow with your head to the Buddha's feet. Say to him: 'Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill. He bows with his head to your feet.'" Then Sāriputta, after establishing Dhanañjāni in the inferior realm of divinity, rose from his seat and left while there was still more left to do. Not long after Sāriputta had left, Dhanañjāni passed away and was reborn in the realm of divinity.

62 Then the Buddha said to the mendicants, "Mendicants, Sāriputta, after establishing Dhanañjāni in the inferior realm of divinity, rose from his seat and left while there was still more left to do."

63 Then Sāriputta went to the Buddha, bowed, sat down to one side, and said, "Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill. He bows with his head to your feet."

64 "But Sāriputta, after establishing Dhanañjāni in the inferior realm of divinity, why did you get up from your seat and leave while there was still more left to do?"

65 "Sir, I thought: 'These brahmins are devoted to the realm of divinity. Why don't I teach him a path to the company of Divinity?'"

66 “And Sāriputta, the brahmin Dhanañjāni has passed away and been reborn in the realm of divinity.”

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98 — WITH VĀSEṬṬHA

✦

1 So I have heard. At one time the Buddha was staying in a forest near Icchānaṅgala.

2 Now at that time several very well-known well-to-do brahmins were residing in Icchānaṅgala. They included the brahmins Caṅkī, Tārukkha, Pokkharasāti, Jānussoṇi, Todeyya, and others.

3 Then as the students Vāseṭṭha and Bhāradvāja were going for a walk they began to discuss the question: "How do you become a brahmin?"

4 Bhāradvāja said this: "When you're well born on both your mother's and father's side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation— then you're a brahmin."

5 Vāseṭṭha said this: "When you're ethical and accomplished in doing your duties— then you're a brahmin."

6 But neither was able to persuade the other.

7 So Vāseṭṭha said to Bhāradvāja, "Worthy Bhāradvāja, the ascetic Gotama —a Sakyan, gone forth from a Sakyan family—is staying in a forest near Icchānaṅgala. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' Come, let's go to see him and ask him about this matter. As he answers, so we'll remember it."

8 "Yes, worthy sir," replied Bhāradvāja.

9 So they went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side, and Vāseṭṭha addressed the Buddha in verse:

10 "We're both authorized masters
of the three Vedas.
I'm a student of Pokkharasāti,
and he of Tārukkha.

11 We're fully qualified
in all the Vedic experts teach.
As philologists and grammarians,
we match our tutors in recitation.
We have a dispute
regarding genealogy.

12 For Bhāradvāja says that
one is a brahmin due to birth,
but I declare it's because of one's deeds.
Oh Clear-eyed One, know this as our debate.

13 Since neither of us was able
to convince the other,
we've come to ask you, sir,
renowned as the awakened one.

14 As people honor with cupped palms
the moon on the cusp of waxing,
bowing, they revere

Gotama in the world.

15 We ask this of Gotama,
the Eye arisen in the world:
is one a brahmin due to birth,
or else because of deeds?
We don't know, please tell us,
so we can recognize a brahmin."

16 "I shall explain to you,"
said the Buddha, "accurately and in sequence,
the taxonomy of living creatures,
for species are indeed diverse.

17 Know the grass and trees,
though they lack self-awareness.
They're defined by birth,
for species are indeed diverse.

18 Next there are bugs that crawl or fly,
and so on, to ants and termites.
They're defined by birth,
for species are indeed diverse.

19 Know the quadrupeds, too,
both small and large.
They're defined by birth,
for species are indeed diverse.

20 Know, too, the long-backed snakes,
crawling on their bellies.
They're defined by birth,
for species are indeed diverse.

21 Next know the fish,
whose habitat is the water.
They're defined by birth,
for species are indeed diverse.

22 Next know the birds,
winged chariots in flight.
They're defined by birth,
for species are indeed diverse.

23 While the differences between these species
are defined by birth,
the differences between humans
are not defined by birth.

24 Not by hair nor by head,
not by ear nor by eye,
not by mouth nor by nose,
not by lips nor by eyebrow,

25 not by shoulder nor by neck,
not by belly nor by back,
not by buttocks nor by breast,
not by groin nor by genitals,

26 not by hands nor by feet,
not by fingers nor by nails,
not by knees nor by thighs,
not by color nor by voice:
none of these are defined by birth
as it is for other species.

27 In specific human bodies
you can't find such distinctions.
The distinctions among humans
are spoken of by convention.

28 Anyone among humans
who lives off keeping cattle:
know them, Vāseṭṭha,
as a farmer, not a brahmin.

29 Anyone among humans
who lives off various professions:
know them, Vāseṭṭha,
as a professional, not a brahmin.

30 Anyone among humans
who lives off trade:
know them, Vāseṭṭha,
as a trader, not a brahmin.

31 Anyone among humans
who lives off serving others:
know them, Vāseṭṭha,

as a servant, not a brahmin.

32 Anyone among humans
who lives off stealing:
know them, Vāseṭṭha,
as a bandit, not a brahmin.

33 Anyone among humans
who lives off archery:
know them, Vāseṭṭha,
as a warrior, not a brahmin.

34 Anyone among humans
who lives off priesthood:
know them, Vāseṭṭha,
as a sacrificer, not a brahmin.

35 Anyone among humans
who taxes village and nation,
know them, Vāseṭṭha,
as a ruler, not a brahmin.

36 I don't call someone a brahmin
after the mother's womb they're born from.
If they still have attachments,
they're just someone who says 'worthy'.
Having nothing, taking nothing:
that's who I declare a brahmin.

37 Having cut off all fetters
they have no anxiety;
they've slipped their chains and are detached:
that's who I declare a brahmin.

38 They've cut the strap and harness,
the halter and bridle too;
with cross-bar lifted, they're awakened:
that's who I declare a brahmin.

39 Abuse, killing, caging:
they endure these without anger.
Patience is their powerful army:
that's who I declare a brahmin.

40 Not irritable or pretentious,
dutiful in precepts and observances,
tamed, bearing their final body:
that's who I declare a brahmin.

41 Like water from a lotus leaf,
like a mustard seed off the point of a pin,
sensual pleasures slip off them:
that's who I declare a brahmin.

42 They understand for themselves
the end of suffering in this life;
with burden put down, detached:
that's who I declare a brahmin.

43 Deep in wisdom, intelligent,
expert in the path and what is not the path;
arrived at the highest goal:
that's who I declare a brahmin.

44 Mixing with neither
householders nor the homeless;
a migrant with no bastion, few in wishes:
that's who I declare a brahmin.

45 They've laid aside violence
against creatures firm and frail;
not killing or making others kill:
that's who I declare a brahmin.

46 Not fighting among those who fight,
quenched among those who have taken up arms,
not grasping among those who grasp:
that's who I declare a brahmin.

47 They've discarded greed and hate,
along with conceit and contempt,
like a mustard seed off the point of a pin:
that's who I declare a brahmin.

48 The words they utter
are polished, informative, and true,
and don't offend anyone:
that's who I declare a brahmin.

49 They don't steal anything in the world,
long or short,
tiny or huge, beautiful or ugly:
that's who I declare a brahmin.

50 They have no hope
for this world or the next;
with no need for hope, detached:
that's who I declare a brahmin.

51 They have no clinging,
knowledge has freed them of indecision,
they've arrived at the objective of freedom from death:
that's who I declare a brahmin.

52 They've escaped the chain
of both good and bad deeds;
sorrowless, stainless, pure:
that's who I declare a brahmin.

53 Pure as the spotless moon,
clear and unclouded,
they've ended relish for rebirth:
that's who I declare a brahmin.

54 They've got past this grueling swamp
of delusion, transmigration.
Meditating in stillness, free of indecision,

they have crossed over to the far shore.
They're quenched by not grasping:
that's who I declare a brahmin.

55 They've given up sensual pleasures,
and have gone forth from lay life;
they've ended rebirth in the sensual realm:
that's who I declare a brahmin.

56 They've given up craving,
and have gone forth from lay life;
they've ended craving to be reborn:
that's who I declare a brahmin.

57 They've thrown off the human yoke,
and slipped out of the heavenly yoke;
unyoked from all yokes:
that's who I declare a brahmin.

58 Giving up desire and discontent,
they're cooled and free of attachments;
a hero, master of the whole world:
that's who I declare a brahmin.

59 They know the passing away
and rebirth of all beings;
unattached, holy, awakened:
that's who I declare a brahmin.

60 Gods, centaurs, and humans
don't know their destiny;
the perfected ones with defilements ended:
that's who I declare a brahmin.

61 They have nothing before or after,
or even in between.
Having nothing, taking nothing:
that's who I declare a brahmin.

62 Captain of the herd, excellent hero,
great seer and victor;
unstirred, washed, awakened:
that's who I declare a brahmin.

63 They who know their past lives,
see heaven and places of loss,
and have attained the end of rebirth:
that's who I declare a brahmin.

64 For name and clan are formulated
as mere convention in the world.
Produced by mutual agreement,
they're formulated in each case.

65 For a long time this misconception
has prejudiced those who don't understand.
Ignorant, they declare
that one is a brahmin by birth.

66 You're not a brahmin by birth,
nor by birth a non-brahmin.
You're a brahmin by your deeds,
and by deeds a non-brahmin.

67 You're a farmer by your deeds,
by deeds you're a professional;
you're a trader by your deeds,
by deeds are you a servant;

68 you're a bandit by your deeds,
by deeds you're a warrior;
you're a sacrificer by your deeds,
by deeds you're a ruler.

69 In this way the astute regard deeds
in accord with truth.
Seeing dependent origination,
they're expert in deeds and their results.

70 Deeds make the world go on,
deeds make people go on;
sentient beings are bound by deeds,
like a moving chariot's linchpin.

71 By fervor and spiritual practice,
by restraint and by self-control:
that's how to become a brahmin,
this is the supreme brahmin.

72 Accomplished in the three knowledges,
peaceful, with rebirth ended,
know them, Vāseṭṭha,
as the Divinity and Sakka to the wise."

73 When he had spoken, Vāseṭṭha and Bhāradvāja said to him, "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways.

73.2 We go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember us as lay followers who have gone for refuge for life."

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99 — WITH SUBHA

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1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time the student Subha, Todeyya's son, was residing in Sāvatthī at a certain householder's home on some business. Then Subha said to that householder, "Householder, I have heard that Sāvatthī does not lack for perfected ones. What ascetic or brahmin might we pay homage to today?"

3 "Sir, the Buddha is staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. You can pay homage to him."

4 Acknowledging that householder, Subha went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

5 "Worthy Gotama, the brahmins say: 'Laypeople succeed in the system of the skillful teaching, not renunciates.' What do you say about this?"

6 "On this point, student, I speak after analyzing the question, not one-sidedly. I don't praise wrong practice for either laypeople or renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in the system of the skillful teaching. I praise right practice for both laypeople and renunciates. Because of right practice, both laypeople and renunciates succeed in the system of the skillful teaching."

7 “Worthy Gotama, the brahmins say: ‘Since the work of the lay life has many obligations, duties, issues, and undertakings it is very fruitful. But since the work of the renunciate has few obligations, duties, issues, and undertakings it is not very fruitful.’ What do you say about this?”

8 “On this point, too, I speak after analyzing the question, not one-sidedly. Some work has many obligations, duties, issues, and undertakings, and when it fails it’s not very fruitful. Some work has many obligations, duties, issues, and undertakings, and when it succeeds it is very fruitful. Some work has few obligations, duties, issues, and undertakings, and when it fails it’s not very fruitful. Some work has few obligations, duties, issues, and undertakings, and when it succeeds it is very fruitful.

9 And what work has many obligations, duties, issues, and undertakings, and when it fails it’s not very fruitful? Farming. And what work has many obligations, duties, issues, and undertakings, and when it succeeds it is very fruitful? Again, it is farming. And what work has few obligations, duties, issues, and undertakings, and when it fails it’s not very fruitful? Trade. And what work has few obligations, duties, issues, and undertakings, and when it succeeds it is very fruitful? Again, it’s trade.

10 The lay life is like farming in that it’s work with many obligations and when it fails it’s not very fruitful; but when it succeeds it is very fruitful. The renunciate life is like trade in that it’s work with few obligations and when it fails it’s not very fruitful; but when it succeeds it is very fruitful.”

11 “Worthy Gotama, the brahmins prescribe five things for making merit and succeeding in the skillful.”

13 “If you don’t mind, please explain these in this assembly.”

14 “It’s no trouble when good fellows such as yourself are sitting here.”

15 “Well, speak then, student.”

16 “Worthy Gotama, truth is the first thing. Fervor is the second thing. Chastity is the third thing. Recitation is the fourth thing. Generosity is the fifth thing. These are the five things that the brahmins prescribe for making merit and succeeding in the skillful. What do you say about this?”

17 “Well, student, is there even a single one of the brahmins who says this: ‘I declare the result of these five things after realizing it with my own insight’?”

18 “No, worthy Gotama.”

19 “Well, is there even a single tutor of the brahmins, or a tutor’s tutor, or anyone back to the seventh generation of tutors, who says this: ‘I declare the result of these five things after realizing it with my own insight’?”

20 “No, worthy Gotama.”

21 “Well, what of the ancient seers of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught. Did even they say: ‘We declare the result of these five things after realizing it with our own insight’?”

22 “No, worthy Gotama.”

23 “So, student, it seems that there is not a single one of the brahmins, not even anyone back to the seventh generation of tutors, nor even the ancient seers of the brahmins who says: ‘We declare the result of these five things after realizing it with our own insight.’

24 Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see. In the same way, it seems to me that the brahmins’ statement turns out to be comparable to a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see.”

25 When he said this, Subha became angry and upset with the Buddha because of the simile of the queue of blind men. He even attacked and badmouthed the Buddha himself, saying, “The ascetic Gotama will be worsted!” He said to the Buddha:

26 “Worthy Gotama, the brahmin Pokkharasāti Upamañña of the Subhaga Forest says: ‘This is exactly what happens with some ascetics and brahmins. They claim to have a superhuman distinction in knowledge and vision worthy of the noble ones. But their statement turns out to be a joke—mere words, vacuous and hollow. For how on earth can a human being know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones? That is not possible.’”

27 “But student, does Pokkharasāti understand the minds of all these ascetics and brahmins, having encompassed them with his mind?”

28 “Worthy Gotama, Pokkharasāti doesn’t even understand the mind of his own bonded maid Puṇṇikā, so how could he know all those ascetics and brahmins?”

29 “Suppose there was a person blind from birth. They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun. They’d say: ‘There’s no such thing as dark and bright sights, and no one who sees them. There’s no such thing as blue, yellow, red, magenta, even and uneven ground, stars, moon and sun, and no one who sees these things. I don’t know it or see it, therefore it doesn’t exist.’ Would they be speaking rightly?”

30 “No, worthy Gotama. There are such things as dark and bright sights, and one who sees them. There is blue, yellow, red, magenta, even and uneven ground, stars, moon and sun, and one who sees these things. So it’s not right to say this: ‘I don’t know it or see it, therefore it doesn’t exist.’”

31 “In the same way, Pokkharasāti is blind and sightless. It is quite impossible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

32 What do you think, student? There are well-to-do brahmins of Kosala such as the brahmins Caṅkī, Tārukkha, Pokkharasāti, Jānussoṇi, and your father Todeyya. What’s better for them: that their speech agrees or disagrees with the consensus of opinion?”

33 “That it agrees, worthy Gotama.”

34 “What’s better for them: that their speech is thoughtful or thoughtless?”

35 “That it is thoughtful.”

36 “What’s better for them: that their speech follows reflection or is unreflective?”

37 “That it follows reflection.”

38 “What’s better for them: that their speech is beneficial or worthless?”

39 “That it’s beneficial.”

40 “What do you think, student? If this is so, does Pokkharasāti’s speech agree or disagree with the consensus of opinion?”

41 “It disagrees, worthy Gotama.”

42 “Is it thoughtful or thoughtless?”

43 “Thoughtless.”

44 “Is it reflective or unreflective?”

45 “Unreflective.”

46 “Is it beneficial or worthless?”

47 “Worthless.”

48 “Student, there are these five hindrances. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five hindrances. Pokkharasāti is obstructed, hindered, engulfed, and enveloped by these five hindrances. It is quite impossible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

49 There are these five kinds of sensual stimulation. What five? There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. There are sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

50 Pokkharasāti enjoys these five kinds of sensual stimulation, tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. It is quite impossible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

51 What do you think, student? Which would have better flames, color, and radiance: a fire that depends on grass and logs as fuel, or one that does not?"

52 "If it were possible for a fire to burn without depending on grass and logs as fuel, that would have better flames, color, and radiance."

53 "But it isn't possible, except by psychic power. Rapture that depends on the five kinds of sensual stimulation is like a fire that depends on grass and logs as fuel. Rapture that's apart from sensual pleasures and unskillful qualities is like a fire that doesn't depend on grass and logs as fuel.

54 And what is rapture that's apart from sensual pleasures and unskillful qualities? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is rapture that's apart from sensual pleasures and unskillful qualities.

55 Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This too is rapture that's apart from sensual pleasures and unskillful qualities.

56 Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, which do they say is the most fruitful?"

57 "Generosity."

58 "What do you think, student? Suppose a brahmin was setting up a grand sacrifice. Then two brahmins came along, thinking, 'We shall participate in the grand sacrifice of the brahmin named so-and-so.' Then one of those brahmins thought: 'Oh, I hope that I alone get the best seat, the best drink, and the best almsfood in the refectory, not some other brahmin.' But it's possible that some other brahmin gets the best seat, the best drink, and the best almsfood in the refectory.

58.2 Thinking, 'Some other brahmin has got the best seat, the best drink, the best almsfood,' they get angry and upset. What do the brahmins say is the result of this?"

59 "Worthy Gotama, brahmins don't give gifts so that others will get angry and upset. Rather, they only give gifts that are born from sympathy."

60 "In that case, isn't this a sixth ground for making merit, namely, being born from sympathy?"

61 "In that case, this is a sixth ground for making merit, namely, being born from sympathy."

62 "Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, where do you usually find them: among laypeople or renunciates?"

63 "Mostly among renunciates, and less so among lay people. For a layperson has many obligations, duties, issues, and undertakings, and they can't always tell the truth, be fervent, be chaste, rehearse a lot, or be very generous.

63.2 But a renunciate has few obligations, duties, issues, and undertakings, and they can always tell the truth, be fervent, be chaste, rehearse a lot, and be very generous. Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, I usually find them among renunciates, and less so among laypeople."

64 "I say that the five things prescribed by the brahmins for making merit are prerequisites of the mind for developing a mind free of enmity and ill will.

65 Take a mendicant who speaks the truth. Thinking, 'I'm truthful,' they find inspiration in the meaning and the teaching, and find joy connected with the teaching. And I say that joy connected with the skillful is a prerequisite of the mind for developing a mind free of enmity and ill will.

66 Take a mendicant who is fervent … is chaste … rehearses a lot … and is very generous. Thinking, 'I'm very generous,' they find inspiration in the meaning and the teaching, and find joy connected with the teaching. And I say that joy connected with the skillful is a prerequisite of the mind for

developing a mind free of enmity and ill will. I say that these five things prescribed by the brahmins for making merit are prerequisites of the mind for developing a mind free of enmity and ill will."

67 When he had spoken, Subha said to him, "Worthy Gotama, I have heard that the ascetic Gotama knows a path to company with divinity."

68 "What do you think, student? Is the village of Naḷakāra nearby?"

69 "Yes it is, sir."

70 "What do you think, student? Suppose a person was born and raised in Naḷakāra. And as soon as they left the town some people asked them for the road to Naḷakāra. Would they be slow or hesitant to answer?"

71 "No, worthy Gotama. Why is that? Because they were born and raised in Naḷakāra. They're well acquainted with all the roads to the village."

72 "Still, it's possible they might be slow or hesitant to answer. But the Realized One is never slow or hesitant when questioned about the realm of divinity or the practice that leads to the realm of divinity. I understand the Divinity, the realm of divinity, and the practice that leads to the realm of divinity, practicing in accordance with which one is reborn in the realm of divinity."

73 "Worthy Gotama, I have heard that the ascetic Gotama teaches a path to company with divinity. Please teach me that path."

74 "Well then, student, listen and apply your mind well, I will speak."

75 "Yes, worthy sir," replied Subha. The Buddha said this:

76 "And what is a path to company with divinity? Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world —abundant, expansive, limitless, free of enmity and ill will. When the heart's release by love has been developed like this, any limited deeds they've done don't remain or persist there.

76.2 Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters. In the same way, when the heart's release by love has been developed like this, any limited deeds they've done don't remain or persist there. This is a path to company with divinity.

77 Furthermore, a mendicant meditates spreading a heart full of compassion ...

78 They meditate spreading a heart full of rejoicing ...

79 They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

79.2 When the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters.

79.3 In the same way, when the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there. This too is a path to company with divinity."

80 When he had spoken, Subha said to him, "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways.

80.2 I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life. Well, now, worthy Gotama, I must go. I have many duties, and much to do."

81 "Please, student, go at your convenience." And then Subha approved and agreed with what the Buddha said. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right, before leaving.

82 Now at that time the brahmin Jānussoṇi drove out from Sāvatthī in the middle of the day in an all-white chariot drawn by mares. He saw the student Subha coming off in the distance, and said to him, "So, worthy Bhāradvāja, where are you coming from in the middle of the day?"

83 "Just now, good fellow, I've come from the presence of the ascetic Gotama."

84 "What do you think of the ascetic Gotama's lucidity of wisdom? Do you think he's astute?"

85 "Worthy sir, who am I to judge the ascetic Gotama's lucidity of wisdom? You'd really have to be on the same level to judge his lucidity of wisdom."

86 "Worthy Bhāradvāja praises the ascetic Gotama with high praise indeed."

87 "Who am I to praise the ascetic Gotama? He is praised by the praised as the best among gods and humans. The five things that the brahmins prescribe for making merit and succeeding in the skillful he says are prerequisites of the mind for developing a mind free of enmity and ill will."

88 When he had spoken, Jānussoṇi got down from his chariot, arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and expressed this heartfelt sentiment three times, "King Pasenadi of Kosala is lucky, so very lucky that the Realized One, the perfected one, the fully awakened Buddha is living in his realm!"

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100 — WITH SAṄGĀRAVA

✦

1 So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. Now at that time a brahmin lady named Dhanañjānī was residing at Caṇḍalakappa. She was devoted to the Buddha, the teaching, and the Saṅgha. Once, she tripped and expressed this heartfelt sentiment three times:

2 "Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

3 Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

4 Homage to him, the blessed one, the perfected one, the fully awakened Buddha!"

5 Now at that time the student Saṅgārava was residing in Caṇḍalakappa. He was young, newly tonsured; he was sixteen years old. He had mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knew them word-by-word, and their grammar. He was well versed in cosmology and the marks of a great man.

6 Hearing Dhanañjānī's exclamation, he said to her, "The brahmin lady Dhanañjānī is a disgrace! Though brahmins proficient in the three Vedas are found, she will praise that shaveling, that fake ascetic."

7 “But dearest boy, you don’t understand the Buddha’s ethics and wisdom. If you did, you’d never think of abusing or insulting him.”

8 “Well then, ma’am, let me know when the Buddha arrives in Caṇḍalakappa.”

9 “I will, dearest,” she replied.

10 And then the Buddha, traveling stage by stage in the Kosalan lands, arrived at Caṇḍalakappa, where he stayed in the mango grove of the Todeyya brahmins.

11 Dhanañjānī heard that he had arrived. So she went to Saṅgārava and told him, adding, “Please, dearest boy, go at your convenience.”

12 “Yes, ma’am,” replied Saṅgārava. He went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

13 “Worthy Gotama, there are some ascetics and brahmins who claim to have mastered the fundamentals of the spiritual life having attained perfection and consummation of insight in this life. Where do you stand regarding these?”

14 “I say there is a disparity among those who claim to have mastered the fundamentals of the spiritual life having attained perfection and consummation of insight in this life. There are some ascetics and brahmins who are oral transmitters. Through oral transmission they claim to have mastered the fundamentals of the spiritual life. For example, the brahmins

who are proficient in the three Vedas. There are some ascetics and brahmins who solely by mere faith claim to have mastered the fundamentals of the spiritual life. For example, those who rely on logic and inquiry.

14.2 There are some ascetics and brahmins who, having directly known for themselves the principle regarding teachings not learned before from another, claim to have mastered the fundamentals of the spiritual life. I am one of those. And here's a way to understand that I am one of them.

15 Before my awakening—when I was still unawakened but intent on awakening—I thought: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

15.2 Some time later, while still with pristine black hair, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

16 Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Aḷāra Kālāma and said to him, 'Reverend Kālāma, I wish to lead the spiritual life in this teaching and training.'

17 Aḷāra Kālāma replied, 'Stay, venerable. This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.'

18 I quickly memorized that teaching. As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others.

19 Then it occurred to me, 'It is not solely by mere faith that Aḷāra Kālāma declares: "I realize this teaching with my own insight, and live having achieved it." Surely he meditates knowing and seeing this teaching.'

20 So I approached Aḷāra Kālāma and said to him: 'Reverend Kālāma, to what extent do you say you've realized this teaching with your own insight?' When I said this, he declared the dimension of nothingness.

21 Then it occurred to me, 'It's not just Aḷāra Kālāma who has faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don't I make an effort to realize the same teaching that Aḷāra Kālāma says he has realized with his own insight?' I quickly realized that teaching with my own insight, and lived having achieved it.

22 So I approached Aḷāra Kālāma and said to him, 'Reverend Kālāma, is it up to this point that you realized this teaching with your own insight, and declare having achieved it?'

23 'I have, reverend.'

24 'I too have realized this teaching with my own insight up to this point, and live having achieved it.'

25 'We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that I've realized with my own insight, and declare having achieved it, you've realized with your own insight, and dwell having achieved it.

25.2 The teaching that you've realized with your own insight, and dwell having achieved it, I've realized with my own insight, and declare having achieved it. So the teaching that I know, you know, and the teaching you know, I know. I am like you and you are like me. Come now, reverend! We should both lead this community together.'

26 And that is how my tutor Aḷāra Kālāma placed me, his pupil, on the same position as him, and honored me with high praise.

27 Then it occurred to me, 'This teaching doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.' Realizing that this teaching was inadequate, I left disappointed.

28 I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka son of Rāma and said to him, 'Reverend, I wish to lead the spiritual life in this teaching and training.'

29 Uddaka replied, 'Stay, venerable. This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.'

30 I quickly memorized that teaching. As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others.

31 Then it occurred to me, 'It is not solely by mere faith that Rāma declared: "I realize this teaching with my own insight, and live having achieved it." Surely he meditated knowing and seeing this teaching.'

32 So I approached Uddaka son of Rāma and said to him, ‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’ When I said this, Uddaka son of Rāma declared the dimension of neither perception nor non-perception.

33 Then it occurred to me, ‘It’s not just Rāma who had faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Rāma said he had realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it.

34 So I approached Uddaka son of Rāma and said to him, ‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’

35 ‘He had, reverend.’

36 ‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

37 ‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that Rāma had realized with his own insight, and declared having achieved it, you’ve realized with your own insight, and dwell having achieved it.

37.2 The teaching that you’ve realized with your own insight, and dwell having achieved it, Rāma had realized with his own insight, and declared having achieved it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma was like you and you are like Rāma. Come now, reverend! You should lead this community.’

37.3 And that is how my spiritual companion Uddaka son of Rāma placed me in the position of a tutor and honored me with high praise.

38 Then it occurred to me, 'This teaching doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.' Realizing that this teaching was inadequate, I left disappointed.

39 I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at the town of Senā in Uruvelā. There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to resort to for alms.

39.2 Then it occurred to me, 'This park is truly delightful, a lovely grove with a flowing river that's clean and charming, with smooth banks. And nearby there's a village to resort to for alms. This is good enough for striving for a gentleman wanting to strive.' So I sat down right there, thinking: 'This is good enough for striving.'

40 And then these three similes, which were neither supernaturally inspired, nor learned before in the past, occurred to me. Suppose there was a green, sappy log, and it was lying in water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Bhāradvāja? By drilling the stick against that green, sappy log lying in water, could they light a fire and produce heat?"

41 "No, worthy Gotama. Why is that? Because it's a green, sappy log, and it's lying in the water. That person will eventually get weary and frustrated."

42 "In the same way, there are ascetics and brahmins who don't live withdrawn in body and mind from sensual pleasures. They haven't internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are incapable of knowledge and vision, of supreme awakening. This was the first example that occurred to me.

43 Then a second example occurred to me. Suppose there was a green, sappy log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Bhāradvāja? By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?"

44 "No, worthy Gotama. Why is that? Because it's still a green, sappy log, despite the fact that it's lying on dry land far from water. That person will eventually get weary and frustrated."

44.2 "In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven't internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures.

44.3 Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are incapable of knowledge and vision, of supreme awakening. This was the second example that occurred to me.

45 Then a third example occurred to me. Suppose there was a dried up, withered log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Bhāradvāja? By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?"

46 "Yes, worthy Gotama. Why is that? Because it's a dried up, withered log, and it's lying on dry land far from water."

47 "In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are capable of knowledge and vision, of supreme awakening. This was the third example that occurred to me. These are the three similes, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

48 Then it occurred to me, 'Why don't I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and scorch mind with mind?' So that's what I did, until sweat ran from my armpits. It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and crushes them.

48.2 In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and crushed mind with mind until sweat ran from my armpits. My energy was roused up and unflag-

ging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

49 Then it occurred to me, 'Why don't I practice the breathless absorption?' So I cut off my breathing through my mouth and nose. But then winds came out my ears making a severe noise, like the puffing of a blacksmith's bellows. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

50 Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose and ears. But then severe winds ground my head, like a strong man was drilling into my head with a sharp point. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

51 Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose and ears. But then I got a severe headache, like a strong man was tightening a strong leather strap around my head. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

52 Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose and ears. But then severe winds carved up my belly, like a deft butcher or their ap-

prentice was slicing my belly open with a sharp meat cleaver. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

53 Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose and ears. But then there was a severe burning in my body, like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

54 Then some deities saw me and said, 'The ascetic Gotama is dead.' Others said, 'He's not dead, but he's dying.' Others said, 'He's not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.'

55 Then it occurred to me, 'Why don't I practice completely cutting off food?'

56 But deities came to me and said, 'Good fellow, don't practice totally cutting off food. If you do, we'll infuse heavenly nectar into your pores and you will live on that.'

57 Then it occurred to me, 'If I claim to be completely fasting while these deities are infusing heavenly nectar in my pores, that would be a lie on my part.' So I refused those deities, saying, 'There's no need.'

58 Then it occurred to me, ‘Why don’t I just take a little bit of food each time, a handful of broth made from mung beans, horse gram, chickpeas, or green gram?’ So that’s what I did, until my body became severely emaciated.

58.2 Due to eating so little, my major and minor limbs became like the joints of an eighty-year-old or a dying man, my bottom became like a camel’s hoof, my vertebrae stuck out like beads on a string, and my ribs were as gaunt as the broken-down rafters on an old barn.

58.3 Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well. Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun.

58.4 Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly. Due to eating so little, when I tried to urinate or defecate I fell face down right there.

58.5 Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

59 Then some people saw me and said: ‘The ascetic Gotama is black.’ Some said: ‘He’s not black, he’s brown.’ Some said: ‘He’s neither black nor brown. The ascetic Gotama has dingy skin.’ That’s how far the pure, bright complexion of my skin had been ruined by taking so little food.

60 Then it occurred to me, ‘Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to exertion—whether in the past, future, or present—this is as far as it goes, no-one has done more

than this. But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, grueling work. Could there be another path to awakening?'

61 Then it occurred to me, 'I recall sitting in the cool shade of a black plum tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Could that be the path to awakening?' Stemming from that memory came the understanding: 'That is the path to awakening!'

62 Then it occurred to me, 'Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?' Then it occurred to me, 'I'm not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.'

63 Then it occurred to me, 'I can't achieve that pleasure with a body so severely emaciated. Why don't I eat some solid food, some rice and porridge?' So I ate some solid food.

64 Now at that time the group of five mendicants were attending on me, thinking, 'The ascetic Gotama will tell us of any truth that he realizes.' But when I ate some solid food, they left disappointed in me, saying, 'The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.'

65 After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption … As the placing of the mind and keeping it

connected were stilled, I entered and remained in the second absorption … third absorption … fourth absorption.

66 When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many past lives.

66.2 That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. And so I recollected my many kinds of past lives, with features and details.

67 This was the first knowledge, which I achieved in the first watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

68 When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings pass on according to their deeds.

69 This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

70 When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: 'This is suffering' ...

70.2 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.' I truly understood: 'These are defilements' ...

70.3 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements.'

71 Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed.

72 I understood: 'Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.'

73 This was the third knowledge, which I achieved in the last watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute."

74 When he had spoken, Saṅgārava said to the Buddha, "The striving of the worthy Gotama was indeed assiduous and that of a true person, since he is a perfected one, a fully awakened Buddha. But worthy Gotama, do gods survive?"

75 "I've understood about gods in terms of causes."

76 “But worthy Gotama, when asked ‘Do gods survive?’ why did you say that you have understood about gods in terms of causes? That being so, is it not hollow and false?”

77 “When asked ‘Do gods survive’, whether you reply ‘Gods survive’ or ‘I’ve understood in terms of causes’ a sensible person would come to the categorical conclusion in this matter that gods survive.”

78 “But why didn’t you say that in the first place?”

79 “It is agreed by the eminent in the world that gods survive.”

80 When he had spoken, Saṅgārava said to the Buddha, “Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the Teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

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101 — AT DEVADAHA

✦

1 So I have heard. At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Devadaha. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, there are some ascetics and brahmins who have this doctrine and view: 'Everything this individual person experiences—pleasurable, painful, or neutral—is because of past deeds. So, due to eliminating past deeds by fervent mortification, and not doing any new deeds, there's nothing to come up in the future. With no future consequence, deeds end. With the ending of deeds, suffering ends. With the ending of suffering, feeling ends. And with the ending of feeling, all suffering will have been worn away.' Such is the doctrine of the Jain ascetics.

4 I've gone up to the Jain ascetics who say this and said, 'Is it really true that this is the venerables' view?' They admitted that it is.

5 I said to them, 'But reverends, do you know for sure that you existed in the past, and it is not the case that you did not exist?'

6 'No we don't, reverend.'

7 'But reverends, do you know for sure that you did bad deeds in the past?'

8 'No we don't, reverend.'

9 'But reverends, do you know that you did bad deeds of this type or that?'

10 'No we don't, reverend.'

11 'But reverends, do you know that so much suffering has already been worn away? Or that so much suffering still remains to be worn away? Or that when so much suffering is worn away all suffering will have been worn away?'

12 'No we don't, reverend.'

13 'But reverends, do you know about giving up unskillful qualities in this very life and embracing skillful qualities?'

14 'No we don't, reverend.'

15 'So it seems that you don't know any of these things. In that case, it's not appropriate for the Jain venerables to declare this.

16 Now, supposing you did know these things. In that case, it would be appropriate for the Jain venerables to declare this.

17 Suppose a man was struck by an arrow thickly smeared with poison, causing painful feelings, sharp and severe. Their friends and colleagues, relatives and kin would get a surgeon to treat them. The surgeon would cut open the wound with a scalpel, causing painful feelings, sharp and severe. They'd probe for the arrow, causing painful feelings, sharp and severe.

17.2 They'd extract the arrow, causing painful feelings, sharp and severe. They'd apply cauterizing medicine to the wound, causing painful feelings, sharp and severe. After some time that wound would be healed and the

skin regrown. They'd be healthy, happy, autonomous, master of themselves, able to go where they wanted.

18 They'd think, "Earlier I was struck by an arrow thickly smeared with poison, causing painful feelings, sharp and severe. My friends and colleagues, relatives and kin got a surgeon to treat me. At each step, the treatment was painful. But these days that wound is healed and the skin regrown. I'm healthy, happy, autonomous, my own master, able to go where I want."

19 In the same way, reverends, if you knew about these things, it would be appropriate for the Jain venerables to declare this.

20 But since you don't know any of these things, it's not appropriate for the Jain venerables to declare this.'

21 When I said this, those Jain ascetics said to me, 'Reverend, the Jain ascetic of the Ñātika clan claims to be all-knowing and all-seeing, to know and see everything without exception, thus: "Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking."

22 He says: "O reverend Jain ascetics, you have done bad deeds in a past life. Wear them away with these severe and grueling austerities. And when in the present you are restrained in body, speech, and mind, you're not doing any bad deeds for the future.

22.2 So, due to eliminating past deeds by fervent mortification, and not doing any new deeds, there's nothing to come up in the future. With no future consequence, deeds end. With the ending of deeds, suffering ends.

With the ending of suffering, feeling ends. And with the ending of feeling, all suffering will have been worn away." We endorse and accept this, and we are satisfied with it.'

23 When they said this, I said to them, 'These five things can be seen to turn out in two different ways in this very life. What five? Faith, endorsement, oral transmission, reasoned train of thought, and acceptance of a view after deliberation. These are the five things that can be seen to turn out in two different ways in this very life. In this case, what faith in your teacher do you have when it comes to the past? What endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation?' When I said this, I did not see any legitimate defense of their doctrine from the Jains.

24 Furthermore, I said to those Jain ascetics, 'What do you think, reverends? At a time of intense exertion and striving do you suffer painful, sharp, severe, acute feelings due to exertion? Whereas at a time without intense exertion and striving do you not suffer painful, sharp, severe, acute feelings due to exertion?'

25 'Reverend Gotama, at a time of intense exertion we suffer painful, sharp feelings due to exertion, not without intense exertion.'

26 'So it seems that only at a time of intense exertion do you suffer painful, sharp feelings due to exertion, not without intense exertion. In that case, it's not appropriate for the Jain venerables to declare: "Everything this individual person experiences—pleasurable, painful, or neutral—is because of past deeds. ..."

27 If at a time of intense exertion you did not suffer painful, sharp feelings due to exertion, and if without intense exertion you did experience such feelings, it would be appropriate for the Jain venerables to declare this.

28 But since this is not the case, aren't you experiencing painful, sharp feelings due only to your own exertion, which out of ignorance, unknowing, and confusion you misconstrue to imply: "Everything this individual person experiences—pleasurable, painful, or neutral—is because of past deeds. ..."?' When I said this, I did not see any legitimate defense of their doctrine from the Jains.

29 Furthermore, I said to those Jain ascetics, 'What do you think, reverends? If a deed is to be experienced in this life, can exertion make it be experienced in lives to come?'

30 'No, reverend.'

31 'But if a deed is to be experienced in lives to come, can exertion make it be experienced in this life?'

32 'No, reverend.'

33 'What do you think, reverends? If a deed is to be experienced as pleasant, can exertion make it be experienced as painful?'

34 'No, reverend.'

35 'But if a deed is to be experienced as painful, can exertion make it be experienced as pleasant?'

36 'No, reverend.'

37 ‘What do you think, reverends? If a deed is to be experienced when ripe, can exertion make it be experienced when unripe?’

38 ‘No, reverend.’

39 ‘But if a deed is to be experienced when unripe, can exertion make it be experienced when ripe?’

40 ‘No, reverend.’

41 ‘What do you think, reverends? If a deed is to be experienced a lot, can exertion make it be experienced a little?’

42 ‘No, reverend.’

43 ‘But if a deed is to be experienced a little, can exertion make it be experienced a lot?’

44 ‘No, reverend.’

45 ‘What do you think, reverends? If a deed is to be experienced, can exertion make it not be experienced?’

46 ‘No, reverend.’

47 ‘But if a deed is not to be experienced, can exertion make it be experienced?’

48 ‘No, reverend.’

49 ‘So it seems that exertion cannot change the way deeds are experienced in any of these ways. This being so, your exertion and striving are fruitless.’

50 Such is the doctrine of the Jain ascetics. Saying this, the Jain ascetics deserve rebuttal and criticism on ten legitimate grounds.

51 If sentient beings experience pleasure and pain because of past deeds, clearly the Jains have done bad deeds in the past, since they now experience such intense pain. If sentient beings experience pleasure and pain because of God Almighty's creation, clearly the Jains were created by a bad God, since they now experience such intense pain.

51.2 If sentient beings experience pleasure and pain because of circumstance and nature, clearly the Jains arise from bad circumstances, since they now experience such intense pain. If sentient beings experience pleasure and pain because of the class of rebirth, clearly the Jains have been reborn in a bad class, since they now experience such intense pain.

51.3 If sentient beings experience pleasure and pain because of exertion in this life, clearly the Jains exert themselves badly in this life, since they now experience such intense pain.

52 The Jains deserve criticism whether or not sentient beings experience pleasure and pain because of past deeds, or God Almighty's creation, or circumstance and nature, or class of rebirth, or exertion in this life. Such is the doctrine of the Jain ascetics. The Jain ascetics who say this deserve rebuttal and criticism on these ten legitimate grounds. That's how exertion and striving is fruitless.

53 And how is exertion and striving fruitful? It's when a mendicant does not bring suffering upon themselves; and they don't forsake legitimate pleasure, but they're not besotted with that pleasure. They understand: 'When I actively strive I become dispassionate toward this source of suffering. But when I develop equanimity I become dispassionate toward this other source of suffering.'

53.2 So they either actively strive or develop equanimity as appropriate. Through active striving they become dispassionate toward that specific source of suffering, and so that suffering is worn away. Through developing equanimity they become dispassionate toward that other source of suffering, and so that suffering is worn away.

54 Suppose a man is in love with a woman, full of intense desire and lust. Then he sees her standing together with another man, chatting, giggling, and laughing.

55 What do you think, mendicants? Would that give rise to sorrow, lamentation, pain, sadness, and distress for him?"

56 "Yes, sir. Why is that? Because that man is in love with that woman, full of intense desire and lust."

57 "Then that man might think: 'I'm in love with that woman, full of intense desire and lust. When I saw her standing together with another man, chatting, giggling, and laughing, it gave rise to sorrow, lamentation, pain, sadness, and distress for me. Why don't I give up that desire and lust for that woman?' So that's what he did. Some time later he sees her again standing together with another man, chatting, giggling, and laughing.

58 What do you think, mendicants? Would that give rise to sorrow, lamentation, pain, sadness, and distress for him?"

59 "No, sir. Why is that? Because he no longer desires that woman."

60 "In the same way, a mendicant does not bring suffering upon themselves; and they don't forsake legitimate pleasure, but they're not besotted with that pleasure. They understand: 'When I actively strive I become dis-

passionate toward this source of suffering. But when I develop equanimity I become dispassionate toward this other source of suffering.'

60.2 So they either actively strive or develop equanimity as appropriate. Through active striving they become dispassionate toward that specific source of suffering, and so that suffering is worn away. Through developing equanimity they become dispassionate toward that other source of suffering, and so that suffering is worn away. That's how exertion and striving is fruitful.

61 Furthermore, a mendicant reflects: 'When I live as I please, unskillful qualities grow and skillful qualities decline. But when I strive painfully, unskillful qualities decline and skillful qualities grow. Why don't I strive painfully?' So that's what they do, and as they do so unskillful qualities decline and skillful qualities grow. After some time, they no longer strive painfully. Why is that? Because they have accomplished the goal for which they strived painfully.

62 Suppose a fletcher was heating an arrow shaft between two firebrands, making it straight and fit for use. After it's been made straight and fit for use, they'd no longer heat it to make it straight and fit for use. Why is that? Because they have accomplished the goal for which they heated it.

63 In the same way, a mendicant reflects: 'When I live as I please, unskillful qualities grow and skillful qualities decline. But when I strive painfully, unskillful qualities decline and skillful qualities grow. Why don't I strive painfully?' ... After some time, they no longer strive painfully. That too is how exertion and striving is fruitful.

64 Furthermore, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.

64.2 He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

65 A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One, and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

65.2 Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

66 Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

66.2 They give up unchastity. They are chaste, set apart, refraining from the vulgar act of sex. They give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words. They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other.

66.3 Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people. They give up talking nonsense.

66.4 Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They refrain from seeing shows of dancing, singing, and music.

66.5 They refrain from attiring and adorning themselves with garlands, fragrance, and makeup. They refrain from high and luxurious beds. They refrain from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land.

66.6 They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

67 They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves.

68 When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears …

68.2 When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming.

68.3 For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

69 They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

70 When they have this spectrum of noble ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present.

71 Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will.

71.2 Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse.

71.3 Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

72 They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. That too is how exertion and striving is fruitful.

73 Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one,

without placing the mind and keeping it connected. That too is how exertion and striving is fruitful.

74 Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' That too is how exertion and striving is fruitful.

75 Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That too is how exertion and striving is fruitful.

76 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

76.2 They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding.

76.3 They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.'

76.4 And so they recollect their many kinds of past lives, with features and details. That too is how exertion and striving is fruitful.

77 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

77.2 With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understood how sentient beings pass on according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind.

77.3 They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.'

77.4 And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds. That too is how exertion and striving is fruitful.

78 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

They truly understand: ‘This is suffering’ …

78.2 ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering.’ They truly understand: ‘These are defilements’ …

78.3 ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’.

79 Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

80 They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’ That too is how exertion and striving is fruitful. Such is the doctrine of the Realized One. Saying this, the Realized One deserves praise on ten legitimate grounds.

81 If sentient beings experience pleasure and pain because of past deeds, clearly the Realized One has done good deeds in the past, since he now experiences such undefiled pleasure. If sentient beings experience pleasure and pain because of God Almighty’s creation, clearly the Realized One was created by a good God, since he now experiences such undefiled pleasure.

81.2 If sentient beings experience pleasure and pain because of circumstance and nature, clearly the Realized One arises from good circumstances, since he now experiences such undefiled pleasure. If sentient beings experience pleasure and pain because of the class of rebirth, clearly the Realized One was reborn in a good class, since he now experiences such undefiled pleasure.

81.3 If sentient beings experience pleasure and pain because of exertion in this life, clearly the Realized One exerts himself well in this life, since he now experiences such undefiled pleasure.

82 The Realized One deserves praise whether or not sentient beings experience pleasure and pain because of past deeds, or God Almighty's creation, or circumstance and nature, or class of rebirth, or exertion in this life. Such is the doctrine of the Realized One. Saying this, the Realized One deserves praise on these ten legitimate grounds."

83 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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102 — THE FIVE AND THREE

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, there are some ascetics and brahmins who speculate and theorize about the final end, and propose various hypotheses concerning the final end. Some propose this: 'The self is percipient and healthy after death.' Some propose this: 'The self is non-percipient and healthy after death.' Some propose this: 'The self is neither percipient nor non-percipient and healthy after death.' But some assert the annihilation, eradication, and nonexistence of an existing being, while others propose extinguishment in this life.

3.2 Thus they assert an existent self that is healthy after death; or they assert the annihilation of an existing being; while some propose extinguishment in this life. In this way five become three, and three become five. This is the summary recital of the five and three.

4 Now, the ascetics and brahmins who propose a self that is percipient and healthy after death describe it as formed, or formless, or both formed and formless, or neither formed nor formless. Or they propose a self of unified perception, or of diverse perception, or of limited perception, or of limitless perception. Or some among those who go beyond this propose universal consciousness, limitless and imperturbable.

5 The Realized One understands this as follows. There are ascetics and brahmins who assert a self that is percipient and healthy after death, describing it as formed, or formless, or both formed and formless, or neither formed nor formless. Or they describe it as of unified perception, or of diverse perception, or of limited perception, or of limitless perception.

5.2 Or some, aware that 'there is nothing at all', propose the dimension of nothingness, limitless and imperturbable. They declare that this is the purest, highest, best, and supreme of all those perceptions, whether of form or of formlessness or of unity or of diversity.

5.3 'That much is conditioned and crude. But there is the cessation of conditions—that is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

6 Now, the ascetics and brahmins who assert a self that is non-percipient and healthy after death describe it as formed, or formless, or both formed and formless, or neither formed nor formless.

7 So they reject those who assert a self that is percipient and healthy after death. Why is that? Because they believe that perception is a disease, a boil, a dart, and that the state of non-perception is peaceful and sublime.

8 The Realized One understands this as follows. There are ascetics and brahmins who assert a self that is non-percipient and healthy after death, describing it as formed, or formless, or both formed and formless, or neither formed nor formless.

8.2 But if any ascetic or brahmin should say this: 'Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.' That is not possible.

8.3 ‘All that is conditioned and crude. But there is the cessation of conditions—that is real.’ Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

9 Now, the ascetics and brahmins who assert a self that is neither percipient nor non-percipient and healthy after death describe it as formed, or formless, or both formed and formless, or neither formed nor formless.

10 So they reject those who assert a self that is percipient and healthy after death, as well as those who assert a self that is non-percipient and healthy after death. Why is that? Because they believe that perception is a disease, a boil, a dart; that non-perception is a stupor; and that the state of neither perception nor non-perception is peaceful and sublime.

11 The Realized One understands this as follows. There are ascetics and brahmins who assert a self that is neither percipient nor non-percipient and healthy after death, describing it as formed, or formless, or both formed and formless, or neither formed nor formless.

11.2 Some ascetics or brahmins assert the embracing of that dimension merely through the conditioned phenomena of what ought be seen, heard, thought, and known. But that is said to be a disastrous approach. For that dimension is said to be not attainable by means of conditioned phenomena, but only with a residue of conditioned phenomena.

11.3 ‘All that is conditioned and crude. But there is the cessation of conditions—that is real.’ Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

12 Now, the ascetics and brahmins who assert the annihilation, eradication, and nonexistence of an existing being reject those who assert a self that is healthy after death, whether percipient or non-percipient or neither percipient nor non-percipient. Why is that? Because they think: 'All of those ascetics and brahmins only propose their attachment to heading upstream: "After death we shall be like this! After death we shall be like that!"

13 Suppose a trader was going to market, thinking: "With this, that shall be mine! This way, I shall get that!" In the same way, those ascetics and brahmins seem to be like traders when they say: "After death we shall be like this! After death we shall be like that!"' The Realized One understands this as follows.

13.2 The ascetics and brahmins who assert the annihilation, eradication, and nonexistence of an existing being; from fear and disgust with substantial reality, they just keep running and circling around substantial reality. Suppose a mutt on a leash was tethered to a strong post or pillar. It would just keeping running and circling around that post or pillar.

13.3 In the same way, those ascetics and brahmins, from fear and disgust with substantial reality, just keep running and circling around substantial reality. 'All that is conditioned and crude. But there is the cessation of conditions—that is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

14 Whatever ascetics and brahmins speculate and theorize about the final end, and propose various hypotheses concerning the final end, all of them propose one or other of these five topics.

15 There are some ascetics and brahmins who speculate and theorize about the first beginning, and propose various hypotheses concerning the first beginning. They propose the following, each insisting that theirs is the only truth and that everything else is wrong.

15.2 'The self and the cosmos are eternal.' 'The self and the cosmos are not eternal.' 'The self and the cosmos are both eternal and not eternal.' 'The self and the cosmos are neither eternal nor not eternal.'

15.3 'The self and the cosmos are finite.' 'The self and the cosmos are infinite.' 'The self and the cosmos are both finite and infinite.' 'The self and the cosmos are neither finite nor infinite.'

15.4 'The self and the cosmos are unified in perception.' 'The self and the cosmos are diverse in perception.' 'The self and the cosmos have limited perception.' 'The self and the cosmos have limitless perception.'

15.5 'The self and the cosmos experience nothing but happiness.' 'The self and the cosmos experience absolute suffering.' 'The self and the cosmos experience both happiness and suffering.' 'The self and the cosmos experience neither happiness nor suffering.'

16 Now, consider the ascetics and brahmins whose view is as follows. 'The self and the cosmos are eternal. This is the only truth, anything else is futile.' It's simply not possible for them to have personal knowledge of this that is pure and bright, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation.

16.2 But in the absence of personal knowledge that is pure and bright, even the portion of knowledge they illuminate is said to be grasping on their part. 'All that is conditioned and crude. But there is the cessation of

conditions—that is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

17 Now, consider the ascetics and brahmins whose view is as follows. The self and the cosmos are not eternal, or both eternal and not eternal, or neither eternal nor not-eternal, or finite, or infinite, or both finite and infinite, or neither finite nor infinite, or of unified perception, or of diverse perception, or of limited perception, or of limitless perception, or experience nothing but happiness, or experience absolute suffering, or experience both happiness and suffering, or experience neither happiness nor suffering.

17.2 It's simply not possible for them to have personal knowledge of this that is pure and bright, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation. But in the absence of personal knowledge that is pure and bright, even the portion of knowledge they illuminate is said to be grasping on their part.

17.3 'All that is conditioned and crude. But there is the cessation of conditions—that is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

18 Now, some ascetics and brahmins, letting go of theories about the first beginning and the final end, not fixating on the fetters of sensuality, enter and remain in the rapture of seclusion: 'This is peaceful, this is sublime, that is, entering and remaining in the rapture of seclusion.' But that rapture of seclusion of theirs ceases. When the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises.

19 It's like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves. In the same way, when the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises. The Realized One understands this as follows.

19.2 This good ascetic or brahmin, letting go of theories about the first beginning and the final end, not fixating on the fetters of sensuality, enters and remains in the rapture of seclusion: 'This is peaceful, this is sublime, that is, entering and remaining in the rapture of seclusion.' But that rapture of seclusion of theirs ceases.

19.3 When the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises. 'All that is conditioned and crude. But there is the cessation of conditions—that is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

20 Now, some ascetics and brahmins, letting go of theories about the first beginning and the final end, not fixating on the fetters of sensuality, going beyond the rapture of seclusion, enter and remain in pleasure not of the flesh.

20.2 'This is peaceful, this is sublime, that is, entering and remaining in pleasure not of the flesh.' But that pleasure not of the flesh of theirs ceases. When pleasure not of the flesh ceases, the rapture of seclusion arises; and when the rapture of seclusion ceases, pleasure not of the flesh arises.

21 It's like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves. … The Realized One understands this as follows.

21.2 This good ascetic or brahmin, letting go of theories about the first beginning and the final end, not fixating on the fetters of sensuality, going beyond the rapture of seclusion, enters and remains in pleasure not of the flesh.

21.3 'This is peaceful, this is sublime, that is, entering and remaining in pleasure not of the flesh.' But that pleasure not of the flesh of theirs ceases. When pleasure not of the flesh ceases, the rapture of seclusion arises; and when the rapture of seclusion ceases, pleasure not of the flesh arises.

21.4 'All that is conditioned and crude. But there is the cessation of conditions—that is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

22 Now, some ascetics and brahmins, letting go of theories about the first beginning and the final end, not fixating on the fetters of sensuality, going beyond the rapture of seclusion and pleasure not of the flesh, enter and remain in neutral feeling. 'This is peaceful, this is sublime, that is, entering and remaining in neutral feeling.' Then that neutral feeling ceases. When neutral feeling ceases, pleasure not of the flesh arises; and when pleasure not of the flesh ceases, neutral feeling arises.

23 It's like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves. … The Realized One understands this as follows.

23.2 This good ascetic or brahmin, letting go of theories about the first beginning and the final end, not fixating on the fetters of sensuality, going beyond the rapture of seclusion and pleasure not of the flesh, enters and remains in neutral feeling.

23.3 ‘This is peaceful, this is sublime, that is, entering and remaining in neutral feeling.’ Then that neutral feeling ceases. When neutral feeling ceases, pleasure not of the flesh arises; and when pleasure not of the flesh ceases, neutral feeling arises.

23.4 ‘All that is conditioned and crude. But there is the cessation of conditions—that is real.’ Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

24 Now, some ascetics and brahmins, letting go of theories about the first beginning and the final end, not fixating on the fetters of sensuality, go beyond the rapture of seclusion, pleasure not of the flesh, and neutral feeling. They regard themselves like this: ‘I am at peace; I am quenched; I am free of grasping.’

25 The Realized One understands this as follows. This good ascetic or brahmin, letting go of theories about the first beginning and the final end, not fixating on the fetters of sensuality, goes beyond the rapture of seclusion, pleasure not of the flesh, and neutral feeling. They regard themselves like this: ‘I am at peace; I am quenched; I am free of grasping.’

25.2 Clearly this venerable speaks of a practice that’s conducive to extinguishment. Nevertheless, they still grasp at theories about the first beginning or the final end, or the fetters of sensuality, or the rapture of seclusion, or pleasure not of the flesh, or neutral feeling.

25.3 And when they regard themselves like this: ‘I am at peace; I am quenched; I am free of grasping,’ that’s also said to be grasping on their part. ‘All that is conditioned and crude. But there is the cessation of conditions—that is real.’ Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

26 But the Realized One has awakened to the supreme state of sublime peace, that is, liberation by not grasping after truly understanding the six fields of contact's origin, disappearance, gratification, drawback, and escape."

27 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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103 — IS THIS WHAT YOU THINK OF ME?

✦

1 So I have heard. At one time the Buddha was staying near Kusinārā in the Forest of Offerings. There the Buddha addressed the mendicants, “Mendicants!”

2 “Venerable sir,” they replied. The Buddha said this:

3 “Mendicants, is this what you think of me? ‘The ascetic Gotama teaches the Dhamma for the sake of robes, almsfood, lodgings, or rebirth in this or that state.’”

4 “No sir, we don’t think of you that way.”

5 “If you don’t think of me that way, what then do you think of me?”

6 “We think of you this way: ‘The Buddha is sympathetic and wants what’s best for us. He teaches out of sympathy.’”

7 “So it seems you think that I teach out of sympathy.

8 In that case, each and every one of you should train in the things I have taught from my direct knowledge, that is: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. You should train in these things in harmony, appreciating each other, without dispute.

9 As you do so, it may happen that two mendicants disagree about the teaching.

10 Now, you might think, 'These two venerables disagree on both the meaning and the phrasing.' So you should approach whichever mendicant you think is most amenable and say to them: 'The venerables disagree on the meaning and the phrasing. But the venerables should know that this is how such disagreement on the meaning and the phrasing comes to be. Please don't get into a dispute about this.'

10.2 Then you should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: 'The venerables disagree on the meaning and the phrasing. But the venerables should know that this is how such disagreement on the meaning and the phrasing comes to be. Please don't get into a dispute about this.'

10.3 So you should remember what has been incorrectly memorized as incorrectly memorized and what has been correctly memorized as correctly memorized. Remembering this, you should speak on the teaching and the training.

11 Now, you might think, 'These two venerables disagree on the meaning but agree on the phrasing.' So you should approach whichever mendicant you think is most amenable and say to them: 'The venerables disagree on the meaning but agree on the phrasing. But the venerables should know that this is how such disagreement on the meaning and agreement on the phrasing comes to be. Please don't get into a dispute about this.'

11.2 Then you should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: ‘The venerables disagree on the meaning but agree on the phrasing. But the venerables should know that this is how such disagreement on the meaning and agreement on the phrasing comes to be. Please don’t get into a dispute about this.’

11.3 So you should remember what has been incorrectly memorized as incorrectly memorized and what has been correctly memorized as correctly memorized. Remembering this, you should speak on the teaching and the training.

12 Now, you might think, ‘These two venerables agree on the meaning but disagree on the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them: ‘The venerables agree on the meaning but disagree on the phrasing. But the venerables should know that this is how such agreement on the meaning and disagreement on the phrasing comes to be. But the phrasing is a minor matter. Please don’t get into a dispute about something so minor.’

12.2 Then you should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: ‘The venerables agree on the meaning but disagree on the phrasing. But the venerables should know that this is how such agreement on the meaning and disagreement on the phrasing comes to be. But the phrasing is a minor matter. Please don’t get into a dispute about something so minor.’

12.3 So you should remember what has been correctly memorized as correctly memorized and what has been incorrectly memorized as incorrectly memorized. Remembering this, you should speak on the teaching and the training.

13 Now, you might think, 'These two venerables agree on both the meaning and the phrasing.' So you should approach whichever mendicant you think is most amenable and say to them: 'The venerables agree on both the meaning and the phrasing. But the venerables should know that this is how they come to agree on the meaning and the phrasing. Please don't get into a dispute about this.'

13.2 Then you should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: 'The venerables agree on both the meaning and the phrasing. But the venerables should know that this is how they come to agree on the meaning and the phrasing. Please don't get into a dispute about this.'

13.3 So you should remember what has been correctly memorized as correctly memorized. Remembering this, you should speak on the teaching and the training.

14 As you train in harmony, appreciating each other, without dispute, one of the mendicants might commit an offense or transgression. In such a case, you should not be in a hurry to accuse them. The individual should be examined like this: 'I won't be troubled and the other individual won't be hurt, for they're not irritable and acrimonious.

14.2 They don't hold fast to their views, but let them go easily. I can draw them away from the unskillful and establish them in the skillful.' If that's what you think, then it's appropriate to speak to them.

15 But suppose you think this: 'I will be troubled and the other individual will be hurt, for they're irritable and acrimonious. However, they don't hold fast to their views, but let them go easily. I can draw them away from the unskillful and establish them in the skillful. But for the other individual to get hurt is a minor matter. It's more important that I can draw them away from the unskillful and establish them in the skillful.' If that's what you think, then it's appropriate to speak to them.

16 But suppose you think this: 'I will be troubled but the other individual won't be hurt, for they're not irritable and acrimonious. However, they hold fast to their views, refusing to let go. Nevertheless, I can draw them away from the unskillful and establish them in the skillful. But for me to be troubled is a minor matter. It's more important that I can draw them away from the unskillful and establish them in the skillful.' If that's what you think, then it's appropriate to speak to them.

17 But suppose you think this: 'I will be troubled and the other individual will be hurt, for they're irritable and acrimonious. And they hold fast to their views, refusing to let go. Nevertheless, I can draw them away from the unskillful and establish them in the skillful. But for me to be troubled and the other individual to get hurt is a minor matter.

17.2 It's more important that I can draw them away from the unskillful and establish them in the skillful.' If that's what you think, then it's appropriate to speak to them.

18 But suppose you think this: 'I will be troubled and the other individual will be hurt, for they're irritable and acrimonious. And they hold fast to their views, refusing to let go. I cannot draw them away from the unskill-

ful and establish them in the skillful.' Don't underestimate the value of equanimity regarding such an individual.

19 As you train in harmony, appreciating each other, without quarreling, the sides might continue to bring up settled issues with each other, with contempt for each other's views, resentful, bitter, and exasperated.

19.2 In this case you should approach whichever mendicant you think is most amenable among those who side with one party and say to them: 'Reverend, as we were training, the sides continued to bring up settled issues with each other. If the Ascetic knew about this, would he criticize it?' Answering rightly, the mendicant should say: 'Yes, reverend, he would.'

19.3 'But without giving that up, reverend, can one realize extinguishment?' Answering rightly, the mendicant should say: 'No, reverend, one cannot.'

20 Then you should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: 'Reverend, as we were training, the sides continued to bring up settled issues with each other. If the Ascetic knew about this, would he criticize it?' Answering rightly, the mendicant should say: 'Yes, reverend, he would.' 'But without giving that up, reverend, can one realize extinguishment?' Answering rightly, the mendicant should say: 'No, reverend, one cannot.'

21 If others should ask that mendicant: 'Were you the venerable who drew those mendicants away from the unskillful and established them in the skillful?' Answering rightly, the mendicant should say: 'Well, reverends, I approached the Buddha. He taught me the Dhamma. After hearing that

teaching I explained it to those mendicants. When those mendicants heard that teaching they were drawn away from the unskillful and established in the skillful.'

21.2 Answering in this way, that mendicant doesn't glorify themselves or put others down. They answer in line with the teaching, with no legitimate grounds for rebuttal and criticism."

22 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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104 — AT SĀMAGĀMA

✦

1 So I have heard. At one time the Buddha was staying in the land of the Sakyans near the village of Sāma.

2 Now at that time the Jain ascetic of the Ñātika clan had recently passed away at Pāvā. With his passing the Jain ascetics split, dividing into two factions, fighting, quarreling, and disputing, continually wounding each other with barbed words: "You don't understand this teaching and training. I understand this teaching and training.

2.2 What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this —if you can!"

2.3 You'd think there was nothing but slaughter going on among the Jain ascetics. And the Jain Ñātika's white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics.

2.4 They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

3 And then, after completing the rainy season residence near Pāvā, the novice Cunda went to see Venerable Ānanda at Sāma village. He bowed, sat down to one side, and told him what had happened.

4 Ānanda said to him, “Reverend Cunda, we should see the Buddha about this matter. Come, let’s go to the Buddha and inform him about this.”

5 “Yes, sir,” replied Cunda.

6 Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and Ānanda informed him of what Cunda had said. He went on to say, “Sir, it occurs to me: ‘When the Buddha has passed away, let no dispute arise in the Saṅgha. For such a dispute would be for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans.’”

7 “What do you think, Ānanda? Do you see even two mendicants whose opinion differs regarding the things I have taught from my direct knowledge, that is, the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path?”

8 “No, sir, I do not. Nevertheless, there are some individuals who appear to live obedient to the Buddha, but when the Buddha has passed away they might create a dispute in the Saṅgha regarding livelihood or the monastic code. Such a dispute would be for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans.”

9 “Ānanda, dispute about livelihood or the monastic code is a minor matter. But should a dispute arise in the Saṅgha concerning the path or the practice, that would be for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans.

10 Ānanda, there are these six roots of dispute. What six? Firstly, a mendicant is irritable and acrimonious. Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don't fulfill the training.

10.2 They create a dispute in the Saṅgha, which is for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. If you see such a root of dispute in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come up in the future. That's how to give up this bad root of dispute, so it doesn't come up in the future.

11 Furthermore, a mendicant is offensive and contemptuous … They're jealous and stingy … They're devious and deceitful … They have corrupt wishes and wrong view … They're attached to their own views, holding them tight, and refusing to let go. Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don't fulfill the training.

11.2 They create a dispute in the Saṅgha, which is for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. If you see such a root of dispute in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come up in the future.

11.3 That's how to give up this bad root of dispute, so it doesn't come up in the future. These are the six roots of dispute.

12 There are four kinds of disciplinary issues. What four? Disciplinary issues due to disputes, accusations, offenses, or business. These are the four kinds of disciplinary issues. There are these seven means of settling any disciplinary issues that might arise. Resolution face-to-face to be applied. Resolution through recollection to be granted. Resolution because of past insanity to be granted. Acting according to what has been admitted. Majority decision. Further penalty. Covering over as if with grass.

13 And how is there resolution face-to-face? It's when mendicants are disputing: 'This is the teaching,' 'This is not the teaching,' 'This is the monastic law,' 'This is not the monastic law.' Those mendicants should all sit together in harmony and thoroughly go over the guidelines of the teaching. They should settle that disciplinary issue in agreement with the guidelines. That's how there is resolution face-to-face. And that's how certain disciplinary issues are settled, that is, by resolution face-to-face.

14 And how is there majority decision? If those mendicants are not able to settle that issue in that monastery, they should go to another monastery with more mendicants. There they should all sit together in harmony and thoroughly go over the guidelines of the teaching. They should settle that disciplinary issue in agreement with the guidelines. That's how there is majority decision. And that's how certain disciplinary issues are settled, that is, by majority decision.

15 And how is there resolution through recollection? It's when a mendicant accuses a mendicant of a heavy offense; one entailing expulsion, or close to it: 'Venerable, do you recall committing the kind of serious offense that entails expulsion or close to it?' They say: 'No, reverend, I don't recall committing such an offense.'

15.2 The resolution through recollection should be granted to them. That's how there is the resolution through recollection. And that's how certain disciplinary issues are settled, that is, by resolution through recollection.

16 And how is there resolution because of past insanity? It's when a mendicant accuses a mendicant of the kind of serious offense that entails expulsion, or close to it: 'Venerable, do you recall committing the kind of serious offense that entails expulsion or close to it?' They say: 'No, reverend, I don't recall committing such an offense.'

16.2 But though they try to get out of it, the mendicant pursues the issue: 'Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!' They say: 'Reverend, I had gone mad, I was out of my mind. And while I was mad I did and said many things that are not proper for an ascetic. I don't remember any of that, I was mad when I did it.'

16.3 The resolution because of past insanity should be granted to them. That's how there is resolution because of past insanity. And that's how certain disciplinary issues are settled, that is, by resolution because of past insanity.

17 And how is there acting according to what has been admitted? It's when a mendicant, whether accused or not, recalls an offense and clarifies it and reveals it.

17.2 After approaching a more senior mendicant, that mendicant should arrange his robe over one shoulder, bow to that mendicant's feet, squat on their heels, raise their cupped palms, and say: 'Sir, I have fallen into such-

and-such an offense. I confess it.' The senior mendicant says: 'Do you see it?'

17.3 'Yes, I see it.' 'Then restrain yourself in future.' 'I shall restrain myself.' That's how there is acting according to what has been admitted. And that's how certain disciplinary issues are settled, that is, by acting according to what has been admitted.

18 And how is there a verdict of further penalty? It's when a mendicant accuses a mendicant of the kind of heavy offense that entails expulsion, or close to it: 'Venerable, do you recall committing the kind of heavy offense that entails expulsion or close to it?' They say: 'No, reverend, I don't recall committing such an offense.'

18.2 But though they try to get out of it, the mendicant pursues the issue: 'Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!' They say: 'Reverend, I don't recall committing a heavy offense of that nature. But I do recall committing a light offense.'

18.3 But though they try to get out of it, the mendicant pursues the issue: 'Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!' They say: 'Reverend, I'll go so far as to admit this light offense even when not asked. Why wouldn't I admit a heavy offense when asked?'

18.4 They say: 'You wouldn't have admitted that light offense without being asked, so why would you admit a heavy offense? Surely the venerable must know perfectly well if you recall committing an offense that en-

tails expulsion or close to it!' They say: 'Reverend, I do recall committing the kind of heavy offense that entails expulsion or close to it. I spoke too hastily when I said that I didn't recall it.'

18.5 That's how there is further penalty. And that's how certain disciplinary issues are settled, that is, by further penalty.

19 And how is there the covering over as if with grass? It's when the mendicants continually fight, quarrel, and dispute, doing and saying many things that are not proper for an ascetic. Those mendicants should all sit together in harmony. A competent mendicant of one party, having risen from their seat, arranged their robe over one shoulder, and raised their cupped palms, should inform the Saṅgha:

20 'Sir, let the Saṅgha listen to me. We have been continually fighting, quarreling, and disputing, doing and saying many things that are not proper for an ascetic. If it seems appropriate to the Saṅgha, then—for the benefit of these venerables and myself—I disclose in the middle of the Saṅgha by means of covering over as if with grass any offenses committed by these venerables and by myself, excepting only those that are gravely blameworthy and those connected with laypeople.'

21 Then a competent mendicant of the other party, having risen from their seat, arranged their robe over one shoulder, and raising their cupped palms, should inform the Saṅgha:

22 'Sir, let the Saṅgha listen to me. We have been continually fighting, quarreling, and disputing, doing and saying many things that are not proper for an ascetic. If it seems appropriate to the Saṅgha, then—for the benefit of these venerables and myself—I disclose in the middle of the

Saṅgha by means of covering over as if with grass any offenses committed by these venerables and by myself, excepting only those that are gravely blameworthy and those connected with laypeople.'

23 That's how there is the covering over as if with grass. And that's how certain disciplinary issues are settled, that is, by covering over as if with grass.

24 Ānanda, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. What six? Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without dispute.

25 Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness … This too is a warm-hearted quality.

26 Furthermore, a mendicant consistently treats their spiritual companions with mental kindness … This too is a warm-hearted quality.

27 Furthermore, a mendicant shares without reservation any material things they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality.

28 Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality.

29 Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and delivers one who applies it to the complete ending of suffering. This too is a warm-hearted quality.

30 These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without dispute.

31 If you should proceed having undertaken these six warm-hearted qualities, do you see any criticism, large or small, that you could not endure?"

32 "No, sir."

33 "That's why, Ānanda, you should proceed having undertaken these six warm-hearted qualities. That will be for your lasting welfare and happiness."

34 That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

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105 — WITH SUNAKKHATTA

✦

1 So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

2 Now at that time several mendicants had declared their enlightenment in the Buddha's presence:

3 "We understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'"

4 Sunakkhatta the Licchavi heard about this.

5 He went to the Buddha, bowed, sat down to one side, and said to him, "Sir, I have heard that several mendicants have declared their enlightenment in the Buddha's presence. I trust they did so rightly—or are there some who declared enlightenment out of overestimation?"

6 "Some of them did so rightly, Sunakkhatta, while others did so out of overestimation. Now, when mendicants declare enlightenment rightly, that is their truth. But when mendicants declare enlightenment out of overestimation, the Realized One thinks: 'I should teach them the Dhamma.' If the Realized One thinks he should teach them the Dhamma, but then certain futile men, having carefully planned a question, approach the Realized One and ask it, then the Realized One changes his mind."

7 “Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha teach the Dhamma. The mendicants will listen and remember it.”

8 “Well then, Sunakkhatta, listen and apply your mind well, I will speak.”

9 “Yes, sir,” replied Sunakkhatta. The Buddha said this:

10 “Sunakkhatta, there are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

11 It’s possible that a certain individual person may be intent on worldly pleasures of the flesh. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it rewarding. But when talk connected with the imperturbable is going on they don’t want to listen. They don’t actively listen or try to understand. They don’t associate with that kind of person, and they don’t find it rewarding.

12 Suppose a person had left their own village or town long ago, and they saw another person who had only recently left there. They would ask about whether their village was safe, with plenty of food and little disease, and the other person would tell them the news. What do you think, Sunakkhatta? Would that person want to listen to that other person? Would they actively listen and try to understand? Would they associate with that person, and find it rewarding?”

13 “Yes, sir.”

14 "In the same way, it's possible that a certain individual may be intent on worldly pleasures of the flesh. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it rewarding. But when talk connected with the imperturbable is going on they don't want to listen.

14.2 They don't actively listen or try to understand. They don't associate with that kind of person, and they don't find it rewarding. You should know of them: 'That individual is intent on pleasures of the flesh, for they're detached from things connected with the imperturbable.'

15 It's possible that a certain individual person may be intent on the imperturbable. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it rewarding. But when talk connected with worldly pleasures of the flesh is going on they don't want to listen. They don't actively listen or try to understand. They don't associate with that kind of person, and they don't find it rewarding.

16 Suppose there was a fallen, withered leaf. It's incapable of becoming green again. In the same way, an individual intent on the imperturbable has dropped the connection with worldly pleasures of the flesh. You should know of them: 'That individual is intent on the imperturbable, for they're detached from things connected with pleasures of the flesh.'

17 It's possible that a certain individual person may be intent on the dimension of nothingness. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it rewarding. But when talk connected

with the imperturbable is going on they don't want to listen. They don't actively listen or try to understand. They don't associate with that kind of person, and they don't find it rewarding.

18 Suppose there was a broad rock that had been broken in half, so that it could not be put back together again. In the same way, an individual intent on the dimension of nothingness has broken the connection with the imperturbable. You should know of them: 'That individual is intent on the dimension of nothingness, for they're detached from things connected with the imperturbable.'

19 It's possible that a certain individual person may be intent on the dimension of neither perception nor non-perception. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it rewarding. But when talk connected with the dimension of nothingness is going on they don't want to listen. They don't actively listen or try to understand. They don't associate with that kind of person, and they don't find it rewarding.

20 Suppose someone had eaten some satisfying food and thrown it up. What do you think, Sunakkhatta? Would that person want to eat that food again?"

21 "No, sir. Why is that? Because that food is deemed repulsive."

22 "In the same way, an individual intent on the dimension of neither perception nor non-perception has vomited the connection with the dimension of nothingness. You should know of them: 'That individual is intent

on the dimension of neither perception nor non-perception, for they're detached from things connected with the dimension of nothingness.'

23 It's possible that a certain individual person may be rightly intent on extinguishment. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it rewarding. But when talk connected with the dimension of neither perception nor non-perception is going on they don't want to listen. They don't actively listen or try to understand. They don't associate with that kind of person, and they don't find it rewarding.

24 Suppose there was a palm tree with its crown cut off. It's incapable of further growth. In the same way, an individual rightly intent on extinguishment has cut off the connection with the dimension of neither perception nor non-perception at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. You should know of them: 'That individual is rightly intent on extinguishment, for they're detached from things connected with the dimension of neither perception nor non-perception.'

25 It's possible that a certain mendicant might think: 'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will. I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.'

25.2 Having such conceit, though it's not based in fact, they would engage in things unconducive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and ideas. Doing so, lust infects their mind, resulting in death or deadly pain.

26 Suppose a man was struck by an arrow thickly smeared with poison. Their friends and colleagues, relatives and kin would get a surgeon to treat them. The surgeon would cut open the wound with a scalpel, probe for the arrow, extract it, and expel the poison, leaving some residue behind.

26.2 Imagining that no residue remained, the surgeon would say: 'My man, the dart has been extracted and the poison expelled without residue. It is still capable of harming you. Eat only suitable food. Don't eat unsuitable food, or else the wound may get infected. Regularly wash the wound and anoint the opening, or else it'll get covered with pus and blood.

26.3 Don't walk too much in the wind and sun, or else dust and dirt will infect the wound. Take care of the wound, my man, heal it.'

27 They'd think: 'The dart has been extracted and the poison expelled with no residue. It's not capable of harming me.' They'd eat unsuitable food, and the wound would get infected. And they wouldn't regularly wash and anoint the opening, so it would get covered in pus and blood. And they'd walk too much in the wind and sun, so dust and dirt infected the wound.

27.2 And they wouldn't take care of the wound or heal it. Then both because they did what was unsuitable, and because of the residue of unclean poison, the wound would expand, resulting in death or deadly pain.

28 In the same way, it's possible that a certain mendicant might think: 'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will. I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.'

28.2 Having such conceit, though it's not based in fact, they would engage in things unconducive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and ideas. Doing so, lust infects their mind, resulting in death or deadly pain.

29 For it is death in the training of the Noble One to resign the training and return to a lesser life. And it is deadly pain to commit one of the corrupt offenses.

30 It's possible that a certain mendicant might think: 'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will. I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.'

30.2 Being rightly intent on extinguishment, they wouldn't engage in things unconducive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and ideas. Doing so, lust wouldn't infect their mind, so no death or deadly pain would result.

31 Suppose a man was struck by an arrow thickly smeared with poison. Their friends and colleagues, relatives and kin would get a surgeon to treat them. The surgeon would cut open the wound with a scalpel, probe for the arrow, extract it, and expel the poison, leaving no residue behind.

31.2 Knowing that no residue remained, the surgeon would say: 'My man, the dart has been extracted and the poison expelled with no residue. It's not capable of harming you. Eat only suitable food. Don't eat unsuitable food, or else the wound may get infected. Regularly wash the wound and anoint the opening, or else it'll get covered with pus and blood.

31.3 Don't walk too much in the wind and sun, or else dust and dirt will infect the wound. Take care of the wound, my man, heal it.'

32 They'd think: 'The dart has been extracted and the poison expelled with no residue. It's not capable of harming me.' They'd eat suitable food, and the wound wouldn't get infected. And they'd regularly wash and anoint the opening, so it wouldn't get covered in pus and blood. And they wouldn't walk too much in the wind and sun, so dust and dirt wouldn't infect the wound.

32.2 And they'd take care of the wound and heal it. Then both because they did what was suitable, and the unclean poison had left no residue, the wound would heal, and no death or deadly pain would result.

33 In the same way, it's possible that a certain mendicant might think: 'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will. I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.'

33.2 Being rightly intent on extinguishment, they wouldn't engage in things unconducive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and ideas. Doing so, lust wouldn't infect their mind, so no death or deadly pain would result.

34 I've made up this simile to make a point. And this is the point: 'Wound' is a term for the six interior sense fields. 'Poison' is a term for ignorance. 'Dart' is a term for craving. 'Probing' is a term for mindfulness. 'Scalpel' is a term for noble wisdom. 'Surgeon' is a term for the Realized One, the perfected one, the fully awakened Buddha.

35 Truly, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact. Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It's not possible that they

would apply their body or interest their mind in any attachment.

36 Suppose there was a bronze goblet of beverage that had a nice color, aroma, and flavor. But it was mixed with poison. Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. What do you think, Sunakkhatta? Would that person drink that beverage if they knew that it would result in death or deadly suffering?"

37 "No, sir."

38 "In the same way, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact. Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It's not possible that they would apply their body or interest their mind in any attachment.

39 Suppose there was a lethal viper. Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. What do you think, Sunakkhatta? Would that person give that lethal viper their hand or finger if they knew that it would result in death or deadly suffering?"

40 "No, sir."

41 "In the same way, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact. Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It's not possible that they would apply their body or interest their mind in any attachment."

42 That is what the Buddha said. Satisfied, Sunakkhatta of the Licchavi clan approved what the Buddha said.

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106 — CONDUCIVE TO THE IMPERTURBABLE

✦

1 So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants, “Mendicants!”

2 “Venerable sir,” they replied. The Buddha said this:

3 “Mendicants, sensual pleasures are impermanent, hollow, false, and deceptive. This is made by illusion, mendicants, lamented by fools. Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come; both of these are Māra’s dominion, Māra’s domain, Māra’s lair, and Māra’s range. They conduce to bad, unskillful notions such as desire, ill will, and aggression. And they create an obstacle for a noble disciple training here.

4 A noble disciple reflects on this: ‘Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come; both of these are Māra’s dominion, Māra’s domain, Māra’s lair, and Māra’s range. They conduce to bad, unskillful notions such as desire, ill will, and aggression. And they create an obstacle for a noble disciple training here.

4.2 Why don’t I meditate with an abundant, expansive heart, having mastered the world and stabilized the mind? Then I will have no more bad, unskillful notions such as desire, ill will, and aggression. And by giving them up my mind, no longer limited, will become limitless and well developed.’

5 Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the imperturbable now, or are freed by wisdom. When their body breaks up, after death, it's possible that that conducive consciousness will be reborn in the imperturbable. This is said to be the first way of practice suitable for attaining the imperturbable.

6 Furthermore, a noble disciple reflects: 'Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come; whatever form there is, all form is the four principal states, or form derived from the four principal states.' Practicing in this way and meditating on it often their mind becomes confident in this dimension.

6.2 Being confident, they either attain the imperturbable now, or are freed by wisdom. When their body breaks up, after death, it's possible that that conducive consciousness will be reborn in the imperturbable. This is said to be the second way of practice suitable for attaining the imperturbable.

7 Furthermore, a noble disciple reflects: 'Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come, visions in this life and in lives to come, perceptions of visions in this life and in lives to come; all of these are impermanent. And what's impermanent is not worth approving, welcoming, or clinging to.'

7.2 Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the imperturbable now, or are freed by wisdom. When their body breaks up,

after death, it's possible that that conducive consciousness will be reborn in the imperturbable. This is said to be the third way of practice suitable for attaining the imperturbable.

8 Furthermore, a noble disciple reflects: 'Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come, visions in this life and in lives to come, perceptions of visions in this life and in lives to come, and perceptions of the imperturbable; all are perceptions. Where they cease without remainder, that is peaceful, that is sublime, namely the dimension of nothingness.'

8.2 Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the dimension of nothingness now, or are freed by wisdom. When their body breaks up, after death, it's possible that that conducive consciousness will be reborn in the dimension of nothingness.

8.3 This is said to be the first way of practice suitable for attaining the dimension of nothingness.

9 Furthermore, a noble disciple has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'This is empty of a self or what belongs to a self.' Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the dimension of nothingness now, or are freed by wisdom.

9.2 When their body breaks up, after death, it's possible that that conducive consciousness will be reborn in the dimension of nothingness. This is said to be the second way of practice suitable for attaining the dimension of nothingness.

10 Furthermore, a noble disciple reflects: ‘I don’t belong to anyone anywhere! And nothing belongs to me anywhere!’ Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the dimension of nothingness now, or are freed by wisdom.

10.2 When their body breaks up, after death, it’s possible that that conducive consciousness will be reborn in the dimension of nothingness. This is said to be the third way of practice suitable for attaining the dimension of nothingness.

11 Furthermore, a noble disciple reflects: ‘Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come, visions in this life and in lives to come, perceptions of visions in this life and in lives to come, perceptions of the imperturbable, and perceptions of the dimension of nothingness; all are perceptions. Where they cease without remainder, that is peaceful, that is sublime, namely the dimension of neither perception nor non-perception.’

11.2 Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the dimension of neither perception nor non-perception now, or are freed by wisdom. When their body breaks up, after death, it’s possible that that conducive consciousness will be reborn in the dimension of neither perception nor non-perception.

11.3 This is said to be the way of practice suitable for attaining the dimension of neither perception nor non-perception.”

12 When he said this, Venerable Ānanda said to the Buddha: “Sir, take a mendicant who practices like this: ‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ In this way they gain equanimity. Would that mendicant become extinguished or not?”

13 “One such mendicant might become extinguished, Ānanda, while another might not.”

14 “What is the cause, sir, what is the reason for this?”

15 “Ānanda, take a mendicant who practices like this: ‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ In this way they gain equanimity. They approve, welcome, and keep clinging to that equanimity. Their consciousness has that as support and fuel for grasping. A mendicant with fuel for grasping does not become extinguished.”

16 “But sir, what is that mendicant grasping?”

17 “The dimension of neither perception nor non-perception.”

18 “Sir, it seems that mendicant is grasping the best thing to grasp!”

19 “Indeed, Ānanda. For the best thing to grasp is the dimension of neither perception nor non-perception.

20 Take a mendicant who practices like this: ‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ In this way they gain equanimity. They don’t

approve, welcome, or keep clinging to that equanimity. So their consciousness doesn't have that as support and fuel for grasping. A mendicant free of grasping becomes extinguished."

21 "It's incredible, sir, it's amazing! It seems the Buddha has explained to us how to cross over the flood by relying on one support or another. But sir, what is noble liberation?"

22 "Ānanda, it's when a noble disciple reflects like this: 'Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come, visions in this life and in lives to come, perceptions of visions in this life and in lives to come, perceptions of the imperturbable, perceptions of the dimension of nothingness, perceptions of the dimension of neither perception nor non-perception; that is substantial reality as far as substantial reality extends. But this is freedom from death, namely the liberation of the mind by not grasping.'

23 So, Ānanda, I have taught the ways of practice suitable for attaining the imperturbable, the dimension of nothingness, and the dimension of neither perception nor non-perception. I have taught how to cross the flood by relying on one support or another, and I have taught noble liberation.

24 Out of sympathy, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, Ānanda! Don't be negligent! Don't regret it later! This is my instruction to you."

25 That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

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107 — WITH MOGGALLĀNA THE ACCOUNTANT

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery. Then the brahmin Moggallāna the Accountant went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "Worthy Gotama, in this stilt longhouse we can see gradual training, gradual progress, and gradual practice down to the last step of the staircase. Among the brahmins we can see gradual training, gradual progress, and gradual practice in recitation. Among archers we can see gradual training, gradual progress, and gradual practice in archery. Among us accountants, who earn a living by accounting, we can see gradual training, gradual progress, and gradual practice in mathematics.

2.2 For when we get an apprentice we first make them count: 'One one, two twos, three threes, four fours, five fives, six sixes, seven sevens, eight eights, nine nines, ten tens.' We even make them count up to a hundred. Is it possible to similarly describe a gradual training, gradual progress, and gradual practice in this teaching and training?"

3 "It is possible, brahmin. Suppose a deft horse trainer were to obtain a fine thoroughbred. First of all he'd make it get used to wearing the bit. In the same way, when the Realized One gets a person fit for training they first guide them like this: 'Come, mendicant, be ethical and restrained in

the monastic code, conducting yourself well and resorting for alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.'

4 When they have ethical conduct, the Realized One guides them further: 'Come, mendicant, guard your sense doors. When you see a sight with your eyes, don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming.

4.2 For this reason, practice restraint, protect the faculty of sight, and achieve its restraint. When you hear a sound with your ears ... When you smell an odor with your nose ... When you taste a flavor with your tongue ... When you feel a touch with your body ... When you know an idea with your mind, don't get caught up in the features and details.

4.3 If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, practice restraint, protect the faculty of mind, and achieve its restraint.'

5 When they guard their sense doors, the Realized One guides them further: 'Come, mendicant, eat in moderation. Reflect rationally on the food that you eat: "Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding."'

6 When they eat in moderation, the Realized One guides them further: ‘Come, mendicant, be committed to wakefulness. Practice walking and sitting meditation by day, purifying your mind from obstacles. In the first watch of the night, continue to practice walking and sitting meditation. In the middle watch, lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

6.2 In the last watch, get up and continue to practice walking and sitting meditation, purifying your mind from obstacles.’

7 When they are committed to wakefulness, the Realized One guides them further: ‘Come, mendicant, have mindfulness and situational awareness. Act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.’

8 When they have mindfulness and situational awareness, the Realized One guides them further: ‘Come, mendicant, frequent a secluded lodging —a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.’ And they do so.

9 After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness.

9.2 Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

9.3 Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

10 They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

10.2 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

10.3 And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

10.4 With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

11 That's how I instruct the mendicants who are trainees—who haven't achieved their heart's desire, but live aspiring to the supreme sanctuary from the yoke. But for those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment—these things lead to blissful meditation in this life, and to mindfulness and awareness."

12 When he had spoken, Moggallāna the Accountant said to the Buddha, "When his disciples are instructed and advised like this by the worthy Gotama, do all of them achieve the ultimate goal, extinguishment, or do some of them fail?"

13 "Some succeed, while others fail."

14 "What is the cause, worthy Gotama, what is the reason why, though extinguishment is present, the path leading to extinguishment is present, and the worthy Gotama is present to encourage them, still some succeed while others fail?"

15 "Well then, brahmin, I'll ask you about this in return, and you can answer as you like. What do you think, brahmin? Are you skilled in the road to Rājagaha?"

16 "Yes, I am."

17 "What do you think, brahmin? Suppose a person was to come along who wanted to go to Rājagaha. He'd approach you and say: 'Sir, I wish to go to Rājagaha. Please point out the road to Rājagaha.' You'd say to them:

‘Here, my man, this road goes to Rājagaha. Go along it for an hour, and you’ll see a certain village. Go along an hour further, and you’ll see a certain town.

17.2 Go along an hour further and you’ll see Rājagaha with its delightful parks, woods, meadows, and lotus ponds.’ Instructed like this by you, they might still take the wrong road, heading west. But a second person might come with the same question and receive the same instructions. Instructed by you, they might safely arrive at Rājagaha.

17.3 What is the cause, brahmin, what is the reason why, though Rājagaha is present, the path leading to Rājagaha is present, and you are there to encourage them, one person takes the wrong path and heads west, while another arrives safely at Rājagaha?”

18 “What can I do about that, worthy Gotama? I am the one who shows the way.”

19 “In the same way, though extinguishment is present, the path leading to extinguishment is present, and I am present to encourage them, still some of my disciples, instructed and advised like this, achieve the ultimate goal, extinguishment, while some of them fail. What can I do about that, brahmin? The Realized One is the one who shows the way.”

20 When he had spoken, Moggallāna the Accountant said to the Buddha, “Worthy Gotama, there are those faithless individuals who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They’re devious, deceitful, and sneaky. They’re haughty, insolent, fickle, scurrilous, and loose-tongued.

20.2 They do not guard their sense doors or eat in moderation, and they are not committed to wakefulness. They don't care about the ascetic life, and don't keenly respect the training. They're indulgent and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy.

20.3 They're unmindful, lacking situational awareness and immersion, with straying minds, witless and idiotic. The worthy Gotama does not live together with these.

21 But there are those gentlemen who went forth from the lay life to homelessness out of faith. They're not devious, deceitful, and sneaky. They're not haughty, insolent, fickle, scurrilous, and loose-tongued. They guard their sense doors and eat in moderation, and they are committed to wakefulness. They care about the ascetic life, and keenly respect the training.

21.2 They're not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They're energetic and determined. They're mindful, with situational awareness, immersion, and unified minds; wise and clever. The worthy Gotama does live together with these.

22 Of all kinds of fragrant root, spikenard is said to be the best. Of all kinds of fragrant heartwood, red sandalwood is said to be the best. Of all kinds of fragrant flower, jasmine is said to be the best. In the same way, worthy Gotama's advice is the best of contemporary teachings.

23 Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the Teaching clear in many ways. I go for refuge

to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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108 — WITH MOGGALLĀNA THE GUARDIAN

✦

1 So I have heard. At one time Venerable Ānanda was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. It was not long after the Buddha had become fully quenched.

2 Now at that time King Ajātasattu of Magadha, son of the princess of Videha, being suspicious of King Pajjota, was having Rājagaha fortified.

3 Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

4 Then it occurred to him, "It's too early to wander for alms in Rājagaha. Why don't I go to see the brahmin Moggallāna the Guardian at his place of work?"

5 So that's what he did. Moggallāna the Guardian saw Ānanda coming off in the distance and said to him, "Come, worthy Ānanda! Welcome, worthy Ānanda! It's been a long time since you took the opportunity to come here. Please, sir, sit down, here, a seat is ready."

6 Ānanda sat down on the seat spread out, while Moggallāna took a low seat and sat to one side. Then he said to Ānanda, "Worthy Ānanda, is there even a single mendicant who has all the same qualities in each and every way as possessed by the worthy Gotama, the perfected one, the fully awakened Buddha?"

7 “No, brahmin, there is not. For the Blessed One gave rise to the unarisen path, gave birth to the unborn path, and explained the unexplained path. He is the knower of the path, the discoverer of the path, the expert on the path. And now the disciples live following the path; they acquire it later.”

8 But this conversation between Ānanda and Moggallāna the Guardian was left unfinished.

9 For just then the brahmin Vassakāra, a chief minister of Magadha, while supervising the work at Rājagaha, approached Ānanda at Moggallāna’s place of work and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda, “Worthy Ānanda, what were you sitting talking about just now? What conversation was left unfinished?”

10 So Ānanda told him of the conversation that they were having when Vassakāra arrived. Vassakāra said:

11 “Worthy Ānanda, is there even a single mendicant who was appointed by the worthy Gotama, saying: ‘This one will be your refuge when I have passed away,’ to whom you would now turn?”

12 “No, there is not.”

13 “But is there even a single mendicant who has been elected to such a position by the Saṅgha and appointed by several senior mendicants?”

14 “No, there is not.”

15 “But since you lack a refuge, worthy Ānanda, what’s the reason for your harmony?”

16 “We don’t lack a refuge, brahmin, we have a refuge. The teaching is our refuge.”

17 “But Worthy Ānanda, when asked whether there was even a single mendicant—either appointed by the worthy Gotama, or elected by the Saṅgha and appointed by several senior mendicants— who serves as your refuge after the Buddha passed away, to whom you now turn, you replied, ‘No, there is not.’ But you say that the reason for your harmony is that you have the teaching as a refuge. How should I see the meaning of this statement?”

18 “The Blessed One, who knows and sees, the perfected one, the fully awakened Buddha laid down training rules and recited the monastic code for the mendicants. On the day of the sabbath all of us who live in dependence on one village district gather together as one. We invite one who transmits the code to recite it. If anyone remembers an offense or transgression while they’re reciting, we make them act in line with the teaching and in line with the instructions. It’s not the good fellows who make us act, it’s the teaching that makes us act.”

19 “Worthy Ānanda, is there even a single mendicant who you honor, respect, revere, venerate, and rely on?”

20 “There is not, brahmin.”

21 “Worthy Ānanda, when asked whether there was even a single mendicant—either appointed by the worthy Gotama, or elected by the Saṅgha and appointed by several senior mendicants— who serves as your refuge after the Buddha passed away, to whom you now turn, you replied, ‘No,

there is not.' And when asked whether there is even a single mendicant who you honor, respect, revere, venerate, and rely on, you replied, 'There is not.' How should I see the meaning of this statement?"

22 "There are ten inspiring things explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. We honor anyone in whom these things are found. What ten?

23 It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

24 They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically.

25 They're content with robes, almsfood, lodgings, and medicines and supplies for the sick.

26 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

27 They wield the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were

earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the realm of divinity.

28 With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far.

29 They understand the minds of other beings and individuals, having encompassed them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'.

29.2 They understand mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … mind immersed in samādhi … mind not immersed in samādhi … freed mind … They understand unfreed mind as 'unfreed mind'.

30 They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding.

30.2 They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

31 With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

32 They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

33 These are the ten inspiring things explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. We honor anyone in whom these things are found, and rely on them."

34 When he had spoken, Vassakāra addressed General Upananda, "What do you think, general? Do these venerables honor, respect, revere, and venerate those who are worthy?"

35 "Indeed they do. For if these venerables were not to honor, respect, revere, and venerate them, who then would they honor?"

36 Then Vassakāra said to Ānanda, "Where are you staying at present?"

37 "In the Bamboo Grove, brahmin."

38 "I hope the Bamboo Grove is delightful, quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat?"

39 "Indeed it is, brahmin. And it is like that owing to such protectors and guardians as yourself."

40 "Surely, worthy Ānanda, it is owing to the good fellows who meditate, making a habit of meditating. For the good fellows do in fact meditate and make a habit of meditating.

41 This one time, worthy Ānanda, worthy Gotama was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. So I went there to see him. And there he spoke about meditation in many ways. He meditated, and made a habit of meditating. And he praised all kinds of meditation."

42 "No, brahmin, the Buddha did not praise all kinds of meditation, nor did he dispraise all kinds of meditation. And what kind of meditation did he not praise? It's when someone's heart is overcome and mired in sensual desire, and they don't truly understand the escape from sensual desire that has arisen.

42.2 Hiding sensual desire within, they meditate and concentrate and contemplate and ruminate. Their heart is overcome and mired in ill will … dullness and drowsiness … restlessness and remorse … doubt, and they don't truly know and see the escape from doubt that has arisen. Hiding doubt within, they meditate and concentrate and contemplate and ruminate. The Buddha didn't praise this kind of meditation.

43 And what kind of meditation did he praise? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

43.2 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

43.3 And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones de-

clare, ‘Equanimous and mindful, one meditates in bliss.’

43.4 With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. The Buddha praised this kind of meditation.”

44 “Well, worthy Ānanda, it seems that worthy Gotama criticized the kind of meditation that deserves criticism and praised that deserving of praise. Well, now, worthy Ānanda, I must go. I have many duties, and much to do.”

45 “Please, brahmin, go at your convenience.”

46 Then Vassakāra the brahmin, having approved and agreed with what Venerable Ānanda said, rose from his seat and left.

47 Soon after he had left, Moggallāna the Guardian said to Ānanda, “Worthy Ānanda, you still haven’t answered my question.”

48 “But brahmin, didn’t I say: ‘There is no single mendicant who has all the same qualities in each and every way as possessed by the worthy Gotama, the perfected one, the fully awakened Buddha. For the Blessed One gave rise to the unarisen path, gave birth to the unborn path, and explained the unexplained path. He is the knower of the path, the discoverer of the path, the expert on the path. And now the disciples live following the path; they acquire it later.’”

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109 — THE LONGER DISCOURSE ON THE FULL-MOON NIGHT

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery.

2 Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.

3 Then one of the monks rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and said, "Sir, I'd like to ask the Buddha about a certain point, if you'd take the time to answer."

4 "Well then, monk, take your own seat and ask what you wish."

5 That monk took his seat and said to the Buddha:

6 "Sir, are these the five grasping aggregates: form, feeling, perception, choices, and consciousness?"

7 "Yes, they are," replied the Buddha.

8 Saying "Good, sir", that monk approved and agreed with what the Buddha said. Then he asked another question:

9 "But sir, what is the root of these five grasping aggregates?"

10 "These five grasping aggregates are rooted in desire."

11 “But sir, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?”

12 “Neither. The desire and greed for the five grasping aggregates is the grasping there.”

13 “But sir, can there be disparity in desire and greed for the five grasping aggregates?”

14 “There can,” said the Buddha. “It’s when someone thinks: ‘In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!’ That’s how there can be disparity in desire and greed for the five grasping aggregates.”

15 “Sir, what is the scope of the term ‘aggregates’ as applied to the aggregates?”

16 “Any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: this is called the aggregate of form. Any kind of feeling at all … Any kind of perception at all … Any kind of choices at all … Any kind of consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: this is called the aggregate of consciousness. That’s the scope of the term ‘aggregates’ as applied to the aggregates.”

17 “What is the cause, sir, what is the reason why the aggregate of form is found? What is the cause, what is the reason why the aggregate of feeling … perception … choices … consciousness is found?”

18 "The four principal states are the reason why the aggregate of form is found. Contact is the reason why the aggregates of feeling, perception, and choices are found. Name and form are the reasons why the aggregate of consciousness is found."

19 "But sir, how does substantialist view come about?"

20 "It's when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form.

20.2 They regard feeling as self, self as having feeling, feeling in self, or self in feeling. They regard perception as self, self as having perception, perception in self, or self in perception. They regard choices as self, self as having choices, choices in self, or self in choices.

20.3 They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how substantialist view comes about."

21 "But sir, how does substantialist view not come about?"

22 "It's when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They don't regard form as self, self as having form, form in self, or self in form.

22.2 They don't regard feeling as self, self as having feeling, feeling in self, or self in feeling. They don't regard perception as self, self as having perception, perception in self, or self in perception. They don't regard choices as self, self as having choices, choices in self, or self in choices.

22.3 They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how substantialist view does not come about."

23 "Sir, what's the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness?"

24 "The pleasure and happiness that arise from form: this is its gratification. That form is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for form: this is its escape. The pleasure and happiness that arise from feeling … perception … choices … consciousness: this is its gratification. That consciousness is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for consciousness: this is its escape."

25 "Sir, how does one know and see so that there's no I-making, mine-making, or underlying tendency to conceit for this conscious body and externally for all signs?"

26 "One truly sees any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all form—with right understanding: 'This is not mine, I am not this, this is not my self.' One truly sees any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; solid or

subtle; inferior or superior; far or near: all consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.'

26.2 That's how to know and see so that there's no I-making, mine-making, or underlying tendency to conceit for this conscious body and externally for all signs."

27 Now at that time one of the monks had the thought, "So it seems, worthy sir, that form, feeling, perception, choices, and consciousness are not-self. Then how will the deeds done by not-self affect the self?"

28 But the Buddha, knowing that monk's train of thought, addressed the monks: "It's possible that some futile person here—unknowing and ignorant, his mind dominated by craving—thinks he can overstep the Teacher's instructions. He thinks: 'So it seems, worthy sir, that form, feeling, perception, choices, and consciousness are not-self. Then how will the deeds done by not-self affect the self?' Now, monks, you have been educated by me in questioning with regard to all these things in all such cases.

29 What do you think, monks? Is form permanent or impermanent?"

30 "Impermanent, sir."

31 "But if it's impermanent, is it suffering or happiness?"

32 "Suffering, sir."

33 "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

34 "No, sir."

35 “What do you think, monks? Is feeling … perception … choices … consciousness permanent or impermanent?”

36 “Impermanent, sir.”

37 “But if it’s impermanent, is it suffering or happiness?”

38 “Suffering, sir.”

39 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

40 “No, sir.”

41 “So you should truly see any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

42 You should truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

43 Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

44 Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

45 They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’”

46 That is what the Buddha said. Satisfied, the monks approved what the Buddha said. And while this discourse was being spoken, the minds of sixty monks were freed from defilements by not grasping.

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110 — THE SHORTER DISCOURSE ON THE FULL-MOON NIGHT

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery.

2 Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them, "Monks, could an untrue person know of an untrue person: 'This worthy one is an untrue person'?"

3 "No, sir."

4 "Good, monks! It's impossible, it can't happen, that an untrue person could know of an untrue person: 'This worthy one is an untrue person.' But could an untrue person know of a true person: 'This worthy one is a true person'?"

5 "No, sir."

6 "Good, monks! That too is impossible. An untrue person has bad qualities, is devoted to untrue persons, and has the intentions, counsel, speech, actions, views, and giving of an untrue person.

7 And how does an untrue person have bad qualities? It's when an untrue person is faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless. That's how an untrue person has bad qualities.

8 And how is an untrue person devoted to untrue persons? It's when an untrue person is a friend and companion of ascetics and brahmins who are faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless. That's how an untrue person is devoted to untrue persons.

9 And how does an untrue person have the intentions of an untrue person? It's when an untrue person intends to hurt themselves, hurt others, and hurt both. That's how an untrue person has the intentions of an untrue person.

10 And how does an untrue person offer the counsel of an untrue person? It's when an untrue person offers counsel that hurts themselves, hurts others, and hurts both. That's how an untrue person offers the counsel of an untrue person.

11 And how does an untrue person have the speech of an untrue person? It's when an untrue person uses speech that's false, backbiting, harsh, and nonsensical. That's how an untrue person has the speech of an untrue person.

12 And how does an untrue person have the action of an untrue person? It's when an untrue person kills living creatures, steals, and commits sexual misconduct. That's how an untrue person has the actions of an untrue person.

13 And how does an untrue person have the view of an untrue person? It's when an untrue person has such a view: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously.

13.2 And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.' That's how an untrue person has the view of an untrue person.

14 And how does an untrue person give the gifts of an untrue person? It's when an untrue person gives a gift carelessly, not with their own hand, and thoughtlessly. They give the dregs, and they give without consideration for consequences. That's how an untrue person gives the gifts of an untrue person.

15 That untrue person—who has such bad qualities, is devoted to untrue persons, and has the intentions, counsel, speech, actions, views, and giving of an untrue person— when their body breaks up, after death, is reborn in the place where untrue persons are reborn. And what is the place where untrue persons are reborn? Hell or the animal realm.

16 Monks, could a true person know of a true person: 'This worthy one is a true person'?"

17 "Yes, sir."

18 "Good, monks! It is possible that a true person could know of a true person: 'This worthy one is a true person.' But could a true person know of an untrue person: 'This worthy one is an untrue person'?"

19 "Yes, sir."

20 "Good, monks! That too is possible. A true person has good qualities, is devoted to true persons, and has the intentions, counsel, speech, actions, views, and giving of a true person.

21 And how does a true person have good qualities? It's when a true person is faithful, conscientious, prudent, learned, energetic, mindful, and wise. That's how a true person has good qualities.

22 And how is a true person devoted to true persons? It's when a true person is a friend and companion of ascetics and brahmins who are faithful, conscientious, prudent, learned, energetic, mindful, and wise. That's how a true person is devoted to true persons.

23 And how does a true person have the intentions of a true person? It's when a true person doesn't intend to hurt themselves, hurt others, and hurt both. That's how a true person has the intentions of a true person.

24 And how does a true person offer the counsel of a true person? It's when a true person offers counsel that doesn't hurt themselves, hurt others, and hurt both. That's how a true person offers the counsel of a true person.

25 And how does a true person have the speech of a true person? It's when a true person refrains from speech that's false, backbiting, harsh, or nonsensical. That's how a true person has the speech of a true person.

26 And how does a true person have the action of a true person? It's when a true person refrains from killing living creatures, stealing, and sexual misconduct. That's how a true person has the action of a true person.

27 And how does a true person have the view of a true person? It's when a true person has such a view: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly

comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.' That's how a true person has the view of a true person.

28 And how does a true person give the gifts of a true person? It's when a true person gives a gift carefully, with their own hand, and thoughtfully. They don't give the dregs, and they give with consideration for consequences. That's how a true person gives the gifts of a true person.

29 That true person—who has such good qualities, is devoted to true persons, and has the intentions, counsel, speech, actions, views, and giving of a true person— when their body breaks up, after death, is reborn in the place where true persons are reborn. And what is the place where true persons are reborn? A state of greatness among gods or humans."

30 That is what the Buddha said. Satisfied, the monks approved what the Buddha said.

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111 — ONE BY ONE

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Sāriputta is astute, mendicants. He has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. For a fortnight he practiced discernment of phenomena one by one. And this is how he did it.

4 Quite secluded from sensual pleasures, secluded from unskillful qualities, he entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

4.2 And he distinguished the phenomena of the first absorption one by one: placing and keeping and rapture and bliss and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away.

4.3 He understood: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' Regarding those phenomena, he meditated without getting involved or shying away, inde-

pendent, untied, liberated, detached, with mind free of boundaries. He understood: ‘There is an escape beyond.’ Repeated practice of that confirmed this for him.

5 Furthermore, as the placing of the mind and keeping it connected were stilled, he entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

6 And he distinguished the phenomena of the second absorption one by one: internal confidence and rapture and bliss and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away.

6.2 He understood: ‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’ Regarding those phenomena, he meditated without getting involved or shying away, independent, untied, liberated, detached, with mind free of boundaries. He understood: ‘There is an escape beyond.’ Repeated practice of that confirmed this for him.

7 Furthermore, with the fading away of rapture, he entered and remained in the third absorption, where he meditated with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

8 And he distinguished the phenomena of the third absorption one by one: bliss and mindfulness and awareness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy,

mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away.

8.2 He understood: ‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’ Regarding those phenomena, he meditated without getting involved or shying away, independent, untied, liberated, detached, with mind free of boundaries. He understood: ‘There is an escape beyond.’ Repeated practice of that confirmed this for him.

9 Furthermore, with the giving up of pleasure and pain, and the disappearance of former happiness and sadness, he entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

10 And he distinguished the phenomena of the fourth absorption one by one: equanimity and neutral feeling and mental unconcern due to tranquility and pure mindfulness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind.

10.2 He knew those phenomena as they arose, as they remained, and as they went away. He understood: ‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’ Regarding those phenomena, he meditated without getting involved or shying away, independent, untied, liberated, detached, his mind without boundaries. He understood: ‘There is an escape beyond.’ Repeated practice of that confirmed this for him.

11 Furthermore, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, he entered and remained in the dimension of infinite space.

12 And he distinguished the phenomena of the dimension of infinite space one by one: the perception of the dimension of infinite space and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away.

12.2 He understood: ‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’ Regarding those phenomena, he meditated without getting involved or shying away, independent, untied, liberated, detached, with mind free of boundaries. He understood: ‘There is an escape beyond.’ Repeated practice of that confirmed this for him.

13 Furthermore, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, he entered and remained in the dimension of infinite consciousness.

14 And he distinguished the phenomena of the dimension of infinite consciousness one by one: the perception of the dimension of infinite consciousness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away.

14.2 He understood: ‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’ Regarding those phenomena, he meditated without getting involved or shying away, independent, untied, liberated, detached, his mind free of limits. He understood: ‘There is an escape beyond.’ Repeated practice of that confirmed this for him.

15 Furthermore, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, he entered and remained in the dimension of nothingness.

16 And he distinguished the phenomena of the dimension of nothingness one by one: the perception of the dimension of nothingness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away.

16.2 He understood: ‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’ Regarding those phenomena, he meditated without getting involved or shying away, independent, untied, liberated, detached, with mind free of boundaries. He understood: ‘There is an escape beyond.’ Repeated practice of that confirmed this for him.

17 Furthermore, going totally beyond the dimension of nothingness, he entered and remained in the dimension of neither perception nor non-perception.

18 And he emerged from that attainment with mindfulness. Then he contemplated the phenomena of that attainment that had passed, ceased, and perished: ‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’ Regarding those phenomena, he meditated without getting involved or shying away, independent, untied, liberated, detached, his mind without boundaries. He understood: ‘There is an escape beyond.’ Repeated practice of that confirmed this for him.

19 Furthermore, going totally beyond the dimension of neither perception nor non-perception, he entered and remained in the cessation of perception and feeling. And, having seen with wisdom, his defilements came to an end.

20 And he emerged from that attainment with mindfulness. Then he contemplated the phenomena of that attainment that had passed, ceased, and perished: ‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’ Regarding those phenomena, he meditated without getting involved or shying away, independent, untied, liberated, detached, with mind free of boundaries. He understood: ‘There is no escape beyond.’ By cultivating that he confirmed that there is not.

21 And if there’s anyone of whom it may be rightly said that they have attained mastery and perfection in noble ethics, immersion, wisdom, and freedom, it’s Sāriputta.

22 And if there’s anyone of whom it may be rightly said that they’re the Buddha’s bosom son, born from his mouth, born of the teaching, created by the teaching, heir in the teaching, not in things of the flesh, it’s Sāriputta.

23 Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One."

24 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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112 — THE SIXFOLD PURIFICATION

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Take a mendicant who declares enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place."'

4 You should neither approve nor reject that mendicant's statement. Rather, you should question them: 'Reverend, these four kinds of expression have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. What four? Saying you've seen, heard, thought, or known something, and you have.

4.2 These are the four kinds of expression rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. How does the venerable know and see regarding these four kinds of expression so that your mind is freed from defilements by not grasping?'

5 For a mendicant with defilements ended—who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—it is in line with the teaching to answer: 'Regarding what is seen, reverends, I live without getting involved

or shying away, independent, untied, liberated, detached, with mind free of boundaries. Regarding what is heard … thought … or known, I live without getting involved or shying away, independent, untied, liberated, detached, with mind free of boundaries.

5.2 That is how I know and see regarding these four kinds of expression so that my mind is freed from defilements by not grasping.'

6 Saying 'Good!' you should applaud and cheer that mendicant's statement, then ask a further question:

7 'Reverend, these five grasping aggregates have been rightly explained by the Buddha. What five? That is: the grasping aggregates of form, feeling, perception, choices, and consciousness. These are the five grasping aggregates that have been rightly explained by the Buddha. How does the venerable know and see regarding these five grasping aggregates so that your mind is freed from defilements by not grasping?'

8 For a mendicant with defilements ended it is in line with the teaching to answer: 'Reverends, knowing that form is powerless, faded, and unreliable, I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of attraction, grasping, mental fixation, insistence, and underlying tendency for form. Knowing that feeling … perception … choices … consciousness is powerless, faded, and unreliable, I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of attraction, grasping, mental fixation, insistence, and underlying tendency for consciousness.

8.2 That is how I know and see regarding these five grasping aggregates so that my mind is freed from defilements by not grasping.'

9 Saying ‘Good!’ you should applaud and cheer that mendicant’s statement, then ask a further question:

10 ‘Reverend, these six elements have been rightly explained by the Buddha. What six? The elements of earth, water, fire, air, space, and consciousness. These are the six elements that have been rightly explained by the Buddha. How does the venerable know and see regarding these six elements so that your mind is freed from defilements by not grasping?’

11 For a mendicant with defilements ended it is in line with the teaching to answer: ‘Reverends, I’ve not taken the earth element as self, nor is there a self based on the earth element.

11.2 And I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of attraction, grasping, mental fixation, insistence, and underlying tendency based on the earth element.

11.3 I’ve not taken the water element … fire element … air element … space element … consciousness element as self, nor is there a self based on the consciousness element. And I understand that my mind is freed through the ending of attraction based on the consciousness element.

11.4 That is how I know and see regarding these six elements so that my mind is freed from defilements by not grasping.’

12 Saying ‘Good!’ you should applaud and cheer that mendicant’s statement, then ask a further question:

13 ‘Reverend, these six interior and exterior sense fields have been rightly explained by the Buddha. What six? The eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches,

and the mind and ideas. These are the six interior and exterior sense fields that have been rightly explained by the Buddha. How does the venerable know and see regarding these six interior and exterior sense fields so that your mind is freed from defilements by not grasping?'

14 For a mendicant with defilements ended it is in line with the teaching to answer: 'I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of desire and greed and relishing and craving; attraction, grasping, mental fixation, insistence, and underlying tendency for the eye, sights, eye consciousness, and things knowable by eye consciousness. I understand that my mind is freed through the ending of desire for the ear … nose … tongue … body … mind, ideas, mind consciousness, and things knowable by mind consciousness.

14.2 That is how I know and see regarding these six interior and exterior sense fields so that my mind is freed from defilements by not grasping.'

15 Saying 'Good!' you should applaud and cheer that mendicant's statement, then ask a further question:

16 'Sir, how does the venerable know and see so that he has eradicated I-making, mine-making, and the underlying tendency to conceit for this conscious body and externally for all signs?'

17 For a mendicant with defilements ended it is in line with the teaching to answer: 'Formerly, reverends, when I was still a layperson, I was ignorant. Then the Realized One or one of his disciples taught me the Dhamma. I gained faith in the Realized One, and reflected:

18 "Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?"

19 After some time I gave up a large or small fortune, and a large or small family circle. I shaved off hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. Once I had gone forth, I took up the training and livelihood of the mendicants. I gave up killing living creatures, renouncing the rod and the sword.

19.2 I was scrupulous and kind, living full of sympathy for all living beings. I gave up stealing. I took only what's given, and expected only what's given. I kept myself clean by not thieving. I gave up unchastity. I became chaste, set apart, refraining from the vulgar act of sex. I gave up lying. I spoke the truth and stuck to the truth.

19.3 I was honest and dependable, not tricking the world with my words. I gave up backbiting. I didn't repeat in one place what I heard in another so as to divide people against each other. Instead, I reconciled those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony. I gave up harsh speech.

19.4 I spoke in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people. I gave up talking nonsense. My words were timely, true, and meaningful, in line with the teaching and training. I said things at the right time which are valuable, reasonable, succinct, and beneficial.

20 I refrained from injuring plants and seeds. I ate in one part of the day, abstaining from eating at night and food at the wrong time. I refrained from seeing shows of dancing, singing, and music. I refrained from attiring and adorning myself with garlands, fragrance, and makeup. I refrained from high and luxurious beds.

20.2 I refrained from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chicken and pigs, elephants, cows, horses, and mares, and fields and land.

20.3 I refrained from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

21 I became content with robes to look after the body and almsfood to look after the belly. Wherever I went, I set out taking only these things. Like a bird: wherever it flies, wings are its only burden. In the same way, I became content with robes to look after the body and almsfood to look after the belly. Wherever I went, I set out taking only these things. When I had this spectrum of noble ethics, I experienced a blameless happiness inside myself.

22 When I saw a sight with my eyes, I didn't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, I practiced restraint, protecting the faculty of sight, and achieving its restraint. When I heard a sound with my ears …

22.2 When I smelled an odor with my nose … When I tasted a flavor with my tongue … When I felt a touch with my body … When I knew an idea with my mind, I didn't get caught up in the features and details. If the fac-

ulty of the mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming.

22.3 For this reason, I practiced restraint, protecting the faculty of the mind, and achieving its restraint. When I had this noble sense restraint, I experienced an unsullied bliss inside myself.

23 I acted with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

24 When I had this spectrum of noble ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, I frequented a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, I returned from almsround, sat down cross-legged, set my body straight, and brought mindfulness to the present.

25 Giving up covetousness for the world, I meditated with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, I meditated with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will.

25.2 Giving up dullness and drowsiness, I meditated with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, I meditated without restlessness, my mind settled internally, cleansing the mind of restlessness and remorse.

25.3 Giving up doubt, I meditated having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

26 I gave up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption … third absorption … fourth absorption.

27 When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: "This is suffering" …

27.2 "This is the origin of suffering" … "This is the cessation of suffering" … "This is the practice that leads to the cessation of suffering". I truly understood: "These are defilements" …

27.3 "This is the origin of defilements" … "This is the cessation of defilements" … "This is the practice that leads to the cessation of defilements".

28 Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed. I understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place." That is how I know and see so that I have eradicated I-making, mine-making, and the underlying tendency to conceit for this conscious body and externally for all signs.'

29 Saying ‘Good!’ you should applaud and cheer that mendicant’s statement, and then say to them: ‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions!’”

30 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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113 — A TRUE PERSON

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, I will teach you the qualities of a true person and the qualities of an untrue person. Listen and apply your mind well, I will speak."

4 "Yes, sir," they replied. The Buddha said this:

5 "And what is a quality of an untrue person? Take an untrue person who has gone forth from an eminent family. They reflect: 'I have gone forth from an eminent family, unlike these other mendicants.' And they glorify themselves and put others down on account of that. This is a quality of an untrue person. A true person reflects: 'It's not because of one's eminent family that thoughts of greed, hate, or delusion come to an end.

5.2 Even if someone has not gone forth from an eminent family, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.' Keeping the practice to themselves, they don't glorify themselves and put others down on account of their eminent family. This is a quality of a true person.

6 Furthermore, take an untrue person who has gone forth from a great family … from a wealthy family … from an exceptionally wealthy family. They reflect: 'I have gone forth from an exceptionally wealthy family, un-

like these other mendicants.' And they glorify themselves and put others down on account of that. This too is a quality of an untrue person.

6.2 A true person reflects: 'It's not because of one's exceptionally wealthy family that thoughts of greed, hate, or delusion come to an end. Even if someone has not gone forth from an exceptionally wealthy family, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.'

6.3 Keeping the practice to themselves, they don't glorify themselves and put others down on account of their exceptionally wealthy family. This too is a quality of a true person.

7 Furthermore, take an untrue person who is well-known and famous. They reflect: 'I'm well-known and famous. These other mendicants are obscure and insignificant.' And they glorify themselves and put others down on account of that. This too is a quality of an untrue person.

7.2 A true person reflects: 'It's not because of one's fame that thoughts of greed, hate, or delusion come to an end. Even if someone is not well-known and famous, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.'

7.3 Keeping the practice to themselves, they don't glorify themselves and put others down on account of their fame. This too is a quality of a true person.

8 Furthermore, take an untrue person who receives robes, almsfood, lodgings, and medicines and supplies for the sick. They reflect: 'I receive robes, almsfood, lodgings, and medicines and supplies for the sick, unlike these

other mendicants.' And they glorify themselves and put others down on account of that. This too is a quality of an untrue person.

8.2 A true person reflects: 'It's not because of one's material things that thoughts of greed, hate, or delusion come to an end. Even if someone doesn't receive robes, almsfood, lodgings, and medicines and supplies for the sick, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.'

8.3 Keeping the practice to themselves, they don't glorify themselves and put others down on account of their material things. This too is a quality of a true person.

9 Furthermore, take an untrue person who is very learned … who is an expert in the monastic law … who is a Dhamma teacher … who dwells in the wilderness … who is a rag robe wearer … who eats only almsfood … who stays at the root of a tree … who stays in a charnel ground … who stays in the open air … who never lies down … who sleeps wherever they lay their mat … who eats in one sitting per day.

9.2 They reflect: 'I eat in one sitting per day, unlike these other mendicants.' And they glorify themselves and put others down on account of that. This too is a quality of an untrue person. A true person reflects: 'It's not because of eating in one sitting per day that thoughts of greed, hate, or delusion come to an end.

9.3 Even if someone eats in more than one sitting per day, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.' Keeping the prac-

tice to themselves, they don't glorify themselves and put others down on account of their eating in one sitting per day. This too is a quality of a true person.

10 Furthermore, take an untrue person who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They reflect: 'I have attained the first absorption, unlike these other mendicants.'

10.2 And they glorify themselves and put others down on account of that. This too is a quality of an untrue person. A true person reflects: 'The Buddha has spoken of not being determined even by the attainment of the first absorption. For however they imagine it, it turns out to be something else.'

10.3 Keeping to themselves the fact that they are not determined by that, they don't glorify themselves and put others down on account of their attainment of the first absorption. This too is a quality of a true person.

11 Furthermore, take an untrue person who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption … third absorption … fourth absorption. They reflect: 'I have attained the fourth absorption, unlike these other mendicants.' And they glorify themselves and put others down on account of that.

11.2 This too is a quality of an untrue person. A true person reflects: 'The Buddha has spoken of not being determined even by the attainment of the fourth absorption. For however they imagine it, it turns out to be something else.'

11.3 Keeping to themselves the fact that they are not determined by that, they don't glorify themselves and put others down on account of their attainment of the fourth absorption. This too is a quality of a true person.

12 Furthermore, take an untrue person who, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception.

12.2 They reflect: 'I have attained the dimension of neither perception nor non-perception, unlike these other mendicants.' And they glorify themselves and put others down on account of that. This too is a quality of an untrue person.

12.3 A true person reflects: 'The Buddha has spoken of not being determined even by the attainment of the dimension of neither perception nor non-perception. For however they imagine it, it turns out to be something else.'

12.4 Keeping to themselves the fact that they are not determined by that, they don't glorify themselves and put others down on account of their attainment of the dimension of neither perception nor non-perception. This too is a quality of a true person.

13 Furthermore, take a true person who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their

defilements come to an end. This is a mendicant who does not conceive with anything, does not conceive regarding anything, does not conceive through anything."

14 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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114 — WHAT SHOULD AND SHOULD NOT BE CULTIVATED

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, I will teach you an exposition of the teaching on what should and should not be cultivated. Listen and apply your mind well, I will speak."

4 "Yes, sir," they replied. The Buddha said this:

5 "I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of bodily behavior.

6 I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of verbal behavior.

7 I say that there are two kinds of mental behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of mental behavior.

8 I say that there are two arisings of thought: that which you should cultivate, and that which you should not cultivate. And each of these is an arising of thought.

9 I say that there are two acquisitions of perception: that which you should cultivate, and that which you should not cultivate. And each of these is an acquisition of perception.

10 I say that there are two acquisitions of views: that which you should cultivate, and that which you should not cultivate. And each of these is an acquisition of views.

11 I say that there are two kinds of incarnation: that which you should cultivate, and that which you should not cultivate. And these are equally incarnation."

12 When he said this, Venerable Sāriputta said to the Buddha, "Sir, this is how I understand the detailed meaning of the Buddha's brief statement.

13 'I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of bodily behavior.' That's what the Buddha said, but why did he say it? You should not cultivate the kind of bodily behavior which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of bodily behavior which causes unskillful qualities to decline while skillful qualities grow.

14 And what kind of bodily behavior causes unskillful qualities to grow while skillful qualities decline? It's when someone kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings. They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness. They commit sexual misconduct.

14.2 They have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

14.3 That kind of bodily behavior causes unskillful qualities to grow while skillful qualities decline.

15 And what kind of bodily behavior causes unskillful qualities to decline while skillful qualities grow? It's when someone gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. They give up stealing.

15.2 They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness. They give up sexual misconduct. They don't have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian.

15.3 They don't have relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal. That kind of bodily behavior causes unskillful qualities to decline while skillful qualities grow.

15.4 'I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of bodily behavior.' That's what the Buddha said, and this is why he said it.

16 'I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of verbal behavior.' That's what the Buddha said, but why did he say it? You should not cultivate the kind of verbal behavior which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of verbal behavior which causes unskillful qualities to decline while skillful qualities grow.

17 And what kind of verbal behavior causes unskillful qualities to grow while skillful qualities decline? It's when someone lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my man, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.'

17.2 Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason. They backbite. They repeat in one place what they heard in another so as to divide people against each other.

17.3 And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division. They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion. They talk nonsense. Their speech is untimely, and is neither factual nor beneficial.

17.4 It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless. That kind of verbal behavior causes unskillful qualities to grow while skillful qualities decline.

18 And what kind of verbal behavior causes unskillful qualities to decline while skillful qualities grow? It's when someone gives up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my friend, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.'

18.2 Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason. They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other.

18.3 Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people. They give up talking nonsense.

18.4 Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. That kind of verbal behavior causes unskillful qualities to decline while skillful qualities grow.

18.5 'I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of verbal behavior.' That's what the Buddha said, and this is why he said it.

19 'I say that there are two kinds of mental behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of mental behavior.' That's what the Buddha said, but why

did he say it? You should not cultivate the kind of mental behavior which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of mental behavior which causes unskillful qualities to decline while skillful qualities grow.

20 And what kind of mental behavior causes unskillful qualities to grow while skillful qualities decline? It's when someone is covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!' They have ill will and malicious intentions: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!' That kind of mental behavior causes unskillful qualities to grow while skillful qualities decline.

21 And what kind of mental behavior causes unskillful qualities to decline while skillful qualities grow? It's when someone is content. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!' They have a kind heart and loving intentions: 'May these sentient beings live free of enmity and ill will, untroubled and happy!'

21.2 That kind of mental behavior causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two kinds of mental behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of mental behavior.' That's what the Buddha said, and this is why he said it.

22 'I say that there are two arisings of thought: that which you should cultivate, and that which you should not cultivate. And each of these is an arising of thought.' That's what the Buddha said, but why did he say it? You should not cultivate the arising of thought which causes unskillful

qualities to grow while skillful qualities decline. And you should cultivate the arising of thought which causes unskillful qualities to decline while skillful qualities grow.

23 And what arising of thought causes unskillful qualities to grow while skillful qualities decline? It's when someone is covetous, and lives with their heart full of covetousness. They are malicious, and live with their heart full of ill will. They're hurtful, and live with their heart intent on harm. That arising of thought causes unskillful qualities to grow while skillful qualities decline.

24 And what arising of thought causes unskillful qualities to decline while skillful qualities grow? It's when someone is content, and lives with their heart full of contentment. They have good will, and live with their heart full of good will. They're kind, and live with their heart full of kindness.

24.2 That arising of thought causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two arisings of thought: that which you should cultivate, and that which you should not cultivate. And each of these is an arising of thought.' That's what the Buddha said, and this is why he said it.

25 'I say that there are two acquisitions of perception: that which you should cultivate, and that which you should not cultivate. And each of these is an acquisition of perception.' That's what the Buddha said, but why did he say it? You should not cultivate the acquisition of perception which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the acquisition of perception which causes unskillful qualities to decline while skillful qualities grow.

26 And what acquisition of perception causes unskillful qualities to grow while skillful qualities decline? It's when someone is covetous, and lives with their perception full of covetousness. They are malicious, and live with their perception full of ill will. They're hurtful, and live with their perception intent on harm. That acquisition of perception causes unskillful qualities to grow while skillful qualities decline.

27 And what acquisition of perception causes unskillful qualities to decline while skillful qualities grow? It's when someone is content, and lives with their perception full of contentment. They have good will, and live with their perception full of good will. They're kind, and live with their perception full of kindness.

27.2 That acquisition of perception causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two acquisitions of perception: that which you should cultivate, and that which you should not cultivate. And each of these is an acquisition of perception.' That's what the Buddha said, and this is why he said it.

28 'I say that there are two acquisitions of views: that which you should cultivate, and that which you should not cultivate. And each of these is an acquisition of views.' That's what the Buddha said, but why did he say it? You should not cultivate the acquisition of views which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the acquisition of views which causes unskillful qualities to decline while skillful qualities grow.

29 And what acquisition of views causes unskillful qualities to grow while skillful qualities decline? It's when someone has such a view: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good

and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously.

29.2 And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.' That acquisition of views causes unskillful qualities to grow while skillful qualities decline.

30 And what acquisition of views causes unskillful qualities to decline while skillful qualities grow? It's when someone has such a view: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.'

30.2 That acquisition of views causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two acquisitions of views: that which you should cultivate, and that which you should not cultivate. And each of these is an acquisition of views.' That's what the Buddha said, and this is why he said it.

31 'I say that there are two kinds of incarnation: that which you should cultivate, and that which you should not cultivate. And these are equally incarnation.' That's what the Buddha said, but why did he say it? You should not cultivate the kind of incarnation that causes unskillful qualities to grow while skillful qualities decline. You should cultivate the kind of incarnation that causes unskillful qualities to decline while skillful qualities grow.

32 And what kind of incarnation causes unskillful qualities to grow while skillful qualities decline? For one who generates a hurtful incarnation not for the sake of the state of perfection, unskillful qualities grow while skillful qualities decline. And what kind of incarnation causes unskillful qualities to decline while skillful qualities grow?

32.2 For one who generates a pleasing incarnation for the sake of the state of perfection, unskillful qualities decline while skillful qualities grow. 'I say that there are two kinds of incarnation: that which you should cultivate, and that which you should not cultivate. And these are equally incarnation.' That's what the Buddha said, and this is why he said it.

33 Sir, that's how I understand the detailed meaning of the Buddha's brief statement."

34 "Good, good, Sāriputta! It's good that you understand the detailed meaning of my brief statement in this way."

35 And the Buddha went on to repeat and endorse Venerable Sāriputta's explanation in full. Then he went on to explain further:

41 "I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate. I say that there are two kinds of sound known by the ear … two kinds of smell known by the nose … two kinds of taste known by the tongue … two kinds of touch known by the body … two kinds of idea known by the mind: that which you should cultivate, and that which you should not cultivate."

42 When he said this, Venerable Sāriputta said to the Buddha:

43 "Sir, this is how I understand the detailed meaning of the Buddha's brief statement.

44 ‘I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate.’ That’s what the Buddha said, but why did he say it? You should not cultivate the kind of sight known by the eye which causes unskillful qualities to grow while skillful qualities decline.

44.2 And you should cultivate the kind of sight known by the eye which causes unskillful qualities to decline while skillful qualities grow. ‘I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate.’ That’s what the Buddha said, and this is why he said it.

45 ‘I say that there are two kinds of sound known by the ear … two kinds of smell known by the nose … two kinds of taste known by the tongue … two kinds of touch known by the body … two kinds of idea known by the mind: that which you should cultivate, and that which you should not cultivate.’ That’s what the Buddha said, but why did he say it?

46 You should not cultivate the kind of idea known by the mind which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of idea known by the mind which causes unskillful qualities to decline while skillful qualities grow.

46.2 ‘I say that there are two kinds of idea known by the mind: that which you should cultivate, and that which you should not cultivate.’ That’s what the Buddha said, and this is why he said it. Sir, that’s how I understand the detailed meaning of the Buddha’s brief statement.”

47 “Good, good, Sāriputta! It’s good that you understand the detailed meaning of my brief statement in this way.”

48 And the Buddha went on to repeat and endorse Venerable Sāriputta's explanation in full. Then he went on to explain further:

51 "I say that there are two kinds of robes: that which you should cultivate, and that which you should not cultivate. I say that there are two kinds of almsfood … lodging … village … town … city … country … individual: that which you should cultivate, and that which you should not cultivate."

52 When he said this, Venerable Sāriputta said to the Buddha:

53 "Sir, this is how I understand the detailed meaning of the Buddha's brief statement. 'I say that there are two kinds of robes … almsfood … lodging … village … town … city … country … individual: that which you should cultivate, and that which you should not cultivate.' That's what the Buddha said, but why did he say it?

53.2 You should not cultivate the kind of individual who causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of individual who causes unskillful qualities to decline while skillful qualities grow.

53.3 'I say that there are two kinds of individual: those who you should cultivate, and those who you should not cultivate.' That's what the Buddha said, and this is why he said it.

54 Sir, that's how I understand the detailed meaning of the Buddha's brief statement."

55 "Good, good, Sāriputta! It's good that you understand the detailed meaning of my brief statement in this way."

56 And the Buddha went on to repeat and endorse Venerable Sāriputta's explanation in full. Then he added:

59 "If all the aristocrats, brahmins, peasants, and menials were to understand the detailed meaning of my brief statement in this way, it would be for their lasting welfare and happiness. If the whole world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—was to understand the detailed meaning of my brief statement in this way, it would be for the whole world's lasting welfare and happiness."

60 That is what the Buddha said. Satisfied, Venerable Sāriputta approved what the Buddha said.

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115 — MANY ELEMENTS

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Whatever dangers there are, all come from the foolish, not from the astute. Whatever perils there are, all come from the foolish, not from the astute. Whatever hazards there are, all come from the foolish, not from the astute. It's like a fire that spreads from a hut made of reeds or grass, and burns down even a bungalow, plastered inside and out, draft-free, with doors fastened and windows shuttered.

3.2 In the same way, whatever dangers there are, all come from the foolish, not from the astute. Whatever perils there are, all come from the foolish, not from the astute. Whatever hazards there are, all come from the foolish, not from the astute. So, the fool is dangerous, but the astute person is safe. The fool is perilous, but the astute person is not.

3.3 The fool is hazardous, but the astute person is not. There's no danger, peril, or hazard that comes from the astute. So you should train like this: 'We shall be astute, we shall be inquirers.'"

4 When he said this, Venerable Ānanda said to the Buddha, "Sir, how is a mendicant qualified to be called 'astute, an inquirer'?"

5 “Ānanda, it’s when a mendicant is skilled in the elements, in the sense fields, in dependent origination, and in the possible and the impossible. That’s how a mendicant is qualified to be called ‘astute, an inquirer’.”

6 “But sir, how is a mendicant qualified to be called ‘skilled in the elements’?”

7 “There are, Ānanda, these eighteen elements. The eye element, sight element, and eye consciousness element. The ear element, sound element, and ear consciousness element. The nose element, smell element, and nose consciousness element. The tongue element, taste element, and tongue consciousness element. The body element, touch element, and body consciousness element. The mind element, ideas element, and mind consciousness element. When a mendicant knows and sees these eighteen elements, they’re qualified to be called ‘skilled in the elements’.”

8 “But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?”

9 “There could, Ānanda. There are these six elements: the elements of earth, water, fire, air, space, and consciousness. When a mendicant knows and sees these six elements, they’re qualified to be called ‘skilled in the elements’.”

10 “But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?”

11 “There could, Ānanda. There are these six elements: the elements of pleasure, pain, happiness, sadness, equanimity, and ignorance. When a mendicant knows and sees these six elements, they’re qualified to be called ‘skilled in the elements’.”

12 “But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?”

13 “There could, Ānanda. There are these six elements: the elements of sensuality and renunciation, malice and good will, and cruelty and harmlessness. When a mendicant knows and sees these six elements, they’re qualified to be called ‘skilled in the elements’.”

14 “But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?”

15 “There could, Ānanda. There are these three elements: the sensual realm, the realm of luminous form, and the formless realm. When a mendicant knows and sees these three elements, they’re qualified to be called ‘skilled in the elements’.”

16 “But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?”

17 “There could, Ānanda. There are these two elements: the conditioned element and the unconditioned element. When a mendicant knows and sees these two elements, they’re qualified to be called ‘skilled in the elements’.”

18 “But sir, how is a mendicant qualified to be called ‘skilled in the sense fields’?”

19 “There are these six interior and exterior sense fields: the eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and ideas. When a mendicant knows and sees

these six interior and exterior sense fields, they're qualified to be called 'skilled in the sense fields'."

20 "But sir, how is a mendicant qualified to be called 'skilled in dependent origination'?"

21 "It's when a mendicant understands: 'When this exists, this comes to be; due to the arising of this, this arises. When this doesn't exist, this doesn't come to be; due to the cessation of this, this ceases. That is: ignorance is a requirement for choices. Choices are a condition for consciousness. Consciousness is a requirement for name and form.

21.2 Name and form are requirements for the six sense fields. The six sense fields are requirements for contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. Grasping is a requirement for continued existence. Continued existence is a requirement for rebirth.

21.3 Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. When ignorance fades away and ceases no residue left behind, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease.

21.4 When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases.

21.5 When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.' That's how a mendicant is qualified to be called 'skilled in dependent origination'."

22 "But sir, how is a mendicant qualified to be called 'skilled in the possible and impossible'?"

23 "It's when a mendicant understands: 'It's impossible for an individual accomplished in view to take any condition as permanent. That is not possible. But it's possible for an ordinary person to take some condition as permanent. That is possible.' They understand: 'It's impossible for an individual accomplished in view to take any condition as pleasant.

23.2 But it's possible for an ordinary person to take some condition as pleasant.' They understand: 'It's impossible for an individual accomplished in view to take anything as self. But it's possible for an ordinary person to take something as self.'

24 They understand: 'It's impossible for an individual accomplished in view to murder their mother. But it's possible for an ordinary person to murder their mother.' They understand: 'It's impossible for an individual accomplished in view to murder their father … or murder a perfected one.

24.2 But it's possible for an ordinary person to murder their father … or murder a perfected one.' They understand: 'It's impossible for an individual accomplished in view to injure a Realized One with malicious intent. But it's possible for an ordinary person to injure a Realized One with malicious intent.'

24.3 They understand: ‘It’s impossible for an individual accomplished in view to cause a schism in the Saṅgha. But it’s possible for an ordinary person to cause a schism in the Saṅgha.’ They understand: ‘It’s impossible for an individual accomplished in view to dedicate themselves to another teacher. But it’s possible for an ordinary person to dedicate themselves to another teacher.’

25 They understand: ‘It’s impossible for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time. But it is possible for just one perfected one, a fully awakened Buddha, to arise in one solar system.’ They understand: ‘It’s impossible for two wheel-turning monarchs to arise in the same solar system at the same time. But it is possible for just one wheel-turning monarch to arise in one solar system.’

26 They understand: ‘It’s impossible for a woman to be a perfected one, a fully awakened Buddha. But it is possible for a man to be a perfected one, a fully awakened Buddha.’ They understand: ‘It’s impossible for a woman to be a wheel-turning monarch. But it is possible for a man to be a wheel-turning monarch.’ They understand: ‘It’s impossible for a woman to perform the role of Sakka, Māra, or the Divinity. But it is possible for a man to perform the role of Sakka, Māra, or the Divinity.’

27 They understand: ‘It’s impossible for a likable, desirable, agreeable result to come from bad conduct of body, speech, and mind. But it is possible for an unlikable, undesirable, disagreeable result to come from bad conduct of body, speech, and mind.’

28 They understand: ‘It’s impossible for an unlikable, undesirable, disagreeable result to come from good conduct of body, speech, and mind. But it is possible for a likable, desirable, agreeable result to come from good conduct of body, speech, and mind.’

29 They understand: ‘It’s impossible that someone who has engaged in bad conduct of body, speech, and mind, could for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm. But it is possible that someone who has engaged in bad conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.’

30 They understand: ‘It’s impossible that someone who has engaged in good conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.

30.2 But it is possible that someone who has engaged in good conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.’ That’s how a mendicant is qualified to be called ‘skilled in the possible and impossible’.”

31 When he said this, Venerable Ānanda said to the Buddha, “It’s incredible, sir, it’s amazing! What is the name of this exposition of the teaching?”

32 “Well then, Ānanda, you may remember this exposition of the teaching as ‘The Many Elements’, or else ‘The Four Rounds’, or else ‘The Mirror of the Teaching’, or else ‘The Drum of Freedom From Death’, or else ‘The

Supreme Victory in Battle’.”

33 That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

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116 — AT ISIGILI

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha, on the Isigili Mountain. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, do you see that Mount Vebhāra?"

4 "Yes, sir."

5 "It used to have a different label and description. Do you see that Mount Paṇḍava?"

6 "Yes, sir."

7 "It too used to have a different label and description. Do you see that Mount Vepulla?"

8 "Yes, sir."

9 "It too used to have a different label and description. Do you see that Mount Vulture's Peak?"

10 "Yes, sir."

11 "It too used to have a different label and description. Do you see that Mount Isigili?"

12 "Yes, sir."

13 "It used to have exactly the same label and description.

14 Once upon a time, five hundred independent Buddhas dwelt for a long time on this Isigili. They were seen entering the mountain, but after entering were seen no more. When people noticed this they said: ‘That mountain swallows these seers!’ That’s how it came to be known as Isigili, the “seer-swallower”.

15 I shall declare the names of the independent Buddhas; I shall extol the names of the independent Buddhas; I shall teach the names of the independent Buddhas. Listen and apply your mind well, I will speak.”

16 “Yes, sir,” they replied. The Buddha said this:

17 “The independent Buddhas who dwelt for a long time on this Isigili were named Ariṭṭha, Upariṭṭha, Tagarasikhī, Yasassin, Sudassana, Piyadassin, Gandhāra, Piṇḍola, Upāsabha, Nīta, Tatha, Sutavā, and Bhāvitatta.

18 Those saintly beings, untroubled, <j>with no need for hope,
who each achieved awakening independently;
hear me extol their names,
the supreme men, free of thorns.

19 Ariṭṭha, Upariṭṭha, Tagarasikhī, Yasassin,
Sudassana, and Piyadassin the awakened;
Gandhāra, Piṇḍola, and Upāsabha,
Nīta, Tatha, Sutavā, and Bhāvitatta.

20 Sumbha, Subha, Methula, and Aṭṭhama,
then Assumegha, Anīgha, and Sudāṭha,
Independent Buddhas, enders of the leash to existence;
and Hiṅgū and Hiṅga the mighty.

21 Two sages named Jāli, and Aṭṭhaka;
then the awakened one Kosala, then Subāhu;
Upanemi, Nemi, and Santacitta,
right and true, stainless and astute.

22 Kāḷa and Upakāḷa, Vijita and Jita,
Aṅga and Paṅga, and Guttijita too;
Passin gave up attachment, suffering's root,
while Aparājita defeated Māra's power.

23 Satthar, Pavattar, Sarabhaṅga, Lomahaṁsa,
Uccaṅgamāya, Asita, Anāsava,
Manomaya, and Bandhumā the cutter of conceit,
then Adhimutta, and Ketumā the immaculate.

24 Ketumbharāga, Mātaṅga, and Ariya,
then Accuta, Accutagāma, and Byāmaka,
Sumaṅgala, Dabbila, Supatiṭṭhita,
Asayha, Khemābhirata, and Sorata.

25 Durannaya, Saṅgha, and also Ujjaya,
another sage, Sayha of peerless effort.
There are twelve Ānandas, Nandas, and Upanandas,
and Bhāradvāja, bearing his final body.

26 Bodhi, Mahānāma, and also Uttara,
Kesī, Sikhī, Sundara, and Bhāradvāja,
Tissa and Upatissa, <j>who've both cut the bonds to rebirth,
Upasīdarī and Sīdarī, who've both cut off craving.

27 Maṅgala was awakened, free of greed,
Usabha cut the net, the root of suffering,
Upanīta who attained the state of peace,
Uposatha, Sundara, and Saccanāma.

28 Jeta, Jayanta, Paduma, and Uppala;
Padumuttara, Rakkhita, and Pabbata,
Mānatthaddha, beautiful and free of greed,
and the Buddha Kaṇha, his mind well freed.

29 These and other mighty ones <j>awakened independently,
enders of the leash to existence—
honor these great seers <j>who have slipped all chains,
fully quenched, limitless."

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117 — THE GREAT FORTY

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, I will teach you noble right immersion with its vital conditions and its prerequisites. Listen and apply your mind well, I will speak."

4 "Yes, sir," they replied. The Buddha said this:

5 "And what is noble right immersion with its vital conditions and its prerequisites? They are: right view, right purpose, right speech, right action, right livelihood, right effort, and right mindfulness. Unification of mind with these seven factors as prerequisites is called noble right immersion 'with its vital conditions' and also 'with its prerequisites'.

6 In this context, right view comes first. And how does right view come first? When you understand wrong view as wrong view and right view as right view, that's your right view.

7 And what is wrong view? 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.' This is wrong view.

8 And what is right view? Right view is twofold, I say. There is right view that is accompanied by defilements, partakes of good deeds, and ripens in attachments. And there is right view that is noble, undefiled, transcendent, a factor of the path.

9 And what is right view that is accompanied by defilements, partakes of good deeds, and ripens in attachments? 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.'

9.2 This is right view that is accompanied by defilements, partakes of good deeds, and ripens in attachments.

10 And what is right view that is noble, undefiled, transcendent, a factor of the path? It's the wisdom—the faculty of wisdom, the power of wisdom, the awakening factor of investigation of principles, and right view as a factor of the path—in one intent on the noble, intent on the undefiled, who possesses the noble path and develops the noble path. This is called right view that is noble, undefiled, transcendent, a factor of the path.

11 They make an effort to give up wrong view and embrace right view: that's their right effort. Mindfully they give up wrong view and embrace right view: that's their right mindfulness. So these three things keep running and circling around right view, namely: right view, right effort, and right mindfulness.

12 In this context, right view comes first. And how does right view come first? When you understand wrong purpose as wrong purpose and right purpose as right purpose, that's your right view.

13 And what is wrong purpose? Purposes of sensuality, of malice, and of cruelty. This is wrong purpose.

14 And what is right purpose? Right purpose is twofold, I say. There is right purpose that is accompanied by defilements, partakes of good deeds, and ripens in attachments. And there is right purpose that is noble, undefiled, transcendent, a factor of the path.

15 And what is right purpose that is accompanied by defilements, partakes of good deeds, and ripens in attachments? Purposes of renunciation, good will, and harmlessness. This is right purpose that is accompanied by defilements.

16 And what is right purpose that is noble, undefiled, transcendent, a factor of the path? It's the thinking—the placing of the mind, thought, planting, implanting, embedding of the mind, verbal process—in one intent on the noble, intent on the undefiled, who possesses the noble path and develops the noble path. This is right purpose that is noble.

17 They make an effort to give up wrong purpose and embrace right purpose: that's their right effort. Mindfully they give up wrong purpose and take up right purpose: that's their right mindfulness. So these three things keep running and circling around right purpose, namely: right view, right effort, and right mindfulness.

18 In this context, right view comes first. And how does right view come first? When you understand wrong speech as wrong speech and right speech as right speech, that's your right view.

19 And what is wrong speech? Speech that's false, backbiting, harsh, or nonsensical. This is wrong speech.

20 And what is right speech? Right speech is twofold, I say. There is right speech that is accompanied by defilements, partakes of good deeds, and ripens in attachments. And there is right speech that is noble, undefiled, transcendent, a factor of the path.

21 And what is right speech that is accompanied by defilements, partakes of good deeds, and ripens in attachments? Refraining from lying, divisive speech, harsh speech, and talking nonsense. This is right speech that is accompanied by defilements.

22 And what is right speech that is noble, undefiled, transcendent, a factor of the path? It's the desisting, abstaining, abstinence, and refraining from the four kinds of bad verbal conduct in one intent on the noble, intent on the undefiled, who possesses the noble path and develops the noble path. This is right speech that is noble.

23 They make an effort to give up wrong speech and embrace right speech: that's their right effort. Mindfully they give up wrong speech and take up right speech: that's their right mindfulness. So these three things keep running and circling around right speech, namely: right view, right effort, and right mindfulness.

24 In this context, right view comes first. And how does right view come first? When you understand wrong action as wrong action and right action as right action, that's your right view.

25 And what is wrong action? Killing living creatures, stealing, and sexual misconduct. This is wrong action.

26 And what is right action? Right action is twofold, I say. There is right action that is accompanied by defilements, partakes of good deeds, and ripens in attachments. And there is right action that is noble, undefiled, transcendent, a factor of the path.

27 And what is right action that is accompanied by defilements, partakes of good deeds, and ripens in attachments? Refraining from killing living creatures, stealing, and sexual misconduct. This is right action that is accompanied by defilements.

28 And what is right action that is noble, undefiled, transcendent, a factor of the path? It's the desisting, abstaining, abstinence, and refraining from the three kinds of bad bodily conduct in one intent on the noble, intent on the undefiled, who possesses the noble path and develops the noble path. This is right action that is noble.

29 They make an effort to give up wrong action and embrace right action: that's their right effort. Mindfully they give up wrong action and take up right action: that's their right mindfulness. So these three things keep running and circling around right action, namely: right view, right effort, and right mindfulness.

30 In this context, right view comes first. And how does right view come first? When you understand wrong livelihood as wrong livelihood and right livelihood as right livelihood, that's your right view.

31 And what is wrong livelihood? Fawning, flattery, hinting, and belittling, and using material things to chase after other material things. This is wrong livelihood.

32 And what is right livelihood? Right livelihood is twofold, I say. There is right livelihood that is accompanied by defilements, partakes of good deeds, and ripens in attachments. And there is right livelihood that is noble, undefiled, transcendent, a factor of the path.

33 And what is right livelihood that is accompanied by defilements, partakes of good deeds, and ripens in attachments? It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is right livelihood that is accompanied by defilements.

34 And what is right livelihood that is noble, undefiled, transcendent, a factor of the path? It's the desisting, abstaining, abstinence, and refraining from wrong livelihood in one intent on the noble, intent on the undefiled, who possesses the noble path and develops the noble path. This is right livelihood that is noble.

35 They make an effort to give up wrong livelihood and embrace right livelihood: that's their right effort. Mindfully they give up wrong livelihood and take up right livelihood: that's their right mindfulness. So these three things keep running and circling around right livelihood, namely: right view, right effort, and right mindfulness.

36 In this context, right view comes first. And how does right view come first? Right view produces right purpose. Right purpose produces right speech. Right speech produces right action. Right action produces right livelihood. Right livelihood produces right effort. Right effort produces right mindfulness. Right mindfulness produces right immersion.

36.2 Right immersion produces right knowledge. Right knowledge produces right freedom. So the trainee has eight factors, while the perfected one has ten factors. And here too, the eradication of many bad, unskillful qualities is fully developed due to right knowledge.

37 In this context, right view comes first. And how does right view come first? For one of right view, wrong view is worn away. And the many bad, unskillful qualities that arise because of wrong view are worn away. And because of right view, many skillful qualities are fully developed. For one of right purpose, wrong purpose is worn away. …

37.2 For one of right speech, wrong speech is worn away. … For one of right action, wrong action is worn away. … For one of right livelihood, wrong livelihood is worn away. … For one of right effort, wrong effort is worn away. … For one of right mindfulness, wrong mindfulness is worn away. … For one of right immersion, wrong immersion is worn away. …

37.3 For one of right knowledge, wrong knowledge is worn away. … For one of right freedom, wrong freedom is worn away. And the many bad, unskillful qualities that arise because of wrong freedom are worn away. And because of right freedom, many skillful qualities are fully developed.

38 So there are twenty on the side of the skillful, and twenty on the side of the unskillful. This exposition of the teaching on the Great Forty has been rolled forth. And it cannot be rolled back by any ascetic or brahmin or god

or Māra or divinity or by anyone in the world.

39 If any ascetic or brahmin imagines they can criticize and reject the exposition of the teaching on the Great Forty, they deserve rebuttal and criticism on ten legitimate grounds in this very life. If such a gentleman criticizes right view, they praise and honor the ascetics and brahmins who have wrong view.

39.2 If they criticize right purpose … right speech … right action … right livelihood … right effort … right mindfulness … right immersion … right knowledge … right freedom, they praise and honor the ascetics and brahmins who have wrong freedom.

39.3 If any ascetic or brahmin imagines they can criticize and reject the exposition of the teaching on the Great Forty, they deserve rebuttal and criticism on these ten legitimate grounds in this very life.

40 Even those who were loud and bold advocates of the doctrines of no-cause, inaction, and nihilism, didn't imagine that the Great Forty should be criticized or rejected. Why is that? For fear of being blamed, provoked, and faulted."

41 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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118 — MINDFULNESS OF BREATHING

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery, together with several well-known senior disciples, such as the venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahākappina, Mahācunda, Anuruddha, Revata, Ānanda, and others.

2 Now at that time the senior monks were advising and instructing the junior monks. Some senior monks instructed ten monks, while some instructed twenty, thirty, or forty. Being instructed by the senior monks, the junior monks realized a higher distinction than they had before.

3 Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting surrounded by the Saṅgha of monks for the invitation to admonish. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

4 "I am satisfied, monks, with this practice. My heart is satisfied with this practice. So you should rouse up even more energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. I will wait here in Sāvatthī for the Komudī full moon of the fourth month."

5 Mendicants from around the country heard about this, and came down to Sāvatthī to see the Buddha.

6 And those senior monks instructed the junior monks even more. Some senior monks instructed ten monks, while some instructed twenty, thirty, or forty. Being instructed by the senior monks, the junior monks realized a higher distinction than they had before.

7 Now, at that time it was the sabbath—the Komudī full moon on the fifteenth day of the fourth month—and the Buddha was sitting in the open surrounded by the Saṅgha of monks. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

8 "This assembly has no chaff, monks, it is free of chaff, pure, and consolidated in the core. Such is this Saṅgha of monks, such is this assembly! An assembly such as this is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world. Such is this Saṅgha of monks, such is this assembly! For an assembly such as this, giving little becomes much, while giving much becomes even more. Such is this Saṅgha of monks, such is this assembly! An assembly such as this is rarely seen in the world.

8.2 Such is this Saṅgha of monks, such is this assembly! An assembly such as this is worth traveling many leagues to see, even if you have to carry your own provisions in a knapsack.

9 For in this Saṅgha there are perfected mendicants who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment. There are such mendicants in this Saṅgha.

10 In this Saṅgha there are mendicants who, with the ending of the five lower fetters are reborn spontaneously. They are extinguished there, and are not liable to return from that world. There are such mendicants in this Saṅgha.

11 In this Saṅgha there are mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering. There are such mendicants in this Saṅgha.

12 In this Saṅgha there are mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening. There are such mendicants in this Saṅgha.

13 In this Saṅgha there are mendicants who are committed to developing the four kinds of mindfulness meditation … the four right efforts … the four bases of psychic power … the five faculties … the five powers … the seven awakening factors … the noble eightfold path. There are such mendicants in this Saṅgha.

13.2 In this Saṅgha there are mendicants who are committed to developing the meditation on love … compassion … rejoicing … equanimity … ugliness … impermanence. There are such mendicants in this Saṅgha. In this Saṅgha there are mendicants who are committed to developing the meditation on mindfulness of breathing.

14 Mendicants, when mindfulness of breathing is developed and cultivated it is very fruitful and beneficial. Mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.

The four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

15 And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

16 It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and brings mindfulness to the present. Just mindful, they breathe in. Mindful, they breathe out.

17 Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.' Breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.' They practice like this: 'I'll breathe in experiencing the whole body.'

17.2 They practice like this: 'I'll breathe out experiencing the whole body.' They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.'

18 They practice like this: 'I'll breathe in experiencing rapture.' They practice like this: 'I'll breathe out experiencing rapture.' They practice like this: 'I'll breathe in experiencing bliss.' They practice like this: 'I'll breathe out experiencing bliss.' They practice like this: 'I'll breathe in experiencing the mental process.'

18.2 They practice like this: 'I'll breathe out experiencing the mental process.' They practice like this: 'I'll breathe in stilling the mental process.' They practice like this: 'I'll breathe out stilling the mental

process.'

19 They practice like this: 'I'll breathe in experiencing the mind.' They practice like this: 'I'll breathe out experiencing the mind.' They practice like this: 'I'll breathe in gladdening the mind.' They practice like this: 'I'll breathe out gladdening the mind.' They practice like this: 'I'll breathe in immersing the mind in samādhi.'

19.2 They practice like this: 'I'll breathe out immersing the mind in samādhi.' They practice like this: 'I'll breathe in freeing the mind.' They practice like this: 'I'll breathe out freeing the mind.'

20 They practice like this: 'I'll breathe in observing impermanence.' They practice like this: 'I'll breathe out observing impermanence.' They practice like this: 'I'll breathe in observing fading away.' They practice like this: 'I'll breathe out observing fading away.' They practice like this: 'I'll breathe in observing cessation.'

20.2 They practice like this: 'I'll breathe out observing cessation.' They practice like this: 'I'll breathe in observing letting go.' They practice like this: 'I'll breathe out observing letting go.'

21 Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

22 And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation?

23 Whenever a mendicant knows that they breathe heavily, or lightly, or experiencing the whole body, or stilling the physical process— at that time they're meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. For I say that

the in-breaths and out-breaths are an aspect of the body. That's why at that time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

24 Whenever a mendicant practices breathing while experiencing rapture, or experiencing bliss, or experiencing the mental process, or stilling the mental process— at that time they meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

24.2 For I say that careful application of mind to the in-breaths and out-breaths is an aspect of feelings. That's why at that time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

25 Whenever a mendicant practices breathing while experiencing the mind, or gladdening the mind, or immersing the mind in samādhi, or freeing the mind— at that time they meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

25.2 There is no development of mindfulness of breathing for someone who is unmindful and lacks awareness, I say. That's why at that time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

26 Whenever a mendicant practices breathing while observing impermanence, or observing fading away, or observing cessation, or observing letting go— at that time they meditate observing an aspect of principles—

keen, aware, and mindful, rid of covetousness and displeasure for the world.

26.2 Having seen with wisdom the giving up of covetousness and displeasure, they watch over closely with equanimity. That's why at that time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

27 That's how mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.

28 And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors?

29 Whenever a mendicant meditates by observing an aspect of the body, at that time their mindfulness is established and lucid. At such a time, a mendicant has initiated the awakening factor of mindfulness; they develop it and perfect it.

30 As they live mindfully in this way they investigate, explore, and inquire into that principle with wisdom. At such a time, a mendicant has initiated the awakening factor of investigation of principles; they develop it and perfect it.

31 As they investigate principles with wisdom in this way their energy is roused up and unflagging. At such a time, a mendicant has initiated the awakening factor of energy; they develop it and perfect it.

32 When they're energetic, rapture not of the flesh arises. At such a time, a mendicant has initiated the awakening factor of rapture; they develop it and perfect it.

33 When the mind is full of rapture, the body and mind become tranquil. At such a time, a mendicant has initiated the awakening factor of tranquility; they develop it and perfect it.

34 When the body is tranquil and they feel bliss, the mind becomes immersed in samādhi. At such a time, a mendicant has initiated the awakening factor of immersion; they develop it and perfect it.

35 They closely watch over that mind immersed in samādhi. At such a time, a mendicant has initiated the awakening factor of equanimity; they develop it and perfect it.

36 Whenever a mendicant meditates by observing an aspect of feelings … mind … principles, at that time their mindfulness is established and lucid. At such a time, a mendicant has initiated the awakening factor of mindfulness … investigation of principles … energy … rapture … tranquility … immersion … equanimity.

37 That's how the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors.

38 And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom?

39 It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

40 and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

41 That's how the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom."

42 That is what the Buddha said. Satisfied, the monks approved what the Buddha said.

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119 — MINDFULNESS OF THE BODY

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then after the meal, on return from almsround, several mendicants sat together in the assembly hall and this discussion came up among them.

3 "It's incredible, reverends, it's amazing, how the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha has said that mindfulness of the body, when developed and cultivated, is very fruitful and beneficial."

4 But their conversation was left unfinished. Then the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

5 So the mendicants told him what they had been talking about. The Buddha said:

6 "And how, mendicants, is mindfulness of the body developed and cultivated to be very fruitful and beneficial?

7 It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and brings mindfulness to the present. Just mindful, they breathe in. Mindful, they breathe out. Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.'

7.2 Breathing in lightly they know: ‘I’m breathing in lightly.’ Breathing out lightly they know: ‘I’m breathing out lightly.’ They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out experiencing the whole body.’ They practice like this: ‘I’ll breathe in stilling the physical process.’

7.3 They practice like this: ‘I’ll breathe out stilling the physical process.’ As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That’s how a mendicant develops mindfulness of the body.

8 Furthermore, when a mendicant is walking they know: ‘I am walking.’ When standing they know: ‘I am standing.’ When sitting they know: ‘I am sitting.’ And when lying down they know: ‘I am lying down.’ Whatever posture their body is in, they know it. As they meditate like this —diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

9 Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

9.2 As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

10 Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.'

11 It's as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And a person with clear eyes were to open it and examine the contents: 'These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.'

11.2 In the same way, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. ... As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

12 Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements: 'In this body there is the earth element, the water element, the fire element, and the air element.'

13 It's as if a deft butcher or butcher's apprentice were to kill a cow and sit down at the crossroads with the meat cut into chops. In the same way, a mendicant examines their own body, whatever its placement or posture, according to the elements: 'In this body there is the earth element, the water element, the fire element, and the air element.'

13.2 As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

14 Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

14.2 As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

15 Or suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, hounds, tigers, leopards, jackals, and many kinds of little creatures. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' That too is how a mendicant develops mindfulness of the body.

16 Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews … A skeleton without flesh but smeared with blood, and held together by

sinews … A skeleton rid of flesh and blood, held together by sinews … Bones rid of sinews scattered in every direction.

16.2 Here a hand-bone, there a foot-bone, here an ankle bone, there a shin-bone, here a thigh-bone, there a hip-bone, here a rib-bone, there a back-bone, here an arm-bone, there a neck-bone, here a jaw-bone, there a tooth, here the skull. …

17 White bones, the color of shells … Decrepit bones, heaped in a pile … Bones rotted and crumbled to powder. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

18 Furthermore, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of seclusion.

18.2 There's no part of the body that's not spread with rapture and bliss born of seclusion. It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

18.3 In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to lay life are given up.

18.4 Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

19 Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of immersion.

19.2 There's no part of the body that's not spread with rapture and bliss born of immersion. It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and the heavens would not properly bestow showers from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake.

19.3 There's no part of the lake that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. That too is how a mendicant develops mindfulness of the body.

20 Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread themselves with bliss free of rapture.

20.2 There's no part of the body that's not spread with bliss free of rapture. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

20.3 In the same way, a mendicant drenches, steeps, fills, and spreads themselves with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. That too is how a mendicant develops mindfulness of the body.

21 Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

21.2 It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

21.3 As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

22 Anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization. Anyone who brings into their mind the great ocean includes all of the streams that run down into it. In the same way, anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization.

23 When a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets an opportunity. Suppose a person were to throw a heavy stone ball at a mound of wet clay.

24 What do you think, mendicants? Would that heavy stone ball find an entry into that mound of wet clay?"

25 "Yes, sir."

26 "In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets an opportunity.

27 Suppose there was a dried up, withered log. Then a person comes along with a drill-stick, thinking to light a fire and produce heat.

28 What do you think, mendicants? By drilling the stick against that dried up, withered log, could they light a fire and produce heat?"

29 "Yes, sir."

30 “In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets an opportunity.

31 Suppose a water jar was placed on a stand, empty and hollow. Then a person comes along with a load of water.

32 What do you think, mendicants? Could that person pour water into the jar?”

33 “Yes, sir.”

34 “In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets an opportunity.

35 When a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn’t get an opportunity.

36 Suppose a person were to throw a light ball of string at a door-panel made entirely of hardwood.

37 What do you think, mendicants? Would that light ball of string find an entry into that door-panel made entirely of hardwood?”

38 “No, sir.”

39 “In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn’t get an opportunity.

40 Suppose there was a green, sappy log. Then a person comes along with a drill-stick, thinking to light a fire and produce heat.

41 What do you think, mendicants? By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?"

42 "No, sir."

43 "In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn't get an opportunity. Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it. Then a person comes along with a load of water.

44 What do you think, mendicants? Could that person pour water into the jar?"

45 "No, sir."

46 "In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn't get an opportunity.

47 When a mendicant has developed and cultivated mindfulness of the body, they extend the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.

48 Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it. If a strong man was to pour it on any side, would water pour out?"

49 "Yes, sir."

50 “In the same way, when a mendicant has developed and cultivated mindfulness of the body, they extend the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.

51 Suppose there was a square, walled lotus pond on level ground, full to the brim so a crow could drink from it. If a strong man was to open the wall on any side, would water pour out?”

52 “Yes, sir.”

53 “In the same way, when a mendicant has developed and cultivated mindfulness of the body, they extend the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range. Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready. A deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He’d drive out and back wherever he wishes, whenever he wishes.

53.2 In the same way, when a mendicant has developed and cultivated mindfulness of the body, they extend the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.

54 You can expect ten benefits when mindfulness of the body has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

55 They prevail over desire and discontent, and live having mastered desire and discontent whenever they arose.

56 They prevail over fear and dread, and live having mastered fear and dread whenever they arose.

57 They endure cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

58 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

59 They wield the many kinds of psychic power: multiplying themselves and becoming one again … They control the body as far as the realm of divinity.

60 With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far. …

61 They understand the minds of other beings and individuals, having encompassed them with their own mind. …

62 They recollect many kinds of past lives, with features and details.

63 With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

64 They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

65 You can expect these ten benefits when mindfulness of the body has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented."

66 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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120 — REBIRTH BY CHOICE

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "I shall teach you rebirth by choice. Listen and apply your mind well, I will speak."

4 "Yes, sir," they replied. The Buddha said this:

5 "Take a mendicant who has faith, ethics, learning, generosity, and wisdom. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats!' They settle on that thought, stabilize it, and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

6 Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do brahmins … well-to-do householders!' They settle on that thought, stabilize it, and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

7 Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The gods of the four great kings are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods of the four great kings!' They settle on that thought, stabilize it, and develop it.

7.2 Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

8 Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The gods of the thirty-three ... the gods of Yama ... the joyful gods ... the gods who love to create ... the gods who control what is created by others are long-lived, beautiful, and very happy.'

8.2 They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods who control what is created by others!' They settle on that thought, stabilize it, and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

9 Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The Divinity of a thousand is long-lived, beautiful, and very happy.' Now the Divinity of a thousand meditates focused on pervading a thousandfold galaxy, as well as the sentient beings reborn there.

9.2 As a person with clear eyes might pick up a gallnut in their hand and examine it, so too the Divinity of a thousand meditates focused on pervading a thousandfold galaxy, as well as the sentient beings reborn there. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Divinity of a thousand!'

9.3 They settle on that thought, stabilize it, and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

10 Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The Divinity of two thousand … the Divinity of three thousand … the Divinity of four thousand … the Divinity of five thousand is long-lived, beautiful, and very happy.'

10.2 Now the Divinity of five thousand meditates focused on pervading a five-thousandfold galaxy, as well as the sentient beings reborn there. As a person with clear eyes might pick up five gallnuts in their hand and examine them, so too the Divinity of five thousand meditates focused on pervading a five-thousandfold galaxy, as well as the sentient beings reborn there.

10.3 They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Divinity of five thousand!' They settle on that thought, stabilize it, and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

11 Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The Divinity of ten thousand is long-lived, beautiful, and very happy.' Now the Divinity of ten thousand meditates focused on pervading a ten-thousandfold galaxy, as well as the sentient beings reborn there.

11.2 Suppose there was a beryl gem that was naturally lustrous, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and dazzle. In the same way the Divinity of ten thousand meditates focused on pervading a ten-thousandfold galaxy, as well as the sentient beings reborn there.

11.3 They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Divinity of ten thousand!' They settle on that thought, stabilize it, and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

12 Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The Divinity of a hundred thousand is long-lived, beautiful, and very happy.' Now the Divinity of a hundred thousand meditates focused on pervading a hundred-thousandfold galaxy, as well as the sentient beings reborn there.

12.2 Suppose there was a pendant of Black Plum River gold, fashioned by a deft smith, well wrought in the forge. When placed on a cream rug it would shine and glow and dazzle. In the same way the Divinity of a hundred thousand meditates focused on pervading a hundred-thousandfold galaxy, as well as the sentient beings reborn there.

12.3 They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Divinity of a hundred thousand!' They settle on that thought, stabilize it, and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

13 Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The radiant gods ... the gods of limited luminosity ... the gods of limitless luminosity ... the gods of sublime luminosity ... the gods of limited beauty ... the gods of limitless beauty ... the gods of universal beauty ... the gods of abundant fruit ... the gods of Aviha ... the gods of Atappa ... the gods fair to see ... the fair seeing gods ... the gods of Akaniṭṭha ... the gods of the dimension of infinite space ... the gods of the dimension of infinite consciousness ... the gods of the dimension of nothingness ... the gods of the dimension of neither perception nor non-perception are long-lived, long-lasting, and very happy.'

13.2 They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods of the dimension of neither perception nor non-perception!' They settle on that thought, stabilize it, and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

14 Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. They think: 'If only I might realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements!' They real-

ize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. And, mendicants, that mendicant is not reborn anywhere."

15 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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121 — THE SHORTER DISCOURSE ON EMPTINESS

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery.

2 Then in the late afternoon, Venerable Ānanda came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him:

3 "Sir, this one time the Buddha was staying in the land of the Sakyans where they have a town named Townsville. There I heard and learned this in the presence of the Buddha: 'Ānanda, these days I usually practice the meditation on emptiness.' I trust I properly heard, learned, applied the mind, and remembered that from the Buddha?"

4 "Indeed, Ānanda, you properly heard, learned, applied the mind, and remembered that. Now, as before, I usually practice the meditation on emptiness.

5 Consider this stilt longhouse of Migāra's mother. It's empty of elephants, cows, horses, and mares; of gold and silver; and of gatherings of men and women. There is only this that is not emptiness, namely, the oneness dependent on the mendicant Saṅgha.

5.2 In the same way, a mendicant—ignoring the perception of the village and the perception of people—focuses on the oneness dependent on the perception of wilderness. Their mind leaps forth, gains confidence, settles down, and becomes decided in that perception of wilderness. They

understand: ‘Here there is no stress due to the perception of village or the perception of people. There is only this modicum of stress, namely the oneness dependent on the perception of wilderness.’

5.3 They understand: ‘This field of perception is empty of the perception of the village. It is empty of the perception of people. There is only this that is not emptiness, namely the oneness dependent on the perception of wilderness.’ And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That’s how emptiness manifests in them—genuine, undistorted, and pure.

6 Furthermore, a mendicant—ignoring the perception of people and the perception of wilderness—focuses on the oneness dependent on the perception of earth. Their mind leaps forth, gains confidence, settles down, and becomes decided in that perception of earth.

6.2 As a bull’s hide is rid of folds when fully stretched out by a hundred pegs, so too, ignoring the hilly terrain, inaccessible riverlands, stumps and thorns, and rugged mountains, they focus on the oneness dependent on the perception of earth. Their mind leaps forth, gains confidence, settles down, and becomes decided in that perception of earth.

6.3 They understand: ‘Here there is no stress due to the perception of people or the perception of wilderness. There is only this modicum of stress, namely the oneness dependent on the perception of earth.’ They understand: ‘This field of perception is empty of the perception of people. It is empty of the perception of wilderness. There is only this that is not emptiness, namely the oneness dependent on the perception of earth.’

6.4 And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness manifests in them—genuine, undistorted, and pure.

7 Furthermore, a mendicant—ignoring the perception of wilderness and the perception of earth—focuses on the oneness dependent on the perception of the dimension of infinite space. Their mind leaps forth, gains confidence, settles down, and becomes decided in that perception of the dimension of infinite space.

7.2 They understand: 'Here there is no stress due to the perception of wilderness or the perception of earth. There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite space.' They understand: 'This field of perception is empty of the perception of wilderness. It is empty of the perception of earth. There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of infinite space.'

7.3 And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness manifests in them—genuine, undistorted, and pure.

8 Furthermore, a mendicant—ignoring the perception of earth and the perception of the dimension of infinite space—focuses on the oneness dependent on the perception of the dimension of infinite consciousness. Their mind leaps forth, gains confidence, settles down, and becomes decided in that perception of the dimension of infinite consciousness.

8.2 They understand: 'Here there is no stress due to the perception of earth or the perception of the dimension of infinite space. There is only this modicum of stress, namely the oneness dependent on the perception

of the dimension of infinite consciousness.' They understand: 'This field of perception is empty of the perception of earth. It is empty of the perception of the dimension of infinite space. There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite consciousness.'

8.3 And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness manifests in them—genuine, undistorted, and pure.

9 Furthermore, a mendicant—ignoring the perception of the dimension of infinite space and the perception of the dimension of infinite consciousness—focuses on the oneness dependent on the perception of the dimension of nothingness. Their mind leaps forth, gains confidence, settles down, and becomes decided in that perception of the dimension of nothingness.

9.2 They understand: 'Here there is no stress due to the perception of the dimension of infinite space or the perception of the dimension of infinite consciousness. There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of nothingness.'

9.3 They understand: 'This field of perception is empty of the perception of the dimension of infinite space. It is empty of the perception of the dimension of infinite consciousness. There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of nothingness.'

9.4 And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness manifests in them—genuine, undistorted, and pure.

10 Furthermore, a mendicant—ignoring the perception of the dimension of infinite consciousness and the perception of the dimension of nothingness—focuses on the oneness dependent on the perception of the dimension of neither perception nor non-perception.

10.2 Their mind leaps forth, gains confidence, settles down, and becomes decided in that perception of the dimension of neither perception nor non-perception. They understand: 'Here there is no stress due to the perception of the dimension of infinite consciousness or the perception of the dimension of nothingness. There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of neither perception nor non-perception.'

10.3 They understand: 'This field of perception is empty of the perception of the dimension of infinite consciousness. It is empty of the perception of the dimension of nothingness. There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of neither perception nor non-perception.'

10.4 And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness manifests in them—genuine, undistorted, and pure.

11 Furthermore, a mendicant—ignoring the perception of the dimension of nothingness and the perception of the dimension of neither perception nor non-perception—focuses on the oneness dependent on the signless immersion of the heart. Their mind leaps forth, gains confidence, settles down, and becomes decided in that signless immersion of the heart.

11.2 They understand: ‘Here there is no stress due to the perception of the dimension of nothingness or the perception of the dimension of neither perception nor non-perception. There is only this modicum of stress, namely that related to the six sense fields dependent on this body and conditioned by life.’

11.3 They understand: ‘This field of perception is empty of the perception of the dimension of nothingness. It is empty of the perception of the dimension of neither perception nor non-perception. There is only this that is not emptiness, namely that related to the six sense fields dependent on this body and conditioned by life.’

11.4 And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That’s how emptiness manifests in them—genuine, undistorted, and pure.

12 Furthermore, a mendicant—ignoring the perception of the dimension of nothingness and the perception of the dimension of neither perception nor non-perception—focuses on the oneness dependent on the signless immersion of the heart. Their mind leaps forth, gains confidence, settles down, and becomes decided in that signless immersion of the heart.

12.2 They understand: ‘Even this signless immersion of the heart is produced by choices and intentions.’ They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

13 They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’

14 They understand: ‘Here there is no stress due to the defilements of sensuality, desire to be reborn, or ignorance. There is only this modicum of stress, namely that related to the six sense fields dependent on this body and conditioned by life.’

14.2 They understand: ‘This field of perception is empty of the perception of the defilements of sensuality, desire to be reborn, and ignorance. There is only this that is not emptiness, namely that related to the six sense fields dependent on this body and conditioned by life.’

14.3 And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That’s how emptiness manifests in them—genuine, undistorted, pure, and supreme.

15 Whatever ascetics and brahmins enter and remain in the pure, ultimate, supreme emptiness—whether in the past, future, or present—all of them enter and remain in this same pure, ultimate, supreme emptiness. So, Ānanda, you should train like this: ‘We will enter and remain in the pure, ultimate, supreme emptiness.’ That’s how you should train.”

16 That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

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122 — THE LONGER DISCOURSE ON EMPTINESS

✦

1 So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms. He wandered for alms in Kapilavatthu. After the meal, on his return from almsround, he went to the lodge of the Sakyan Khemaka the Dark for the day's meditation.

3 Now at that time many resting places had been spread out at the lodge of Khemaka the Dark. The Buddha saw this, and wondered, "Many resting places have been spread out; are there many mendicants living here?"

4 Now at that time Venerable Ānanda, together with many other mendicants, was making robes at the lodge of the Sakyan Ghaṭā. Then in the late afternoon, the Buddha came out of retreat and went to Ghaṭā's lodge, where he sat down on the seat spread out and said to Venerable Ānanda, "Many resting places have been spread out at the lodge of Khemaka the Dark; are many mendicants living there?"

6 "Indeed there are, sir. It's currently the time for making robes."

7 "Ānanda, a mendicant doesn't shine who enjoys company and groups, who loves them and likes to enjoy them. It is quite impossible that such a mendicant will get the pleasure of renunciation, the pleasure of seclusion,

the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty.

7.2 But you should expect that a mendicant who lives alone, withdrawn from the group, will get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty. That is possible.

8 Indeed, Ānanda, it is quite impossible that a mendicant who enjoys company will enter and remain in the freedom of heart—either that which is temporary and pleasant, or that which is irreversible and unshakable. But it is possible that a mendicant who lives alone, withdrawn from the group will enter and remain in the freedom of heart—either that which is temporary and pleasant, or that which is irreversible and unshakable.

9 Ānanda, I do not see even a single sight which, with its decay and perishing, would not give rise to sorrow, lamentation, pain, sadness, and distress in someone who has desire and lust for it.

10 But this meditation has been understood by the Realized One, namely to enter and remain in emptiness internally by not focusing on any signs. Now, suppose that while the Realized One is practicing this meditation, monks, nuns, laymen, laywomen, rulers and their chief ministers, monastics of other religions and their disciples go to visit him.

10.2 In that case, with a mind slanting, sloping, and inclining to seclusion, withdrawn, and loving renunciation, having totally eliminated defiling influences, he invariably gives a talk concerned only with sending them away.

11 Therefore, if a mendicant should wish, 'May I enter and remain in emptiness internally!' then they should still, settle, unify, and immerse their mind in samādhi internally.

12 And how does a mendicant still, settle, unify, and immerse their mind in samādhi internally?

13 It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. That's how a mendicant stills, settles, unifies, and immerses their mind in samādhi internally.

14 They focus on emptiness internally, but their mind does not leap forth, gain confidence, settle down, and become decided. In that case, they understand: 'I am focusing on emptiness internally, but my mind does not leap forth, gain confidence, settle down, and become decided.' In this way they are aware of the situation. They focus on emptiness externally ...

14.2 They focus on emptiness internally and externally ... They focus on the imperturbable, but their mind does not leap forth, gain confidence, settle down, and become decided. In that case, they understand: 'I am focusing on the imperturbable internally, but my mind does not leap forth, gain confidence, settle down, and become decided.' In this way they are aware of the situation.

15 Then that mendicant should still, settle, unify, and immerse their mind in samādhi internally in the same meditation subject as a basis of immersion as before. They focus on emptiness internally, and their mind leaps forth, gains confidence, settles down, and becomes decided.

15.2 In that case, they understand: ‘I am focusing on emptiness internally, and my mind leaps forth, gains confidence, settles down, and becomes decided.’ In this way they are aware of the situation. They focus on emptiness externally … They focus on emptiness internally and externally …

15.3 They focus on the imperturbable, and their mind leaps forth, gains confidence, settles down, and becomes decided. In that case, they understand: ‘I am focusing on the imperturbable, and my mind leaps forth, gains confidence, settles down, and becomes decided.’ In this way they are aware of the situation.

16 While a mendicant is practicing such a meditation, if their mind inclines to walking, they walk, thinking: ‘While I’m walking, bad, unskillful qualities of covetousness and displeasure will not overwhelm me.’ In this way they are aware of the situation.

16.2 While a mendicant is practicing such a meditation, if their mind inclines to standing, they stand, thinking: ‘While I’m standing, bad, unskillful qualities of covetousness and displeasure will not overwhelm me.’ In this way they are aware of the situation.

16.3 While a mendicant is practicing such a meditation, if their mind inclines to sitting, they sit, thinking: ‘While I’m sitting, bad, unskillful qualities of covetousness and displeasure will not overwhelm me.’ In this way they are aware of the situation.

16.4 While a mendicant is practicing such a meditation, if their mind inclines to lying down, they lie down, thinking: ‘While I’m lying down, bad, unskillful qualities of covetousness and displeasure will not overwhelm me.’ In this way they are aware of the situation.

17 While a mendicant is practicing such a meditation, if their mind inclines to talking, they think: 'I will not engage in the kind of speech that is low, crude, ordinary, ignoble, and pointless. Such speech doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

17.2 Namely: talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.'

17.3 In this way they are aware of the situation. 'But I will take part in talk about self-effacement that helps open the heart and leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.' In this way they are aware of the situation.

18 While a mendicant is practicing such a meditation, if their mind inclines to thinking, they think: 'I will not think the kind of thought that is low, crude, ordinary, ignoble, and pointless. Such thoughts don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, sensual, malicious, or cruel thoughts.'

18.2 In this way they are aware of the situation. ‘But I will think the kind of thought that is noble and emancipating, and brings one who practices it to the complete ending of suffering. That is, thoughts of renunciation, good will, and harmlessness.’ In this way they are aware of the situation.

19 There are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

20 So a mendicant should regularly check their own mind: ‘Does my mind take an interest in any of these five kinds of sensual stimulation?’ Suppose that, upon checking, a mendicant knows this: ‘My mind does take an interest.’ In that case, they understand: ‘I have not given up desire and greed for the five kinds of sensual stimulation.’

20.2 In this way they are aware of the situation. But suppose that, upon checking, a mendicant knows this: ‘My mind does not take an interest.’ In that case, they understand: ‘I have given up desire and greed for the five kinds of sensual stimulation.’ In this way they are aware of the situation.

21 A mendicant should meditate observing rise and fall in these five grasping aggregates: ‘Such is form, such is the origin of form, such is the disappearance of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.’

22 As they do so, they give up the conceit ‘I am’ regarding the five grasping aggregates. In that case, they understand: ‘I have given up the conceit “I am” regarding the five grasping aggregates.’ In this way they are aware of the situation.

23 These principles are entirely skillful, with skillful outcomes; they are noble, transcendent, and inaccessible to the Wicked One.

24 What do you think, Ānanda? For what reason would a disciple deem it worthwhile to follow the Teacher, even if driven away?”

25 “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

26 “A disciple would not deem it worthwhile to follow the Teacher for the sake of this, namely statements, mixed prose & verse, or discussions. Why is that? Because for a long time you have learned the teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. But a disciple would deem it worthwhile to follow the Teacher, even if driven away, for the sake of talk about self-effacement that helps open the heart and leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

26.2 That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

27 This being so, Ānanda, there is a peril for the tutor, a peril for the pupil, and a peril for a spiritual practitioner.

28 And how is there a peril for the tutor? It's when some teacher frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While meditating withdrawn, they're visited by a stream of brahmins and householders, and people of town and country.

28.2 When this happens, they enjoy infatuation, fall into greed, and return to indulgence. This is said to be the tutor's peril. They're ruined by bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's how there is a peril for the tutor.

29 And how is there a peril for the pupil? It's when the disciple of a teacher, emulating their teacher's fostering of seclusion, frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

29.2 While meditating withdrawn, they're visited by a stream of brahmins and householders, and people of town and country. When this happens, they enjoy infatuation, fall into greed, and return to indulgence. This is said to be the pupil's peril.

29.3 They're ruined by bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's how there is a peril for the pupil.

30 And how is there a peril for a spiritual practitioner? It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.

30.2 He frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While meditating withdrawn, he's visited by a stream of brahmins and householders, and people of town and country. When this happens, he doesn't enjoy infatuation, fall into greed, and return to indulgence.

30.3 But a disciple of this teacher, emulating their teacher's fostering of seclusion, frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While meditating withdrawn, they're visited by a stream of brahmins and householders, and people of town and country.

30.4 When this happens, they enjoy infatuation, fall into greed, and return to indulgence. This is said to be the spiritual practitioner's peril. They're ruined by bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's how there is a peril for the spiritual practitioner.

31 And in this context, Ānanda, as compared to the peril of the tutor or the pupil, the peril of the spiritual practitioner has more painful, bitter results, and even leads to the underworld.

32 So, Ānanda, treat me as a friend, not as an enemy. That will be for your lasting welfare and happiness.

33 And how do disciples treat their Teacher as an enemy, not a friend? It's when the Teacher teaches Dhamma to his disciples out of kindness and sympathy: 'This is for your welfare. This is for your happiness.' But their

disciples don't want to listen. They don't actively listen or try to understand. They proceed having turned away from the Teacher's instruction. That's how the disciples treat their Teacher as an enemy, not a friend.

34 And how do disciples treat their Teacher as a friend, not an enemy? It's when the Teacher teaches Dhamma to his disciples out of kindness and sympathy: 'This is for your welfare. This is for your happiness.' And their disciples want to listen. They actively listen and try to understand. They don't proceed having turned away from the Teacher's instruction. That's how the disciples treat their Teacher as a friend, not an enemy.

35 So, Ānanda, treat me as a friend, not as an enemy. That will be for your lasting welfare and happiness. I shall not mollycoddle you like a potter with their damp, unfired pots. I shall speak, curbing you again and again, pressing you again and again. The core will stand the test."

36 That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

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123 — INCREDIBLE AND AMAZING

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then after the meal, on return from almsround, several mendicants sat together in the assembly hall and this discussion came up among them:

3 "It's incredible, reverends, it's amazing! The Realized One has such psychic power and might! For he is able to know the Buddhas of the past who have become completely quenched, cut off proliferation, cut off the course, finished off the cycle, and passed beyond all suffering: 'Such is the birth, names, clans, conduct, teachings, wisdom, meditation, and freedom of those Blessed Ones.'

4 When they said this, Venerable Ānanda said, "The Realized Ones are incredible, reverends, and they have incredible qualities. They're amazing, and they have amazing qualities." But this conversation among those mendicants was left unfinished.

5 Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, sat down on the seat spread out, and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

6 So the mendicants told him what they had been talking about. The Buddha said, "Well then, Ānanda, say some more about the incredible and amazing qualities of the Realized One."

7 “Sir, I have heard and learned this in the presence of the Buddha: ‘Mindful and aware, the being intent on awakening was reborn in the host of joyful gods.’ This I remember as an incredible quality of the Buddha.

8 I have learned this in the presence of the Buddha: ‘Mindful and aware, the being intent on awakening remained in the host of joyful gods.’ This too I remember as an incredible quality of the Buddha.

9 I have learned this in the presence of the Buddha: ‘For the whole of that life, the being intent on awakening remained in the host of joyful gods.’ This too I remember as an incredible quality of the Buddha.

10 I have learned this in the presence of the Buddha: ‘Mindful and aware, the being intent on awakening passed away from the host of joyful gods and was conceived in his mother’s womb.’ This too I remember as an incredible quality of the Buddha.

11 I have learned this in the presence of the Buddha: ‘When the being intent on awakening passes away from the host of joyful gods, he is conceived in his mother’s womb. And then—in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.

11.2 Even in the boundless gloom of interstellar space—so utterly dark that even the luminosity of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And even the sentient beings reborn there recognize each other by that light: “So, it seems other sentient beings have been reborn here!”

11.3 And this ten-thousandfold galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.' This too I remember as an incredible quality of the Buddha.

12 I have learned this in the presence of the Buddha: 'When the being intent on awakening is conceived in his mother's womb, four godlings approach to guard the four quarters, so that no human or non-human or anyone at all shall harm the being intent on awakening or his mother.' This too I remember as an incredible quality of the Buddha.

13 I have learned this in the presence of the Buddha: 'When the being intent on awakening is conceived in his mother's womb, she becomes naturally ethical. She refrains from killing living creatures, stealing, sexual misconduct, lying, and beer, wine, and liquor intoxicants.' This too I remember as an incredible quality of the Buddha.

14 I have learned this in the presence of the Buddha: 'When the being intent on awakening is conceived in his mother's womb, she no longer thinks of men in a sexual way, and she cannot be violated by a man of lustful intent.' This too I remember as an incredible quality of the Buddha.

15 I have learned this in the presence of the Buddha: 'When the being intent on awakening is conceived in his mother's womb, she obtains the five kinds of sensual stimulation and amuses herself, supplied and provided with them.' This too I remember as an incredible quality of the Buddha.

16 I have learned this in the presence of the Buddha: 'When the being intent on awakening is conceived in his mother's womb, no afflictions beset her. She's happy and free of bodily fatigue. And she sees the being intent

on awakening in her womb, whole in his major and minor limbs, not deficient in any faculty.

16.2 Suppose there was a beryl gem that was naturally lustrous, eight-faceted, well-worked. And it was strung with a thread of blue, yellow, red, white, or golden brown. And a person with clear eyes were to take it in their hand and examine it: "This beryl gem is naturally lustrous, eight-faceted, well-worked. And it's strung with a thread of blue, yellow, red, white, or golden brown."

17 In the same way, when the being intent on awakening is conceived in his mother's womb, no afflictions beset her. She's happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, whole in his major and minor limbs, not deficient in any faculty.' This too I remember as an incredible quality of the Buddha.

18 I have learned this in the presence of the Buddha: 'Seven days after the being intent on awakening is born, his mother passes away and is reborn in the host of joyful gods.' This too I remember as an incredible quality of the Buddha.

19 I have learned this in the presence of the Buddha: 'Other women carry the infant in the womb for nine or ten months before giving birth. Not so the mother of the being intent on awakening. She gives birth after exactly ten months.' This too I remember as an incredible quality of the Buddha.

20 I have learned this in the presence of the Buddha: 'Other women give birth while sitting or lying down. Not so the mother of the being intent on awakening. She only gives birth standing up.' This too I remember as an incredible quality of the Buddha.

21 I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, gods receive him first, then humans.’ This too I remember as an incredible quality of the Buddha.

22 I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, before he reaches the ground, four godlings receive him and place him before his mother, saying: “Rejoice, O Queen! An illustrious son is born to you.”’ This too I remember as an incredible quality of the Buddha.

23 I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean. Suppose a jewel-treasure was placed on a cloth from Kāsi. The jewel would not soil the cloth, nor would the cloth soil the jewel. Why is that? Because of the cleanliness of them both.

24 In the same way, when the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.’ This too I remember as an incredible quality of the Buddha.

25 I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, two showers of water appear from the sky, one cool, one warm, for bathing the being intent on awakening and his mother.’ This too I remember as an incredible quality of the Buddha.

26 I have learned this in the presence of the Buddha: 'As soon as he's born, the being intent on awakening stands firm with his own feet on the ground. Facing north, he takes seven strides with a white parasol held above him, surveys all quarters, and makes this dramatic proclamation: "I am the foremost in the world! I am the eldest in the world! I am the first in the world! This is my last rebirth; now there'll be no more future lives."' This too I remember as an incredible quality of the Buddha.

27 I have learned this in the presence of the Buddha: 'When the being intent on awakening emerges from his mother's womb, then—in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.

27.2 Even in the boundless gloom of interstellar space—so utterly dark that even the luminosity of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: "So, it seems other sentient beings have been reborn here!"

27.3 And this ten-thousandfold galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.' This too I remember as an incredible and amazing quality of the Buddha."

28 "Well then, Ānanda, you should also remember this as an incredible and amazing quality of the Realized One. It's that the Realized One knows feelings as they arise, as they remain, and as they go away. He knows perceptions as they arise, as they remain, and as they go away. He knows

thoughts as they arise, as they remain, and as they go away. This too you should remember as an incredible and amazing quality of the Realized One."

29 "Sir, the Buddha knows feelings as they arise, as they remain, and as they go away. He knows perceptions as they arise, as they remain, and as they go away. He knows thoughts as they arise, as they remain, and as they go away. This too I remember as an incredible and amazing quality of the Buddha."

30 That is what Venerable Ānanda said, and the Teacher concurred. Satisfied, those mendicants approved what Venerable Ānanda said.

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124 — WITH BAKKULA

✦

1 So I have heard. At one time Venerable Bakkula was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then the naked ascetic Kassapa, an old friend of Bakkula in the lay life, approached him, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Venerable Bakkula, "Reverend Bakkula, how long has it been since you went forth?"

3 "It has been eighty years, reverend."

4 "But in these eighty years, how many times have you had sex?"

5 "You shouldn't ask me such a question. Rather, you should ask me this: 'But in these eighty years, how many times have sensual perceptions ever arisen in you?'"

6 "But in these eighty years, how many times have sensual perceptions ever arisen in you?"

7 "In these eighty years, I don't recall that any sensual perception has ever arisen in me."

8 This we remember as an incredible and amazing quality of Venerable Bakkula.

9 "In these eighty years, I don't recall that any perception of ill will … or cruelty has ever arisen in me."

10 This too we remember as an incredible and amazing quality of Venerable Bakkula.

11 "In these eighty years, I don't recall that any thought of sensuality … ill will … or cruelty has ever arisen in me."

12 This too we remember as an incredible and amazing quality of Venerable Bakkula.

13 "In these eighty years, I don't recall accepting a robe from a householder … cutting a robe with a knife … sewing a robe with a needle … dying a robe … sewing a robe during the robe-making ceremony … wandering to look for robe material for my companions in the spiritual life when they are making robes … accepting an invitation … having such a thought: 'If only someone would invite me!' … sitting down inside a house … eating inside a house … getting caught up in the features by way of the details of a lady's appearance … teaching a lady, even so much as a four line verse … going to the nuns' quarters … teaching the nuns … teaching the trainee nuns … teaching the novice nuns … giving the going forth … giving the ordination … giving dependence … being attended by a novice … bathing in the sauna … bathing with bath powder … looking for a massage from my spiritual companions … being ill, even for as long as it takes to pull a cow's udder … being presented with medicine, even as much as a bit of yellow myrobalan … leaning on a leaning-board … preparing a cot …"

14 This too we remember as an incredible and amazing quality of Venerable Bakkula.

15 "In these eighty years, I don't recall commencing the rainy season residence within a village."

16 This too we remember as an incredible and amazing quality of Venerable Bakkula.

17 “Reverend, for seven days I ate the nation’s almsfood as a debtor. Then on the eighth day I became enlightened.”

18 This too we remember as an incredible and amazing quality of Venerable Bakkula.

19 “Reverend Bakkula, may I receive the going forth, the ordination in this teaching and training?” And the naked ascetic Kassapa received the going forth, the ordination in this teaching and training.

20 Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

21 He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Kassapa became one of the perfected.

22 Then some time later Venerable Bakkula, taking a latchkey, went from dwelling to dwelling, saying, “Come forth, venerables, come forth! Today will be my full extinguishment.”

23 This too we remember as an incredible and amazing quality of Venerable Bakkula.

24 And Venerable Bakkula became fully extinguished while seated right in the middle of the Saṅgha.

25 This too we remember as an incredible and amazing quality of Venerable Bakkula.

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125 — THE LEVEL OF THE TAMED

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time the novice Aciravata was staying in a wilderness hut. Then as Prince Jayasena was going for a walk he approached Aciravata, and exchanged greetings with him.

3 When the greetings and polite conversation were over, he sat down to one side and said to Aciravata, "Worthy Aggivessana, I have heard that a mendicant who meditates diligently, keenly, and resolutely can experience unification of mind."

4 "That's so true, Prince! That's so true! A mendicant who meditates diligently, keenly, and resolutely can experience unification of mind."

5 "Worthy Aggivessana, please teach me the Dhamma as you have learned and memorized it."

6 "I'm not competent to do so, Prince. For if I were to teach you the Dhamma as I have learned and memorized it, you might not understand the meaning, which would be wearying and troublesome for me."

7 "Worthy Aggivessana, please teach me the Dhamma as you have learned and memorized it. Hopefully I will understand the meaning of what you say."

8 "I shall teach you. If you understand the meaning of what I say, that's good. If not, then leave each to his own, and do not question me about it further."

9 "Worthy Aggivessana, please teach me the Dhamma as you have learned and memorized it. If I understand the meaning of what you say, that's good. If not, then I will leave each to his own, and not question you about it further."

10 Then the novice Aciravata taught Prince Jayasena the Dhamma as he had learned and memorized it. When he had spoken, Jayasena said to him, "It is impossible, worthy Aggivessana, it cannot happen that a mendicant who meditates diligently, keenly, and resolutely can experience unification of mind." Having declared that this was impossible, Jayasena rose from his seat and left.

11 Not long after he had left, Aciravata went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

12 When he had spoken, the Buddha said to him,

13 "How could it possibly be otherwise, Aggivessana? Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more. It's simply impossible for him to know or see or realize what can only be known, seen, and realized by renunciation.

14 Suppose there was a pair of elephants or horse or oxen in training who were well tamed and well trained. And there was a pair who were not tamed or trained. What do you think, Aggivessana? Wouldn't the pair that

was well tamed and well trained perform the tasks of the tamed and reach the level of the tamed?"

15 "Yes, sir."

16 "But would the pair that was not tamed and trained perform the tasks of the tamed and reach the level of the tamed, just like the tamed pair?"

17 "No, sir."

18 "In the same way, Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more. It's simply impossible for him to know or see or realize what can only be known, seen, and realized by renunciation.

19 Suppose there was a big mountain not far from a town or village. And two friends set out from that village or town, lending each other a hand up to the mountain. Once there, one friend would remain at the foot of the mountain, while the other would climb to the peak. The one standing at the foot would say to the one at the peak, 'My dear, what do you see, standing there at the peak?' They'd reply, 'Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!'

20 But the other would say, 'It's impossible, it cannot happen that, standing at the peak, you can see delightful parks, woods, meadows, and lotus ponds.' So their friend would come down from the peak, take their friend by the arm, and make them climb to the peak. After giving them a while to catch their breath, they'd say, 'My dear, what do you see, standing here at the peak?' They'd reply, 'Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!'

21 They'd say, 'Just now I understood you to say: "It's impossible, it cannot happen that, standing at the peak, you can see delightful parks, woods, meadows, and lotus ponds." But now you say: "Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!"' They'd say, 'But my dear, it was because I was obstructed by this big mountain that I didn't see what could be seen.'

22 But bigger than that is the mass of ignorance by which Prince Jayasena is obstructed, hindered, engulfed, and enveloped. Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more.

22.2 It is quite impossible for him to know or see or realize what can only be known, seen, and realized by renunciation. It would be no wonder if, had these two similes occurred to you, Prince Jayasena would have gained confidence in you and shown his confidence."

23 "But sir, how could these two similes have occurred to me as they did to the Buddha, since they were neither supernaturally inspired, nor learned before in the past?"

24 "Suppose, Aggivessana, an anointed aristocratic king was to address his elephant tracker, 'Please, my good elephant tracker, mount the royal bull elephant and enter the elephant wood. When you see a wild bull elephant, tether it by the neck to the royal elephant.' 'Yes, Your Majesty,' replied the elephant tracker, and did as he was asked. The royal elephant leads the wild elephant out into the open; and it's only then that it comes out into the open, for a wild bull elephant clings to the elephant wood.

24.2 The elephant tracker informs the king, ‘Your Majesty, the wild elephant has come out into the open.’ Then the king addresses his elephant trainer, ‘Please, dear elephant trainer, tame the wild bull elephant. Subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever. Make it happy to be within a village, and instill behaviors congenial to humans.’

25 ‘Yes, Your Majesty,’ replied the elephant trainer. He dug a large post into the earth and tethered the elephant to it by the neck, so as to subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever, and to make it happy to be within a village, and instill behaviors congenial to humans.

25.2 He spoke in a way that’s mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people. Spoken to in such a way by the elephant trainer, the wild elephant wanted to listen. It actively listened and tried to understand. So the elephant trainer rewards it with grass, fodder, and water.

26 When the wild elephant accepts the grass, fodder, and water, the trainer knows, ‘Now the wild elephant will survive!’ He sets it a further task: ‘Pick it up, worthy sir! Put it down, worthy sir!’ When the wild elephant picks up and puts down when the trainer says, following instructions, the trainer sets it a further task: ‘Forward, worthy sir! Back, worthy sir!’

26.2 When the wild elephant goes forward and back when the trainer says, following instructions, the trainer sets it a further task: ‘Stand, worthy sir! Sit, worthy sir!’

27 When the wild elephant stands and sits when the trainer says, following instructions, the trainer sets the task called imperturbability. He fastens a large plank to its trunk; a lancer sits on its neck; other lancers surround it on all sides; and the trainer himself stands in front with a long lance.

27.2 While practicing this task, it doesn't budge its fore-feet or hind-feet, its fore-quarters or hind-quarters, its head, ears, tusks, tail, or trunk. The wild bull elephant endures being struck by spears, swords, arrows, and axes; it endures the thunder of the drums, kettledrums, pipes, horns, and tom-toms.

27.3 Rid of all crooks and flaws, and purged of defects, it is worthy of a king, fit to serve a king, and reckoned a factor of kingship.

28 In the same way, Aggivessana, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.

28.2 He realizes with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

29 A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not

easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

30 After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. And it's only then that a noble disciple comes out into the open, for gods and humans cling to the five kinds of sensual stimulation.

31 The Realized One guides them further: 'Come, mendicant, be ethical and restrained in the monastic code, conducting yourself well and resorting for alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.'

32 When they have ethical conduct, the Realized One guides them further: 'Come, mendicant, guard your sense doors. When you see a sight with your eyes, don't get caught up in the features and details. …

33 (Tell in full as in MN 107, the Discourse with Moggallāna the Accountant.)

34 They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

35 They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. It's like when the elephant trainer dug a large post into the earth and tethered the elephant to it by the neck, so as to subdue its wild behav-

iors, its wild memories and thoughts, and its wild stress, weariness, and fever, and to make it happy to be within a village, and instill behaviors congenial to humans.

35.2 In the same way, a noble disciple has these four kinds of mindfulness meditation as tethers for the mind so as to subdue behaviors tied to domestic life, memories and thoughts tied to domestic life, stress, weariness, and fever tied to domestic life, to discover the system, and to realize extinguishment.

36 The Realized One guides them further: 'Come, mendicant, meditate observing an aspect of the body, but don't think thoughts connected with sensual pleasures. Meditate observing an aspect of feelings … mind … principles, but don't think thoughts connected with sensual pleasures.'

37 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption.

38 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives.

38.2 That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. And so they recollect their many kinds of past lives, with features and details.

39 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

40 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ...

40.2 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ...

40.3 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

41 They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'

42 Such a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and puts up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. Rid of all greed, hate, and delusion, and purged

of defects, they are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world.

43 If a royal bull elephant—whether elderly, middle aged, or youthful—passes away untamed and untrained, they're reckoned a royal bull elephant who passed away untamed. In the same way, if a mendicant—whether senior, middle, or junior—passes away without having ended the defilements, they're reckoned a mendicant who passed away untamed.

44 If a royal bull elephant—whether elderly, middle aged, or youthful—passes away tamed and trained, they're reckoned a royal bull elephant who passed away tamed. In the same way, if a mendicant—whether senior, middle, or junior—passes away having ended the defilements, they're reckoned a mendicant who passed away tamed."

45 That is what the Buddha said. Satisfied, the novice Aciravata approved what the Buddha said.

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126 — WITH BHŪMIJA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then Venerable Bhūmija robed up in the morning and, taking his bowl and robe, went to the home of Prince Jayasena, where he sat down on the seat spread out.

3 Then Jayasena approached and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Bhūmija:

4 "Worthy Bhūmija, there are some ascetics and brahmins who have this doctrine and view: 'If you make a wish and lead the spiritual life, you can't win the fruit. If you don't make a wish and lead the spiritual life, you can't win the fruit. If you both make a wish and don't make a wish and lead the spiritual life, you can't win the fruit.

4.2 If you neither make a wish nor don't make a wish and lead the spiritual life, you can't win the fruit.' What does the worthy Bhūmija's Teacher say about this? How does he explain it?"

5 "Prince, I haven't heard and learned this in the presence of the Buddha. But it's possible that he might explain it like this: 'If you lead the spiritual life irrationally, you can't win the fruit, regardless of whether you make a wish, you don't make a wish, you both do and do not make a wish, or you neither do nor don't make a wish.

5.2 But if you lead the spiritual life rationally, you can win the fruit, regardless of whether you make a wish, you don't make a wish, you both do and do not make a wish, or you neither do nor don't make a wish.' I haven't heard and learned this in the presence of the Buddha. But it's possible that he might explain it like that."

6 "If that's what your teacher says, worthy Bhūmija, he clearly stands head and shoulders above all the various other ascetics and brahmins." Then Prince Jayasena served Venerable Bhūmija from his own dish.

7 Then after the meal, on his return from almsround, Bhūmija went to the Buddha, bowed, sat down to one side, and told him all that had happened, adding: "Answering this way, I trust that I repeated what the Buddha has said, and didn't misrepresent him with an untruth. I trust my explanation was in line with the teaching, and that there are no legitimate grounds for rebuttal or criticism."

8 "Indeed, Bhūmija, in answering this way you repeated what I've said, and didn't misrepresent me with an untruth. Your explanation was in line with the teaching, and there are no legitimate grounds for rebuttal or criticism.

9 There are some ascetics and brahmins who have wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. If they lead the spiritual life, they can't win the fruit, regardless of whether they make a wish, they don't make a wish, they both do and do not make a wish, or they neither do nor don't make a wish. Why is that? Because that's an irrational way to win the fruit.

10 Suppose there was a person in need of oil. While wandering in search of oil, they tried heaping sand in a bucket, sprinkling it little by little with water, and pressing it out. But by doing this, they couldn't extract any oil, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's an irrational way to extract oil.

11 And so it is for any ascetics and brahmins who have wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. If they lead the spiritual life, they can't win the fruit, regardless of whether or not they make a wish. Why is that? Because that's an irrational way to win the fruit.

12 Suppose there was a person in need of milk. While wandering in search of milk, they tried pulling the horn of a newly-calved cow. But by doing this, they couldn't get any milk, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's an irrational way to get milk.

13 And so it is for any ascetics and brahmins who have wrong view … Because that's an irrational way to win the fruit.

14 Suppose there was a person in need of butter. While wandering in search of butter, they tried pouring water into a pot and churning it with a stick. But by doing this, they couldn't produce any butter, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's an irrational way to produce butter.

15 And so it is for any ascetics and brahmins who have wrong view … Because that's an irrational way to win the fruit.

16 Suppose there was a person in need of fire. While wandering in search of fire, they tried drilling a green, sappy log with a drill-stick. But by doing this, they couldn't start a fire, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's an irrational way to start a fire.

17 And so it is for any ascetics and brahmins who have wrong view … Because that's an irrational way to win the fruit.

18 There are some ascetics and brahmins who have right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. If they lead the spiritual life, they can win the fruit, regardless of whether they make a wish, they don't make a wish, they both do and do not make a wish, or they neither do nor do not make a wish. Why is that? Because that's a rational way to win the fruit.

19 Suppose there was a person in need of oil. While wandering in search of oil, they tried heaping sesame flour in a bucket, sprinkling it little by little with water, and pressing it out. By doing this, they could extract oil, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's a rational way to extract oil.

20 And so it is for any ascetics and brahmins who have right view … Because that's a rational way to win the fruit.

21 Suppose there was a person in need of milk. While wandering in search of milk, they tried pulling the udder of a newly-calved cow. By doing this, they could get milk, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's a rational way to get milk.

22 And so it is for any ascetics and brahmins who have right view … Because that's a rational way to win the fruit.

23 Suppose there was a person in need of butter. While wandering in search of butter, they tried pouring curds into a pot and churning them with a stick. By doing this, they could produce butter, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's a rational way to produce butter.

24 And so it is for any ascetics and brahmins who have right view … Because that's a rational way to win the fruit.

25 Suppose there was a person in need of fire. While wandering in search of fire, they tried drilling a dried up, withered log with a drill-stick. By doing this, they could start a fire, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's a rational way to start a fire.

26 And so it is for any ascetics and brahmins who have right view … Because that's a rational way to win the fruit.

27 Bhūmija, it would be no wonder if, had these four similes occurred to you, Prince Jayasena would have gained confidence in you and shown his confidence."

28 “But sir, how could these four similes have occurred to me as they did to the Buddha, since they were neither supernaturally inspired, nor learned before in the past?”

29 That is what the Buddha said. Satisfied, Venerable Bhūmija approved what the Buddha said.

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127 — WITH ANURUDDHA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 And then the chamberlain Pañcakaṅga addressed a man, "Please, my man, go to Venerable Anuruddha, and in my name bow with your head to his feet. Say to him, 'Sir, the chamberlain Pañcakaṅga bows with his head to your feet.' And then ask him whether he would please accept tomorrow's meal from Pañcakaṅga together with the mendicant Saṅgha. And ask whether he might please come earlier than usual, for Pañcakaṅga has many duties, and much work to do for the king."

3 "Yes, sir," that man replied. He did as Pañcakaṅga asked, and Venerable Anuruddha consented with silence.

4 Then when the night had passed, Anuruddha robed up in the morning and, taking his bowl and robe, went to Pañcakaṅga's home, where he sat down on the seat spread out. Then Pañcakaṅga served and satisfied Anuruddha with his own hands with delicious fresh and cooked foods. When Anuruddha had eaten and washed his hands and bowl, Pañcakaṅga took a low seat, sat to one side, and said to him:

5 "Sir, some senior mendicants have come to me and said, 'Householder, develop the limitless release of the heart.' Others have said, 'Householder, develop the expansive release of the heart.' Now, the limitless release of the

heart and the expansive release of the heart: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?"

6 "Well then, householder, let me know what you think about this. Afterwards, it's a sure bet that you'll get it."

7 "Sir, this is what I think. The limitless release of the heart and the expansive release of the heart mean the same thing, and differ only in the phrasing."

8 "The limitless release of the heart and the expansive release of the heart differ in both meaning and phrasing. This is a way to understand how these things differ in both meaning and phrasing.

9 And what is the limitless release of the heart? It's when a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world —abundant, expansive, limitless, free of enmity and ill will.

9.2 They meditate spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth.

9.3 In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is called the limitless release of the heart.

10 And what is the expansive release of the heart? It's when a mendicant meditates focused on pervading the extent of a single tree root as expansive. This is called the expansive release of the heart.

10.2 Also, a mendicant meditates focused on pervading the extent of two or three tree roots … a single village district … two or three village districts … a single kingdom … two or three kingdoms … this land surrounded by ocean. This too is called the expansive release of the heart. This is a way to understand how these things differ in both meaning and phrasing.

11 Householder, there are these four kinds of rebirth in a future life. What four? Take someone who meditates focused on pervading 'limited luminosity'. When their body breaks up, after death, they're reborn in the company of the gods of limited luminosity. Next, take someone who meditates focused on pervading 'limitless luminosity'.

11.2 When their body breaks up, after death, they're reborn in the company of the gods of limitless luminosity. Next, take someone who meditates focused on pervading 'corrupted radiance'. When their body breaks up, after death, they're reborn in the company of the gods of corrupted luminosity. Next, take someone who meditates focused on pervading 'pure radiance'.

11.3 When their body breaks up, after death, they're reborn in the company of the gods of pure luminosity. These are the four kinds of rebirth in a future life.

12 There comes a time, householder, when the deities gather together as one. When they do so, a difference in their color is evident, but not in their luminosity. It's like when a person brings several oil lamps into one house.

You can detect a difference in their flames, but not in their radiance. In the same way, when the deities gather together as one, a difference in their color is evident, but not in their luminosity.

13 There comes a time when those deities go their separate ways. When they do so, a difference both in their color and also in their luminosity is evident. It's like when a person takes those several oil lamps out of that house. You can detect a difference both in their flames and also in their radiance. In the same way, when the deities go their separate ways, a difference both in their color and also in their luminosity is evident.

14 It's not that those deities think, 'What we have is permanent, lasting, and eternal.' Rather, wherever those deities cling, that's where they take pleasure. It's like when flies are being carried along on a carrying-pole or basket. It's not that they think, 'What we have is permanent, lasting, and eternal.' Rather, wherever those flies cling, that's where they take pleasure.

14.2 In the same way, it's not that those deities think, 'What we have is permanent, lasting, and eternal.' Rather, wherever those deities cling, that's where they take pleasure."

15 When he had spoken, Venerable Sabhiya Kaccāna said to Venerable Anuruddha:

16 "Good, Honorable Anuruddha! I have a further question about this. Do all the radiant deities have limited luminosity, or do some there have limitless luminosity?"

17 "In that respect, Reverend Kaccāna, some deities there have limited luminosity, while some have limitless luminosity."

18 “What is the cause, Honorable Anuruddha, what is the reason why, when those deities have been reborn in a single order of gods, some deities there have limited luminosity, while some have limitless luminosity?”

19 “Well then, Reverend Kaccāna, I’ll ask you about this in return, and you can answer as you like. What do you think, Reverend Kaccāna? Which of these two kinds of mental development is more expansive: when a mendicant meditates focused on pervading as expansive the extent of a single tree root, or two or three tree roots?”

20 “When a mendicant meditates on two or three tree roots.”

21 “What do you think, Reverend Kaccāna? Which of these two kinds of mental development is more expansive: when a mendicant meditates focused on pervading as expansive the extent of two or three tree roots, or a single village district … two or three village districts … a single kingdom … two or three kingdoms … this land surrounded by ocean?”

22 “When a mendicant meditates on this land surrounded by ocean.”

23 “This is the cause, Reverend Kaccāna, this is the reason why, when those deities have been reborn in a single order of gods, some deities there have limited luminosity, while some have limitless luminosity.”

24 “Good, Honorable Anuruddha! I have a further question about this. Do all the radiant deities have corrupted radiance, or do some there have pure radiance?”

25 “In that respect, Reverend Kaccāna, some deities there have corrupted radiance, while some have pure radiance.”

26 “What is the cause, Honorable Anuruddha, what is the reason why, when those deities have been reborn in a single order of gods, some deities there have corrupted radiance, while some have pure radiance?”

27 “Well then, Reverend Kaccāna, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose an oil lamp was burning with impure oil and impure wick. Because of the impurity of the oil and the wick it burns dimly, as it were.

28 In the same way, take some mendicant who meditates focused on pervading ‘corrupted radiance’. Their physical discomfort is not completely settled, their dullness and drowsiness is not completely eradicated, and their restlessness and remorse are not completely eliminated. Because of this they practice absorption dimly, as it were. When their body breaks up, after death, they’re reborn in the company of the gods of corrupted luminosity.

29 Suppose an oil lamp was burning with pure oil and pure wick. Because of the purity of the oil and the wick it doesn’t burn dimly, as it were.

30 In the same way, take some mendicant who meditates focused on pervading ‘pure radiance’. Their physical discomfort is completely settled, their dullness and drowsiness is completely eradicated, and their restlessness and remorse is completely eliminated. Because of this they don’t practice absorption dimly, as it were. When their body breaks up, after death, they’re reborn in the company of the gods of pure luminosity.

31 This is the cause, Reverend Kaccāna, this is the reason why, when those deities have been reborn in a single order of gods, some deities there have corrupted radiance, while some have pure radiance.”

32 When he had spoken, Venerable Sabhiya Kaccāna said to Venerable Anuruddha, “Good, Honorable Anuruddha!

33 Venerable Anuruddha, you don’t say, ‘So I have heard’ or ‘It ought to be like this.’ Rather, you say: ‘These deities are like this, those deities are like that.’ Sir, it occurs to me, ‘Clearly, Venerable Anuruddha has previously lived together with those deities, conversed, and engaged in discussion.’”

34 “Your words are clearly invasive and intrusive, Reverend Kaccāna. Nevertheless, I will answer you. For a long time I have previously lived together with those deities, conversed, and engaged in discussion.”

35 When he had spoken, Venerable Sabhiya Kaccāna said to Pañcakaṅga the chamberlain, “You’re fortunate, householder, so very fortunate, to have given up your state of uncertainty, and to have got the chance to listen to this exposition of the teaching.”

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128 — CORRUPTIONS

✦

1 So I have heard. At one time the Buddha was staying near Kosambī in Ghosita's monastery.

2 Now at that time the mendicants of Kosambī were fighting, quarreling, and disputing, continually wounding each other with barbed words.

3 Then a mendicant went up to the Buddha, bowed, stood to one side, and told him what was happening, adding: "Please, sir go to those mendicants out of sympathy." The Buddha consented with silence.

4 Then the Buddha went up to those mendicants and said, "Enough, mendicants! Stop fighting, quarreling, and disputing."

5 When he said this, one of the mendicants said to the Buddha, "Wait, sir! Let the Buddha, the Lord of the Dhamma, remain passive, dwelling in blissful meditation in this life. We will be known for this fighting, quarreling, arguing, and disputing."

6 For a second time ... and a third time the Buddha said to those mendicants, "Enough, mendicants! Stop fighting, quarreling, and disputing."

7 For a third time, that mendicant said to the Buddha, "Wait, sir! Let the Buddha, the Lord of the Dhamma, remain passive, dwelling in blissful meditation in this life. We will be known for this fighting, quarreling, arguing, and disputing."

8 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kosambī for alms. After the meal, on his return from almsround, he set his lodgings in order. Taking his bowl and robe, he recited these verses while standing right there:

9 "Many voices shout at once,
yet no one thinks that they're the fool.
Even as the Saṅgha splits,
they think no better of the other.

10 Dolts pretending to be astute,
they talk, their words out of bounds.
They blab at will, their mouths agape,
and not one knows what leads them on.

11 'They abused me, they hit me!
They beat me, they robbed me!'
For those bearing such a grudge,
hatred is never laid to rest.

12 'They abused me, they hit me!
They beat me, they robbed me!'
For those who bear no such grudge,
hatred is laid to rest.

13 For never is hatred
laid to rest by hate,
it's laid to rest by love:
this is an ancient teaching.

14 When others do not understand,
let us, who do understand this,
restrain ourselves in this regard;
for that is how conflicts are laid to rest.

15 Breakers of bones and takers of life,
thieves of cattle, horses, wealth,
those who plunder the nation:
even they can come together,
so why can't you?

16 If you find an alert companion,
an attentive friend to live happily together,
then, overcoming all adversities,
wander with them, joyful and mindful.

17 If you find no alert companion,
no attentive friend to live happily together,
then, like a king who flees his conquered realm,
wander alone like a tusker in the wilds.

18 It's better to wander alone,
there's no fellowship with fools.
Wander alone and do no wrong,
at ease like a tusker in the wilds."

19 After speaking these verses while standing, the Buddha went to the village of the child salt-miners, where Venerable Bhagu was staying at the time. Bhagu saw the Buddha coming off in the distance, so he spread out a

seat and placed water for washing the feet. The Buddha sat down on the seat spread out, and washed his feet. Bhagu bowed to the Buddha and sat down to one side.

20 The Buddha said to him, “I hope you’re keeping well, mendicant, I hope you’re all right. And I hope you’re having no trouble getting almsfood.”

21 “I’m keeping well, Blessed One, I’m all right. And I’m having no trouble getting almsfood.”

22 Then the Buddha educated, encouraged, fired up, and inspired Bhagu with a Dhamma talk, after which he rose from his seat and set out for the Park of the East-Raftered Hall.

23 Now at that time the venerables Anuruddha, Nandiya, and Kimbila were staying in the Park of the East-Raftered Hall. The park keeper saw the Buddha coming off in the distance and said to the Buddha, “Don’t come into this park, ascetic. There are three gentlemen staying here whose nature is to desire self-knowledge. Do not disturb them.”

24 Anuruddha heard the park keeper conversing with the Buddha, and said to him, “Don’t keep the Buddha out, good park keeper! Our Teacher, the Blessed One, has arrived.”

25 Then Anuruddha went to Nandiya and Kimbila, and said to them, “Come forth, venerables, come forth! Our Teacher, the Blessed One, has arrived!”

26 Then Anuruddha, Nandiya, and Kimbila came out to greet the Buddha. One received his bowl and robe, one spread out a seat, and one set out water for washing his feet. The Buddha sat down on the seat spread out, and washed his feet. Those venerables bowed and sat down to one side.

27 The Buddha said to Anuruddha, “I hope you’re keeping well, Anuruddha and friends, I hope you’re all right. And I hope you’re having no trouble getting almsfood.”

28 “We’re keeping well, Blessed One, we’re getting by. And we have no trouble getting almsfood.”

29 “I hope you’re living in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes?”

30 “Indeed, sir, we live in harmony as you say.”

31 “But how do you live this way?”

32 “In this case, sir, I think: ‘I’m fortunate, so very fortunate, to live together with spiritual companions such as these.’ I consistently treat these venerables with kindness by way of body, speech, and mind, both in public and in private. I think: ‘Why don’t I set aside my own ideas and just go along with these venerables’ ideas?’ And that’s what I do. Though we’re different in body, sir, we’re one in mind, it seems to me.”

33 And the venerables Nandiya and Kimbila spoke likewise, and they added: “That’s how we live in harmony, appreciating each other, without dispute, blending like milk and water, and regarding each other with

kindly eyes."

34 "Good, good, Anuruddha and friends! But I hope you're living diligently, keen, and resolute?"

35 "Indeed, sir, we live diligently."

36 "But how do you live this way?"

37 "In this case, sir, whoever returns first from almsround prepares the seats, and puts out the drinking water and the rubbish bin. If there's remainder, whoever returns last eats it if they like. Otherwise they throw it out where there is little that grows, or drop it into water that has no living creatures.

37.2 Then they put away the seats, drinking water, and rubbish bin, and sweep the refectory. If someone sees that the pot of water for washing, drinking, or the toilet is empty they set it up. If he can't do it, he summons another with a wave of the hand, and they set it up by lending each other a hand to lift. But we don't break into speech for that reason.

37.3 And every five days we sit together for the whole night and discuss the teachings. That's how we live diligently, keen, and resolute."

38 "Good, good, Anuruddha and friends! But as you live diligently like this, have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a comfortable meditation?"

39 "Well, sir, while meditating diligent, keen, and resolute, we perceive both light and vision of forms. But before long the light and the vision of forms vanish. We haven't worked out the basis of that."

40 "Well, you should work out the basis of that. Before my awakening—when I was still unawakened but intent on awakening—I too perceived light and vision of forms. But before long my light and vision of forms vanished. It occurred to me: 'What's the cause, what's the reason why my light and vision of forms vanish?' It occurred to me: 'Doubt arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. I'll make sure that doubt will not arise in me again.'

41 While meditating diligent, keen, and resolute, I perceived light and vision of forms. But before long my light and vision of forms vanished. It occurred to me: 'What's the cause, what's the reason why my light and vision of forms vanish?' It occurred to me: 'Loss of focus arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. I'll make sure that neither doubt nor loss of focus will arise in me again.'

42 While meditating … 'Dullness and drowsiness arose in me … I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness will arise in me again.'

43 While meditating … 'Terror arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. Suppose a person was traveling along a road, and killers were to spring out at them from both sides. They'd feel terrified because of that. In the same way, terror arose in me … I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror will arise in me again.'

44 While meditating … ‘Elation arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. Suppose a person was looking for the entrance to a treasure trove. And all at once they’d come across five entrances! They’d feel excited because of that. In the same way, elation arose in me … I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor elation will arise in me again.’

45 While meditating … ‘Discomfort arose in me … I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor elation nor discomfort will arise in me again.’

46 While meditating … ‘Excessive energy arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. Suppose a person was to grip a quail too tightly in their hands—it would die right there. I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor elation nor discomfort nor excessive energy will arise in me again.’

47 While meditating … ‘Overly lax energy arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. Suppose a person was to grip a quail too loosely—it would fly out of their hands. I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor elation nor discomfort nor excessive energy nor overly lax energy will arise in me again.’

48 While meditating … ‘Longing arose in me … I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor elation nor discomfort nor excessive energy nor overly lax energy nor longing will

arise in me again.'

49 While meditating … 'Perceptions of diversity arose in me … I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor elation nor discomfort nor excessive energy nor overly lax energy nor longing nor perception of diversity will arise in me again.'

50 While meditating diligent, keen, and resolute, I perceived light and vision of forms. But before long my light and vision of forms vanished. It occurred to me: 'What's the cause, what's the reason why my light and vision of forms vanish?' It occurred to me: 'Excessive concentration on forms arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish.

50.2 I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor elation nor discomfort nor excessive energy nor overly lax energy nor longing nor perception of diversity nor excessive concentration on forms will arise in me again.'

51 When I understood that doubt is a corruption of the mind, I gave it up. When I understood that loss of focus, dullness and drowsiness, terror, elation, discomfort, excessive energy, overly lax energy, longing, perception of diversity, and excessive concentration on forms are corruptions of the mind, I gave them up.

52 While meditating diligent, keen, and resolute, I perceived light but did not see forms, or I saw forms, but did not see light. And this went on for a whole night, a whole day, even a whole night and day. I thought: 'What is the cause, what is the reason for this?'

52.2 It occurred to me: ‘When I don’t focus on the basis of the forms, but focus on the basis of the light, then I perceive light and do not see forms. But when I don’t focus on the basis of the light, but focus on the basis of the forms, then I see forms and do not perceive light. And this goes on for a whole night, a whole day, even a whole night and day.’

53 While meditating diligent, keen, and resolute, I perceived limited light and saw limited forms, or I perceived limitless light and saw limitless forms. And this went on for a whole night, a whole day, even a whole night and day. I thought: ‘What is the cause, what is the reason for this?’

53.2 It occurred to me: ‘When my immersion is limited, then my vision is limited, and with limited vision I perceive limited light and see limited forms. But when my immersion is limitless, then my vision is limitless, and with limitless vision I perceive limitless light and see limitless forms. And this goes on for a whole night, a whole day, even a whole night and day.’

54 After understanding that doubt, loss of focus, dullness and drowsiness, terror, excitement, discomfort, excessive energy, overly lax energy, longing, perception of diversity, and excessive concentration on forms are corruptions of the mind, I had given them up.

55 I thought: ‘I’ve given up my mental corruptions. Now let me develop immersion in three ways.’ I developed immersion while placing the mind and keeping it connected; without placing the mind, merely keeping it connected; without placing the mind or keeping it connected; with rapture; without rapture; with pleasure; with equanimity.

56 When I had developed immersion in these ways, the knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

57 That is what the Buddha said. Satisfied, Venerable Anuruddha approved what the Buddha said.

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129 — THE FOOLISH AND THE ASTUTE

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "These are the three characteristics, signs, and manifestations of a fool. What three? A fool thinks poorly, speaks poorly, and acts poorly. If a fool didn't think poorly, speak poorly, and act poorly, then how would the astute know of them, 'This worthy one is a fool, an untrue person'? But since a fool does think poorly, speak poorly, and act poorly, then the astute do know of them, 'This worthy one is a fool, an untrue person'.

4 A fool experiences three kinds of suffering and sadness in this very life.

5 Suppose a fool is sitting in a council hall, a street, or a crossroad, where people are discussing what is proper and fitting. And suppose that fool is someone who kills living creatures, steals, commits sexual misconduct, lies, and consumes intoxicants of beer, wine, and liquor. Then that fool thinks, 'These people are discussing what is proper and fitting. But those bad things are found in me and I exhibit them!' This is the first kind of suffering and sadness that a fool experiences in this very life.

6 Furthermore, a fool sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments— whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'Rāhu's mouth', the 'garland of fire', the 'burning hand', the 'bulrush twist', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'caustic pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the hounds, being impaled alive, and being beheaded.

6.2 Then that fool thinks, 'The kinds of deeds for which the kings inflict such punishments— those things are found in me and I exhibit them! If the kings find out about me, they will inflict the same kinds of punishments on me!' This is the second kind of suffering and sadness that a fool experiences in this very life.

7 Furthermore, when a fool is resting on a chair or a bed or on the ground, their past bad deeds—misconduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. It is like the shadow of a great mountain peak in the evening as it settles down, rests down, and lays down upon the earth.

7.2 In the same way, when a fool is resting on a chair or a bed or on the ground, their past bad deeds—misconduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. Then that fool thinks, 'Alas, I haven't done good and skillful things that keep me safe. And I have done bad things, violence and sin.

7.3 When I depart, I'll go to the place where people who've done such things go.' They sorrow and wail and lament, beating their breasts and falling into confusion. This is the third kind of suffering and sadness that

a fool experiences in this very life.

8 Having done bad things by way of body, speech, and mind, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

9 And if there's anything of which it may be rightly said that it is utterly unlikable, undesirable, and disagreeable, it is of hell that this should be said. So much so that it's not easy to give a simile for how painful hell is."

10 When he said this, one of the mendicants said to the Buddha, "But sir, is it possible to give a simile?"

11 "It's possible," said the Buddha.

12 "Suppose they arrest a bandit, a criminal and present him to the king, saying, 'Your Majesty, this is a bandit, a criminal. Punish him as you will.' The king would say, 'Go, my men, and strike this man in the morning with a hundred spears!' The king's men did as they were told. Then at midday the king would say, 'Look here, how is that man?'

12.2 'He's still alive, Your Majesty.' The king would say, 'Go, my men, and strike this man in the midday with a hundred spears!' The king's men did as they were told. Then late in the afternoon the king would say, 'Look here, how is that man?'

12.3 'He's still alive, Your Majesty.' The king would say, 'Go, my men, and strike this man in the late afternoon with a hundred spears!' The king's men did as they were told.

13 What do you think, mendicants? Would that man experience pain and distress from being struck with three hundred spears?"

14 “Sir, that man would experience pain and distress from being struck with one spear, let alone three hundred spears!”

15 Then the Buddha, picking up a stone the size of his palm, addressed the mendicants, “What do you think, mendicants? Which is bigger: the stone the size of my palm that I’ve picked up, or the Himalayas, the king of mountains?”

16 “Sir, the stone you’ve picked up is tiny. Compared to the Himalayas, it doesn’t count, it’s not worth a fraction, there’s no comparison.”

17 “In the same way, compared to the suffering in hell, the pain and distress experienced by that man due to being struck with three hundred spears doesn’t count, it’s not worth a fraction, there’s no comparison.

18 The wardens of hell punish them with the five-fold crucifixion. They drive red-hot stakes through the hands and feet, and another in the middle of the chest. And there they feel painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.

19 The wardens of hell throw them down and hack them with axes. …

20 They hang them upside-down and hack them with hatchets. …

21 They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. …

22 They make them climb up and down a big mountain of burning coals, blazing and glowing. …

23 The wardens of hell turn them upside down and throw them into a red-hot copper pot, burning, blazing, and glowing. There they’re seared in boiling scum, and they’re swept up and down and round and round. And

there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

24 The wardens of hell toss them in the Great Hell. Now, about that Great Hell:

25 'Four are its corners, four its doors,
neatly divided section by section.
Surrounded by an iron wall,
of iron is its roof.

26 The ground is even made of iron,
it burns with fierce fire.
The heat forever radiates
a hundred leagues around.'

27 I could tell you many different things about hell. So much so that it's not easy to completely describe the suffering in hell.

28 There are, mendicants, animals that feed on grass. They eat by cropping fresh or dried grass with their teeth. And what animals feed on grass? Elephants, horses, cattle, donkeys, goats, deer, and various others. A fool who used to be a glutton here and did bad deeds here, when their body breaks up, after death, is reborn in the company of those sentient beings who feed on grass.

29 There are animals that feed on dung. When they catch a whiff of dung they run to it, thinking, 'There we'll eat! There we'll eat!' It's like when brahmins smell a burnt offering, they run to it, thinking, 'There we'll eat! There we'll eat!' In the same way, there are animals that feed on dung. When they catch a whiff of dung they run to it, thinking, 'There we'll eat!

29.2 There we'll eat!' And what animals feed on dung? Chickens, pigs, hounds, jackals, and various others. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who feed on dung.

30 There are animals who are born, live, and die in darkness. And what animals are born, live, and die in darkness? Moths, maggots, earthworms, and various others. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in darkness.

31 There are animals who are born, live, and die in water. And what animals are born, live, and die in water? Fish, turtles, dolphins, and various others. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in water.

32 There are animals who are born, live, and die in filth. And what animals are born, live, and die in filth? Those animals that are born, live, and die in a rotten fish, a rotten carcass, rotten porridge, a cesspool, or a sump. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in filth.

33 I could tell you many different things about the animal realm. So much so that it's not easy to completely describe the suffering in the animal realm.

34 Mendicants, suppose a person were to throw a yoke with a single hole into the ocean. The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north. And there

was a one-eyed turtle who popped up once every hundred years.

35 What do you think, mendicants? Would that one-eyed turtle still poke its neck through the hole in that yoke?"

36 "No, sir. Only after a very long time, sir, if ever."

37 "That one-eyed turtle would poke its neck through the hole in that yoke sooner than a fool who has fallen to the underworld would be reborn as a human being, I say. Why is that? Because in that place there's no principled or moral conduct, and no doing what is good and skillful. There they just prey on each other, preying on the weak.

38 And suppose that fool, after a very long time, returned to the human realm. They'd be reborn in a low class family—a family of corpse-workers, hunters, bamboo-workers, chariot-makers, or scavengers. Such families are poor, with little to eat or drink, where life is tough, and food and shelter are hard to find.

38.2 And they'd be ugly, unsightly, deformed, sickly—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; or bed, house, and lighting. And they do bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

39 Suppose a gambler were to lose his wife and child, all his property, and then get thrown in jail with his first losing hand. Such a losing hand is trivial compared to the losing hand whereby a fool, having done bad things

by way of body, speech, and mind, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the total fulfillment of the fool's level.

40 There are these three characteristics, signs, and manifestations of an astute person. What three? An astute person thinks well, speaks well, and acts well. If an astute person didn't think well, speak well, and act well, then how would the astute know of them, 'This worthy one is astute, a true person'?

41 But since an astute person does think well, speak well, and act well, then the astute do know of them, 'This worthy one is astute, a true person'. An astute person experiences three kinds of pleasure and happiness in this very life. Suppose an astute person is sitting in a council hall, a street, or a crossroad, where people are discussing about what is proper and fitting.

41.2 And suppose that astute person is someone who refrains from killing living creatures, stealing, sexual misconduct, lying, and intoxicants of beer, wine, and liquor. Then that astute person thinks, 'These people are discussing what is proper and fitting. And those good things are found in me and I exhibit them.'

41.3 This is the first kind of pleasure and happiness that an astute person experiences in this very life.

42 Furthermore, an astute person sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments— whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'Rāhu's mouth', the 'garland of fire', the 'burning hand', the 'bulrush twist', the 'bark dress',

the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘caustic pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the hounds, being impaled alive, and being beheaded.

42.2 Then that astute person thinks, ‘The kinds of deeds for which the kings inflict such punishments—those things are not found in me and I do not exhibit them!’ This is the second kind of pleasure and happiness that an astute person experiences in this very life.

43 Furthermore, when an astute person is resting on a chair or a bed or on the ground, their past good deeds—good conduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. It is like the shadow of a great mountain peak in the evening as it settles down, rests down, and lays down upon the earth.

43.2 In the same way, when an astute person is resting on a chair or a bed or on the ground, their past good deeds—good conduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. Then that astute person thinks, ‘Well, I haven’t done bad things, violence and sin. And I have done good and skillful deeds that keep me safe.

43.3 When I pass away, I’ll go to the place where people who’ve done such things go.’ So they don’t sorrow and wail and lament, beating their breast and falling into confusion. This is the third kind of pleasure and happiness that an astute person experiences in this very life.

44 When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

45 And if there's anything of which it may be rightly said that it is utterly likable, desirable, and agreeable, it is of heaven that this should be said. So much so that it's not easy to give a simile for how pleasurable heaven is."

46 When he said this, one of the mendicants said to the Buddha, "But sir, is it possible to give a simile?"

47 "It's possible," said the Buddha.

48 "Suppose there was a king, a wheel-turning monarch who possessed seven treasures and four blessings, and experienced pleasure and happiness because of them.

49 What seven? It's when, on the fifteenth day sabbath, an anointed aristocratic king has bathed his head and gone upstairs in the royal longhouse to observe the sabbath. And the heavenly wheel-treasure appears to him, with a thousand spokes, with rim and hub, complete in every detail. Seeing this, the king thinks, 'I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch. Am I then a wheel-turning monarch?'

50 Then the anointed aristocratic king, taking a ceremonial vase in his left hand, besprinkled the wheel-treasure with his right hand, saying, 'Roll forth, O wheel-treasure! Triumph, O wheel-treasure!' Then the wheel-treasure rolls toward the east. And the king follows it together with his army of four divisions.

50.2 In whatever place the wheel-treasure stands still, there the king comes to stay together with his army. And any opposing rulers of the eastern quarter come to the wheel-turning monarch and say, 'Come, Great King! Welcome, Great King! We are yours, Great King, instruct us.' The

wheel-turning monarch says, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink liquor. Maintain the current level of taxation.’ And so the opposing rulers of the eastern quarter become his vassals.

51 Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolls toward the south. … Having plunged into the southern ocean and emerged again, it rolls toward the west. … Having plunged into the western ocean and emerged again, it rolls toward the north, followed by the king together with his army of four divisions. In whatever place the wheel-treasure stands still, there the king comes to stay together with his army.

52 And any opposing rulers of the northern quarter come to the wheel-turning monarch and say, ‘Come, Great King! Welcome, Great King! We are yours, Great King, instruct us.’ The wheel-turning monarch says, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink liquor. Maintain the current level of taxation.’ And so the opposing rulers of the eastern quarter become his vassals.

53 And then the wheel-treasure, having triumphed over this land surrounded by ocean, returns to the royal capital. There it stands still at the gate to the royal compound as if fixed to an axle, illuminating the royal compound. Such is the wheel-treasure that appears to the wheel-turning monarch.

54 Next, the elephant-treasure appears to the wheel-turning monarch. It was an all-white sky-walker with psychic power, touching the ground in seven places, a king of elephants named Sabbath. Seeing him, the king was

impressed, ‘This would truly be a fine elephant vehicle, if he would submit to taming.’

54.2 Then the elephant-treasure submitted to taming, as if he were a fine thoroughbred elephant that had been tamed for a long time. Once it so happened that the wheel-turning monarch, testing that same elephant-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast. Such is the elephant-treasure that appears to the wheel-turning monarch.

55 Next, the horse-treasure appears to the wheel-turning monarch. It was an all-white sky-walker with psychic power, with head of black and mane like woven reeds, a royal steed named Thundercloud. Seeing him, the king was impressed, ‘This would truly be a fine horse vehicle, if he would submit to taming.’

55.2 Then the horse-treasure submitted to taming, as if he were a fine thoroughbred horse that had been tamed for a long time. Once it so happened that the wheel-turning monarch, testing that same horse-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast. Such is the horse-treasure that appears to the wheel-turning monarch.

56 Next, the jewel-treasure appears to the wheel-turning monarch. It is a beryl gem that’s naturally lustrous, eight-faceted, well-worked. And the radiance of that jewel spreads all-round for a league.

56.2 Once it so happened that the wheel-turning monarch, testing that same jewel-treasure, mobilized his army of four divisions and, with the jewel hoisted on his banner, set out in the dark of the night. Then the vil-

lagers around them set off to work, thinking that it was day. Such is the jewel-treasure that appears to the wheel-turning monarch.

57 Next, the woman-treasure appears to the wheel-turning monarch. She is attractive, good-looking, lovely, of surpassing beauty. She's neither too tall nor too short; neither too thin nor too fat; neither too dark nor too light. She outdoes human beauty without reaching heavenly beauty. And her touch is like a tuft of cotton-wool or kapok.

57.2 When it's cool her limbs are warm, and when it's warm her limbs are cool. The fragrance of sandal floats from her body, and lotus from her mouth. She gets up before the king and goes to bed after him, and is obliging, behaving nicely and speaking politely. The woman-treasure does not betray the wheel-turning monarch even in thought, still less in deed. Such is the woman-treasure who appears to the wheel-turning monarch.

58 Next, the householder-treasure appears to the wheel-turning monarch. The power of clairvoyance manifests in him as a result of past deeds, by which he sees treasure troves, both owned and ownerless. He approaches the wheel-turning monarch and says, 'Relax, Your Majesty. I will take care of the treasury.'

58.2 Once it so happened that the wheel-turning monarch, testing that same householder-treasure, boarded a boat and sailed to the middle of the Ganges River. Then he said to the householder-treasure, 'Householder, I need gold, both coined and uncoined.'

58.3 'Well then, Great King, draw the boat up to one shore.' 'It's right here, householder, that I need gold, both coined and uncoined.' Then that householder-treasure, immersing both hands in the water, pulled up a pot

full of gold, both coined and uncoined, and said to the king, ‘Is this sufficient, Great King? Has enough been done, Great King, enough offered?’

58.4 The wheel-turning monarch said, ‘That is sufficient, householder. Enough has been done, enough offered.’ Such is the householder-treasure that appears to the wheel-turning monarch.

59 Next, the commander-treasure appears to the wheel-turning monarch. He is astute, competent, intelligent, and capable regarding who should be ushered in to the king’s presence, who should be ushered out, and who should be kept by his side. He approaches the wheel-turning monarch and says, ‘Relax, Your Majesty. I shall issue instructions.’ Such is the commander-treasure that appears to the wheel-turning monarch. These are the seven treasures possessed by a wheel-turning monarch.

60 And what are the four blessings?

61 A wheel-turning monarch is attractive, good-looking, lovely, of surpassing beauty, more so than other humans. This is the first blessing.

62 Furthermore, he is long-lived, more so than other humans. This is the second blessing.

63 Furthermore, he is rarely ill or unwell, and his stomach digests well, being neither too hot nor too cold, more so than other humans. This is the third blessing.

64 Furthermore, a wheel-turning monarch is as dear and beloved to the brahmins and householders as a father is to his children. And the brahmins and householders are as dear to the wheel-turning monarch as children are to their father.

65 Once it so happened that a wheel-turning monarch went with his army of four divisions to visit a park. Then the brahmins and householders went up to him and said, 'Slow down, Your Majesty, so we may see you longer!' And the king addressed his charioteer, 'Drive slowly, charioteer, so I can see the brahmins and householders longer!' This is the fourth blessing.

66 These are the four blessings possessed by a wheel-turning monarch.

67 What do you think, mendicants? Would a wheel-turning monarch who possessed these seven treasures and these four blessings experience pleasure and happiness because of them?"

68 "Sir, a wheel-turning monarch who possessed even a single one of these treasures would experience pleasure and happiness because of that, let alone all seven treasures and four blessings!"

69 Then the Buddha, picking up a stone the size of his palm, addressed the mendicants, "What do you think, mendicants? Which is bigger: the stone the size of my palm that I've picked up, or the Himalayas, the king of mountains?"

70 "Sir, the stone you've picked up is tiny. Compared to the Himalayas, it doesn't count, it's not worth a fraction, there's no comparison."

71 "In the same way, compared to the happiness of heaven, the pleasure and happiness experienced by a wheel-turning monarch due to those seven treasures and those four blessings doesn't even count, it's not even a fraction, there's no comparison.

72 And suppose that astute person, after a very long time, returned to the human realm. They'd be reborn in a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. And they'd be attractive, good-looking, lovely, of surpassing beauty.

72.2 They'd get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; and a bed, house, and lighting. And they do good things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

73 Suppose a gambler was to win a big pile of money with the first winning hand. Such a winning hand is trivial compared to the winning hand whereby an astute person, when their body breaks up, after death, is reborn in a good place, a heavenly realm. This is the total fulfillment of the astute person's level."

74 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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130 — MESSENGERS OF THE GODS

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, suppose there were two houses with doors. A person with clear eyes standing in between them would see humans entering and leaving a house and wandering to and fro.

4 In the same way, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings pass on according to their deeds: 'These dear beings did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm, or among humans. These dear beings did bad things by way of body, speech, and mind.

4.2 They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in the ghost realm, the animal realm, or in a place of loss, a bad place, the underworld, hell.'

5 The wardens of hell take them by the arms and present them to King Yama, saying, ‘Your Majesty, this person did not pay due respect to their mother and father, ascetics and brahmins, or honor the elders in the family. May Your Majesty punish them!’

6 King Yama pursues, presses, and grills them about the first messenger of the gods: ‘My man, did you not see the first messenger of the gods that appeared among human beings?’

7 He says, ‘I saw nothing, sir.’

8 King Yama says to them, ‘My man, did you not see among human beings a little baby collapsed in their own urine and feces?’

9 He says, ‘I saw that, sir.’

10 King Yama says to them, ‘My man, did it not occur to you—being sensible and mature— “I, too, am liable to be born. I’m not exempt from rebirth. I’d better do good by way of body, speech, and mind”?’

11 He says, ‘I couldn’t, sir. I was negligent.’

12 King Yama says to them, ‘My man, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’

13 Then King Yama grills them about the second messenger of the gods: ‘My man, did you not see the second messenger of the gods that appeared among human beings?’

14 He says, ‘I saw nothing, sir.’

15 King Yama says to them, ‘My man, did you not see among human beings an elderly woman or a man—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy?’

16 He says, ‘I saw that, sir.’

17 King Yama says to them, ‘My man, did it not occur to you—being sensible and mature— “I, too, am liable to grow old. I’m not exempt from old age. I’d better do good by way of body, speech, and mind”?’

18 He says, ‘I couldn’t, sir. I was negligent.’

19 King Yama says to them, ‘My man, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’

20 Then King Yama grills them about the third messenger of the gods: ‘My man, did you not see the third messenger of the gods that appeared among human beings?’

21 He says, ‘I saw nothing, sir.’

22 King Yama says to them, ‘My man, did you not see among human beings a woman or a man, sick, suffering, gravely ill, collapsed in their own urine and feces, being picked up by some and put down by others?’

23 He says, ‘I saw that, sir.’

24 King Yama says to them, ‘My man, did it not occur to you—being sensible and mature— “I, too, am liable to become sick. I’m not exempt from sickness. I’d better do good by way of body, speech, and mind”?’ He says, ‘I couldn’t, sir. I was negligent.’

25 King Yama says to them, ‘My man, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’

26 Then King Yama grills them about the fourth messenger of the gods: ‘My man, did you not see the fourth messenger of the gods that appeared among human beings?’

27 He says, ‘I saw nothing, sir.’

28 King Yama says to them, ‘My man, did you not see among human beings when the rulers arrested a bandit, a criminal, and subjected them to various punishments— whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘Rāhu’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘bulrush twist’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘caustic pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the hounds, being impaled alive, and being beheaded?’

29 He says, ‘I saw that, sir.’

30 King Yama says to them, ‘My man, did it not occur to you—being sensible and mature— “It seems that one who does bad deeds receives such punishment in this very life. What must happen to them in the next? I’d better do good by way of body, speech, and mind”?’

31 He says, ‘I couldn’t, sir. I was negligent.’

32 King Yama says to them, ‘My man, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’

33 Then King Yama grills them about the fifth messenger of the gods: ‘My man, did you not see the fifth messenger of the gods that appeared among human beings?’

34 He says, ‘I saw nothing, sir.’

35 King Yama says to them, ‘My man, did you not see among human beings a woman or a man, dead for one, two, or three days, bloated, livid, and festering?’

36 He says, ‘I saw that, sir.’

37 King Yama says to them, ‘My man, did it not occur to you—being sensible and mature— “I, too, am liable to die. I’m not exempt from death. I’d better do good by way of body, speech, and mind”?’

38 He says, ‘I couldn’t, sir. I was negligent.’

39 King Yama says to them, ‘My man, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’

40 After grilling them about the fifth messenger of the gods, King Yama falls silent.

41 The wardens of hell punish them with the five-fold crucifixion. They drive red-hot stakes through the hands and feet, and another in the middle of the chest. And there they suffer painful, sharp, severe, acute feelings —but they don’t die until that bad deed is eliminated.

42 The wardens of hell throw them down and hack them with axes. …

43 They hang them upside-down and hack them with hatchets. …

44 They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. …

45 They make them climb up and down a big mountain of burning coals, blazing and glowing. …

46 The wardens of hell turn them upside down and throw them in a red-hot copper pot, burning, blazing, and glowing. There they’re seared in boiling scum, and they’re swept up and down and round and round. And there they suffer painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.

47 The wardens of hell toss them into the Great Hell. Now, about that Great Hell:

48 ‘Four are its corners, four its doors,
neatly divided section by section.
Surrounded by an iron wall,
of iron is its roof.

49 The ground is even made of iron,
it burns with fierce fire.
The heat forever radiates
a hundred leagues around.’

50 Now in the Great Hell, flames surge out of the walls and crash into the opposite wall: from east to west, from west to east, from north to south, from south to north, from bottom to top, from top to bottom. And there they suffer painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.

51 There comes a time when, after a very long period has passed, the eastern gate of the Great Hell is opened. So they run there as fast as they can. And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape; but when they’ve managed to make it most of the way, the gate is slammed shut. And there they suffer painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.

52 There comes a time when, after a very long period has passed, the western gate … northern gate … southern gate of the Great Hell is opened. So they run there as fast as they can. And as they run, their outer skin, inner

skin, flesh, and sinews burn and even their bones smoke. Such is their escape; but when they've managed to make it most of the way, the gate is slammed shut. And there they suffer painful, sharp, severe, acute feelings —but they don't die until that bad deed is eliminated.

53 There comes a time when, after a very long period has passed, the eastern gate of the Great Hell is opened. So they run there as fast as they can. And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape; and they make it out that door.

54 Immediately adjacent to the Great Hell is the vast Dung Hell. And that's where they fall. In that Dung Hell there are needle-mouthed creatures that bore through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and devour it. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

55 Immediately adjacent to the Dung Hell is the vast Hell of Burning Chaff. And that's where they fall. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

56 Immediately adjacent to the Hell of Burning Chaff is the vast Red Silk-Cotton Forest. It's a league high, full of sixteen-inch thorns, burning, blazing, and glowing. And there they make them climb up and down. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

57 Immediately adjacent to the Red Silk-Cotton Forest is the vast Sword-Leaf Forest. They enter that. There the fallen leaves blown by the wind cut their hands, feet, both hands and feet; they cut their ears, nose, both ears and nose. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

58 Immediately adjacent to the Sword-Leaf Forest is the vast Acid River. And that's where they fall. There they are swept upstream, swept downstream, and swept both up and down stream. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

59 The wardens of hell pull them out with a hook and place them on solid ground, and say, 'My man, what do you want?'

60 They say, 'I'm hungry, sir.'

61 The wardens of hell force open their mouth with a hot iron spike—burning, blazing, and glowing—and shove in a red-hot copper ball, burning, blazing, and glowing. It burns their lips, mouth, tongue, throat, and stomach before coming out below dragging their entrails. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

62 The wardens of hell say, 'My man, what do you want?'

63 They say, 'I'm thirsty, sir.'

64 The wardens of hell force open their mouth with a hot iron spike—burning, blazing, and glowing—and pour in molten copper, burning, blazing, and glowing. It burns their lips, mouth, tongue, throat, and stom-

ach before coming out below dragging their entrails. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

65 The wardens of hell toss them back in the Great Hell.

66 Once upon a time, King Yama thought: 'Those who do such bad deeds in the world receive these many different punishments. Oh, I hope I may be reborn as a human being! And that a Realized One—a perfected one, a fully awakened Buddha—arises in the world! And that I may pay homage to the Buddha! Let that Buddha teach me Dhamma, so that I may understand his teaching!'

67 Now, I don't say this because I've heard it from some other ascetic or brahmin. I only say it because I've known, seen, and realized it for myself."

68 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

69 "When warned by the gods' messengers,
those sons of Manu who are negligent
sorrow for a long time
when they go to that wretched place.

70 When warned by the gods' messengers,
the good and true persons here
never neglect
the teaching of the Noble One.

71 Seeing the danger in grasping,
the origin of birth and death,
the unattached are freed
with the ending of birth and death.

72 Happy, they've come to a safe place,
quenched in this very life.
They've gone beyond all enmities and fears,
and risen above all suffering."

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131 — ONE FINE NIGHT

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "I shall teach you the summary recital and the analysis of the one who has one fine night. Listen and apply your mind well, I will speak."

4 "Yes, sir," they replied. The Buddha said this:

5 "Don't run back to the past,
don't anticipate the future.
What's past is left behind,
the future has not arrived;

6 and any present phenomenon
you clearly discern in every case.
The unfaltering, the unshakable:
having known that, foster it.

7 Today's the day to keenly work—
who knows, tomorrow may bring death!
For there is no bargain to be struck
with Death and his mighty horde.

[8] One who keenly meditates like this,
tireless all night and day:
that's who has one fine night—
so declares the peaceful sage.

[9] And how do you run back to the past? You muster delight there, thinking: 'I had such form in the past.' … 'I had such feeling … perception … choice … consciousness in the past.' That's how you run back to the past.

[10] And how do you not run back to the past? You don't muster delight there, thinking: 'I had such form in the past.' … 'I had such feeling … perception … choice … consciousness in the past.' That's how you don't run back to the past.

[11] And how do you anticipate the future? You muster delight there, thinking: 'May I have such form in the future.' … 'May I have such feeling … perception … choice … consciousness in the future.' That's how you anticipate the future.

[12] And how do you not anticipate the future? You don't muster delight there, thinking: 'May I have such form in the future.' … 'May I have such feeling … perception … choice … consciousness in the future.' That's how you don't anticipate the future.

[13] And how do you falter amid presently arisen phenomena? It's when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form.

13.2 They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how you falter amid presently arisen phenomena.

14 And how do you not falter amid presently arisen phenomena? It's when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They don't regard form as self, self as having form, form in self, or self in form.

14.2 They don't regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how you don't falter amid presently arisen phenomena.

15 'Don't run back to the past,
don't anticipate the future.
What's past is left behind,
the future has not arrived;

16 and any present phenomenon
you clearly discern in every case.
The unfaltering, the unshakable:
having known that, foster it.

17 Today's the day to keenly work—
who knows, tomorrow may bring death!
For there is no bargain to be struck
with Death and his mighty horde.

18 One who keenly meditates like this,
tireless all night and day:
that's who has one fine night—
so declares the peaceful sage.'

19 And that's what I meant when I said: 'I shall teach you the summary recital and the analysis of the one who has one fine night.'"

20 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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132 — ĀNANDA AND ONE FINE NIGHT

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time Venerable Ānanda was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk on the topic of the summary recital and the analysis of the one who has one fine night.

3 Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, where he sat down on the seat spread out, and addressed the mendicants: "Who was inspiring the mendicants with a talk on the summary recital and the analysis of the one who has one fine night?"

4 "It was Venerable Ānanda, sir."

5 Then the Buddha said to Venerable Ānanda, "But in what way were you inspiring the mendicants with a talk on the summary recital and the analysis of the one who has one fine night?"

6 "I was doing so in this way, sir," replied Ānanda.

7 "Don't run back to the past,
don't anticipate the future.
What's past is left behind,
the future has not arrived;

8 and any present phenomenon
you clearly discern in every case.
The unfaltering, the unshakable:
having known that, foster it.

9 Today's the day to keenly work—
who knows, tomorrow may bring death!
For there is no bargain to be struck
with Death and his mighty horde.

10 One who keenly meditates like this,
tireless all night and day:
that's who has one fine night—
so declares the peaceful sage.

11 And how do you run back to the past? ...

12 And how do you not run back to the past? ...

13 And how do you anticipate the future? ...

14 And how do you not anticipate the future? ...

15 And how do you falter amid presently arisen phenomena? ...

16 And how do you not falter amid presently arisen phenomena? ... That's how you don't falter amid presently arisen phenomena.

17 'Don't run back to the past,
don't anticipate the future. ...

20 that's who has one fine night—
so declares the peaceful sage.'

21 That's how I was inspiring the mendicants with a talk on the summary recital and the analysis of the one who has one fine night."

22 "Good, good, Ānanda. It's good that you were inspiring the mendicants with a talk on the summary recital and the analysis of the one who has one fine night."

24 And the Buddha repeated the verses and analysis once more.

26 That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

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133 — MAHĀKACCĀNA AND ONE FINE NIGHT

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Hot Springs Monastery.

2 Then Venerable Samiddhi rose at the crack of dawn and went to the hot springs to bathe. When he had bathed and emerged from the water he stood in one robe drying his limbs.

3 Then, late at night, a glorious deity, lighting up the entire hot springs, went up to Samiddhi, stood to one side, and said to Samiddhi:

4 "Mendicant, do you remember the summary recital and the analysis of the one who has one fine night?"

5 "No, reverend, I do not. Do you?"

6 "I also do not. But do you remember just the verses on the one who has one fine night?"

7 "I do not. Do you?"

8 "I also do not. Learn the summary recital and the analysis of the one who has one fine night, mendicant, memorize it, and remember it. It is beneficial and relevant to the fundamentals of the spiritual life."

9 That is what that deity said, before vanishing right there.

10 Then, when the night had passed, Samiddhi went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

13 "Sir, please teach me the summary recital and the analysis of the one who has one fine night."

14 "Well then, mendicant, listen and apply your mind well, I will speak."

15 "Yes, sir," Samiddhi replied. The Buddha said this:

16 "Don't run back to the past,
don't anticipate the future.
What's past is left behind,
the future has not arrived;

17 and any present phenomenon
you clearly discern in every case.
The unfaltering, the unshakable:
having known that, foster it.

18 Today's the day to keenly work—
who knows, tomorrow may bring death!
For there is no bargain to be struck
with Death and his mighty horde.

19 One who keenly meditates like this,
tireless all night and day:
that's who has one fine night—
so declares the peaceful sage."

20 That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

21 Soon after the Buddha left, those mendicants considered, "The Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail. ...

26 Who can explain in detail the meaning of this brief summary given by the Buddha?"

27 Then those mendicants thought:

28 "This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Let's go to him, and ask him about this matter."

29 Then those mendicants went to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said:

33 "May Venerable Mahākaccāna please explain this."

34 "Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But he'd pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables.

34.2 Though you were face to face with the Buddha, you bypassed him, imagining that you should ask me about this matter. For he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the mani-

festation of principle, he is the manifestation of divinity.

34.3 He is the preacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha's answer."

35 "Certainly he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the preacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha's answer.

35.2 Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Please explain this, if it's no trouble."

36 "Well then, reverends, listen and apply your mind well, I will speak."

37 "Yes, reverend," they replied. Venerable Mahākaccāna said this:

38 "Reverends, the Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail:

39 'Don't run back to the past …
that's who has one fine night—
so declares the peaceful sage.'

40 And this is how I understand the detailed meaning of this summary recital.

41 And how do you run back to the past? Consciousness gets tied up there with desire and lust, thinking: ‘In the past I had such eyes and such sights.’ So you take pleasure in that, and that’s when you run back to the past.

42 Consciousness gets tied up there with desire and lust, thinking: ‘In the past I had such ears and such sounds … such a nose and such smells … such a tongue and such tastes … such a body and such touches … such a mind and such ideas.’ So you take pleasure in that, and that’s when you run back to the past. That’s how you run back to the past.

43 And how do you not run back to the past? Consciousness doesn’t get tied up there with desire and lust, thinking: ‘In the past I had such eyes and such sights.’ So you don’t take pleasure in that, and that’s when you no longer run back to the past.

44 Consciousness doesn’t get tied up there with desire and lust, thinking: ‘In the past I had such ears and such sounds … such a nose and such smells … such a tongue and such tastes … such a body and such touches … such a mind and such ideas.’ So you don’t take pleasure in that, and that’s when you no longer run back to the past. That’s how you don’t run back to the past.

45 And how do you anticipate the future? The heart is set on getting what it does not have, thinking: ‘May I have such eyes and such sights in the future.’ So you take pleasure in that, and that’s when you anticipate the future.

45.2 The heart is set on getting what it does not have, thinking: ‘May I have such ears and such sounds … such a nose and such smells … such a tongue and such tastes … such a body and such touches … such a mind and such ideas in the future.’ So you take pleasure in that, and that’s when you anticipate the future. That’s how you anticipate the future.

46 And how do you not anticipate the future? The heart is not set on getting what it does not have, thinking: ‘May I have such eyes and such sights in the future.’ So you don’t take pleasure in that, and that’s when you no longer anticipate the future.

46.2 The heart is not set on getting what it does not have, thinking: ‘May I have such ears and such sounds … such a nose and such smells … such a tongue and such tastes … such a body and such touches … such a mind and such ideas in the future.’ So you don’t take pleasure in that, and that’s when you no longer anticipate the future. That’s how you don’t anticipate the future.

47 And how do you falter amid presently arisen phenomena? Both the eye and sights are presently arisen. If consciousness gets tied up there in the present with desire and lust, you take pleasure in that, and that’s when you falter amid presently arisen phenomena.

47.2 Both the ear and sounds … nose and smells … tongue and tastes … body and touches … mind and ideas are presently arisen. If consciousness gets tied up there in the present with desire and lust, you take pleasure in that, and that’s when you falter amid presently arisen phenomena. That’s how you falter amid presently arisen phenomena.

48 And how do you not falter amid presently arisen phenomena? Both the eye and sights are presently arisen. If consciousness doesn't get tied up there in the present with desire and lust, you don't take pleasure in that, and that's when you no longer falter amid presently arisen phenomena.

48.2 Both the ear and sounds … nose and smells … tongue and tastes … body and touches … mind and ideas are presently arisen. If consciousness doesn't get tied up there in the present with desire and lust, you don't take pleasure in that, and that's when you no longer falter amid presently arisen phenomena. That's how you don't falter amid presently arisen phenomena.

49 This is how I understand the detailed meaning of that brief summary recital given by the Buddha.

51 If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

52 Then those mendicants, approving and agreeing with what Mahākaccāna said, rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

59 "Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases."

60 "Mahākaccāna is astute, mendicants, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna. That is what it means, and that's how you should remember it."

61 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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134 — LOMASAKAṄGIYA AND ONE FINE NIGHT

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time Venerable Lomasakaṅgiya was staying in the Sakyan country at Kapilavatthu in the Banyan Tree Monastery.

3 Then, late at night, the glorious godling Candana, lighting up the entire Banyan Tree Monastery, went up to the Venerable Lomasakaṅgiya, and stood to one side. Standing to one side, he said to Lomasakaṅgiya:

4 "Mendicant, do you remember the summary recital and the analysis of the one who has one fine night?"

5 "No, reverend, I do not. Do you?"

6 "I also do not. But do you remember just the verses on the one who has one fine night?"

7 "I do not. Do you?"

8 "I do."

9 "How do you remember the verses on the one who has one fine night?"

10 "This one time, the Buddha was staying among the gods of the thirty-three at the root of the Orchid Tree on the stone spread with a cream rug. There he taught the summary recital and the analysis of the one who has one fine night to the gods of the thirty-three:

11 ‘Don’t run back to the past,
don’t anticipate the future.
What’s past is left behind,
the future has not arrived;

12 and any present phenomenon
you clearly discern in every case.
The unfaltering, the unshakable:
having known that, foster it.

13 Today’s the day to keenly work—
who knows, tomorrow may bring death!
For there is no bargain to be struck
with Death and his mighty horde.

14 One who keenly meditates like this,
tireless all night and day:
that’s who has one fine night—
so declares the peaceful sage.’

15 That’s how I remember the verses of the one who has one fine night. Learn the summary recital and the analysis of the one who has one fine night, mendicant, memorize it, and remember it. It is beneficial and relevant to the fundamentals of the spiritual life.”

16 That is what the godling Candana said before vanishing right there.

17 Then Lomasakaṅgiya set his lodgings in order and, taking his bowl and robe, set out for Sāvatthī. Eventually he came to Sāvatthī and Jeta’s Grove. He went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

21 “Sir, please teach me the summary recital and the analysis of the one who has one fine night.”

22 “But mendicant, do you know that god?”

23 “I do not, sir.”

24 “That godling was named Candana. Candana pays attention, applies the mind, concentrates wholeheartedly, and actively listens to the teaching. Well then, mendicant, listen and apply your mind well, I will speak.”

25 “Yes, sir,” Lomasakaṅgiya replied. The Buddha said this:

26 “Don’t run back to the past,
don’t anticipate the future.
What’s past is left behind,
the future has not arrived;

27 and any present phenomenon
you clearly discern in every case.
The unfaltering, the unshakable:
having known that, foster it.

28 Today’s the day to keenly work—
who knows, tomorrow may bring death!
For there is no bargain to be struck
with Death and his mighty horde.

29 One who keenly meditates like this,
tireless all night and day:
that’s who has one fine night—
so declares the peaceful sage.

30 And how do you run back to the past? …”

46 That is what the Buddha said. Satisfied, Venerable Lomasakaṅgiya approved what the Buddha said.

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135 — THE SHORTER ANALYSIS OF DEEDS

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then the student Subha, Todeyya's son, approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

3 "What is the cause, worthy Gotama, what is the reason why even among those who are human beings some are seen to be inferior and superior? For people are seen who are short-lived and long-lived, sickly and healthy, ugly and beautiful, insignificant and illustrious, poor and rich, from low and eminent families, witless and wise. What is the reason why even among those who are human beings some are seen to be inferior and superior?"

4 "Student, sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. It is deeds that divide beings into inferior and superior."

5 "I don't understand the meaning of what the worthy Gotama has said in brief, without explaining the details. Worthy Gotama, please teach me this matter in detail so I can understand the meaning."

6 "Well then, student, listen and apply your mind well, I will speak."

7 "Yes, worthy sir," replied Subha. The Buddha said this:

8 “Take some woman or man who kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to living beings. Because of undertaking such deeds, when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. If they’re not reborn in a place of loss, but return to the human realm, then wherever they’re reborn they’re short-lived. For killing living creatures is the path leading to a short lifespan.

9 But take some woman or man who gives up killing living creatures, renouncing the rod and the sword. They’re scrupulous and kind, living full of sympathy for all living beings. Because of undertaking such deeds, when their body breaks up, after death, they’re reborn in a good place, a heavenly realm. If they’re not reborn in a heavenly realm, but return to the human realm, then wherever they’re reborn they’re long-lived. For not killing living creatures is the path leading to a long lifespan.

10 Take some woman or man who habitually hurts living creatures with a fist, stone, rod, or sword. Because of undertaking such deeds, after death they’re reborn in a place of loss … or if they return to the human realm, they’re sickly …

11 But take some woman or man who would never hurt living creatures with a fist, stone, rod, or sword. Because of undertaking such deeds, after death they’re reborn in a heavenly realm … or if they return to the human realm, they’re healthy …

12 Take some woman or man who is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. Because

of undertaking such deeds, after death they're reborn in a place of loss … or if they return to the human realm, they're ugly …

13 But take some woman or man who isn't irritable and bad-tempered. Even when heavily criticized, they don't lose their temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. Because of undertaking such deeds, after death they're reborn in a heavenly realm … or if they return to the human realm, they're lovely …

14 Take some woman or man who is jealous. They envy, resent, and begrudge the possessions, honor, respect, reverence, homage, and veneration given to others. Because of undertaking such deeds, after death they're reborn in a place of loss … or if they return to the human realm, they're insignificant …

15 But take some woman or man who is not jealous … Because of undertaking such deeds, after death they're reborn in a heavenly realm … or if they return to the human realm, they're illustrious …

16 Take some woman or man who doesn't give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Because of undertaking such deeds, after death they're reborn in a place of loss … or if they return to the human realm, they're poor …

17 But take some woman or man who does give to ascetics or brahmins … Because of undertaking such deeds, after death they're reborn in a heavenly realm … or if they return to the human realm, they're rich …

18 Take some woman or man who is obstinate and arrogant. They don't bow to those they should bow to. They don't rise up for them, offer them a seat, make way for them, or honor, respect, esteem, or venerate those who are worthy of such. Because of undertaking such deeds, after death they're reborn in a place of loss … or if they return to the human realm, they're reborn in a low class family …

19 But take some woman or man who is not obstinate and arrogant … Because of undertaking such deeds, after death they're reborn in a heavenly realm … or if they return to the human realm, they're reborn in an eminent family …

20 Take some woman or man who doesn't approach an ascetic or brahmin to ask: 'Sir, what is skillful and what is unskillful? What is blameworthy and what is blameless? What should be cultivated and what should not be cultivated? What kind of action will lead to my lasting harm and suffering? Or what kind of action will lead to my lasting welfare and happiness?' Because of undertaking such deeds, after death they're reborn in a place of loss … or if they return to the human realm, they're witless …

21 But take some woman or man who does approach an ascetic or brahmin to ask: 'Sir, what is skillful and what is unskillful? What is blameworthy and what is blameless? What should be cultivated and what should not be cultivated? What kind of action will lead to my lasting harm and suffering? Or what kind of action will lead to my lasting welfare and happiness?'

21.2 Because of undertaking such deeds, when their body breaks up, after death, they're reborn in a good place, a heavenly realm. If they're not reborn in a heavenly realm, but return to the human realm, then wherever

they're reborn they're very wise. For asking questions of ascetics or brahmins is the path leading to wisdom.

22 So it is the way people live that makes them how they are, whether short-lived or long-lived, sickly or healthy, ugly or lovely, insignificant or illustrious, poor or rich, in a low class or eminent family, or witless or wise.

23 Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. It is deeds that divide beings into inferior and superior."

24 When he had spoken, Subha said to him, "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the Teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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136 — THE LONGER ANALYSIS OF DEEDS

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time Venerable Samiddhi was staying in a wilderness hut. Then as the wanderer Potaliputta was going for a walk he came up to Venerable Samiddhi and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him:

3 "Reverend Samiddhi, I have heard and learned this in the presence of the ascetic Gotama: 'Deeds by way of body and speech are done in vain. Only mental deeds are real.' And: 'There is such an attainment where the one who enters it does not feel anything at all.'"

4 "Don't say that, Reverend Potaliputta, don't say that! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say this: 'Deeds by way of body and speech are done in vain. Only mental deeds are real.' But, reverend, there is such an attainment where the one who enters it does not feel anything at all."

5 "Reverend Samiddhi, how long has it been since you went forth?"

6 "Not long, reverend: three years."

7 “Well now, what are we to say to the senior mendicants, when even such a junior mendicant imagines their Teacher needs defending? After doing an intentional deed by way of body, speech, or mind, reverend, what does one feel?”

8 “After doing an intentional deed by way of body, speech, or mind, reverend, one feels suffering.” Then, neither approving nor rejecting Samiddhi’s statement, Potaliputta rose from his seat and left.

9 Soon after he had left, Venerable Samiddhi went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and informed Ānanda of all they had discussed.

10 When he had spoken, Ānanda said to him, “Reverend Samiddhi, we should see the Buddha about this matter. Come, let’s go to the Buddha and inform him about this. As he answers, so we’ll remember it.”

11 “Yes, reverend,” Samiddhi replied.

12 Then Ānanda and Samiddhi went up to the Buddha, bowed, sat down to one side, and told him what had happened.

13 When they had spoken, the Buddha said to Ānanda, “I don’t recall even seeing the wanderer Potaliputta, Ānanda, so how could we have had such a discussion? The wanderer Potaliputta’s question should have been answered after analyzing it, but this futile man answered categorically.”

14 When he said this, Venerable Udāyī said to him, “But perhaps, sir, Venerable Samiddhi spoke in reference to the statement: ‘Suffering includes whatever is felt.’”

15 But the Buddha said to Venerable Ānanda, “See what this futile man Udāyī comes up with? I knew that he was coming up with something irrational. Right from the start Potaliputta asked about the three feelings. Suppose the futile man Samiddhi had answered the wanderer Potaliputta’s question like this: ‘After doing an intentional deed to be experienced as pleasant by way of body, speech, or mind, one feels pleasure. After doing an intentional deed to be experienced as painful by way of body, speech, or mind, one feels pain. After doing an intentional deed to be experienced as neutral by way of body, speech, or mind, one feels neutral.’ Answering in this way, Samiddhi would have rightly answered Potaliputta.

16 Still, who are those foolish and incompetent wanderers of other religions to understand the Realized One’s great analysis of deeds? If you would all listen, Ānanda, I will explain the Realized One’s great analysis of deeds.”

17 “Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha explain the great analysis of deeds. The mendicants will listen and remember it.”

18 “Well then, Ānanda, listen and apply your mind well, I will speak.”

19 “Yes, sir,” Ānanda replied. The Buddha said this:

20 “Ānanda, these four individuals are found in the world. What four? It’s when an individual here kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensi-

cal. And they're covetous, malicious, and have wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

21 But some other individual here kills living creatures, steals, and commits sexual misconduct. They use speech that's false, backbiting, harsh, or nonsensical. And they're covetous, malicious, and have wrong view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

22 But some other individual here refrains from killing living creatures, stealing, sexual misconduct, or using speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

23 But some other individual here refrains from killing living creatures, stealing, sexual misconduct, or using speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

24 Now, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that it gives rise to clairvoyance that is purified and superhuman.

24.2 With that clairvoyance they see that individual here who killed living creatures, stole, and committed sexual misconduct; who used speech that's false, backbiting, harsh, or nonsensical; and who was covetous, mali-

cious, and had wrong view. And they see that, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

24.3 They say: 'It seems, worthy sir, that there is such a thing as bad deeds, and the result of bad conduct. For I have seen a individual here who killed living creatures … and had wrong view. And when their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell.'

24.4 They say: 'It seems that everyone who kills living creatures … and has wrong view is reborn in hell. Those whose notion is this have the right notion. Those whose notion is otherwise have a wrong notion.' And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, anything else is futile.'

25 But some other ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that it gives rise to clairvoyance that is purified and superhuman. With that clairvoyance they see that individual here who killed living creatures … and had wrong view.

25.2 And they see that they are reborn in a heavenly realm. They say: 'It seems that there is no such thing as bad deeds, and the result of bad conduct. For I have seen an individual here who killed living creatures … and had wrong view. And I saw that they were reborn in a heavenly realm.'

25.3 They say: 'It seems that everyone who kills living creatures … and has wrong view is reborn in a heavenly realm. Those whose notion is this have the right notion. Those whose notion is otherwise have a wrong no-

tion.' And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, anything else is futile.'

26 Take some ascetic or brahmin who with clairvoyance sees an individual here who refrained from killing living creatures … and had right view. And they see that they are reborn in a heavenly realm. They say: 'It seems that there is such a thing as good deeds, and the result of good conduct. For I have seen an individual here who refrained from killing living creatures … and had right view. And I saw that they were reborn in a heavenly realm.'

26.2 They say: 'It seems that everyone who refrains from killing living creatures … and has right view is reborn in a heavenly realm. Those whose notion is this have the right notion. Those whose notion is otherwise have a wrong notion.'

26.3 And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, anything else is futile.'

27 Take some ascetic or brahmin who with clairvoyance sees an individual here who refrained from killing living creatures … and had right view. And they see that they are reborn in hell. They say: 'It seems that there is no such thing as good deeds, and the result of good conduct. For I have seen an individual here who refrained from killing living creatures … and had right view. And I saw that they were reborn in hell.'

27.2 They say: 'It seems that everyone who refrains from killing living creatures … and has right view is reborn in hell. Those whose notion is this have the right notion. Those whose notion is otherwise have a wrong no-

tion.' And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, anything else is futile.'

28 In this case, when an ascetic or brahmin says this: 'It seems that there is such a thing as bad deeds, and the result of bad conduct,' I grant them that. And when they say: 'I have seen an individual here who killed living creatures … and had wrong view. And after death, they were reborn in hell,' I also grant them that.

28.2 But when they say: 'It seems that everyone who kills living creatures … and has wrong view is reborn in hell,' I don't grant them that. And when they say: 'Those whose notion is this have the right notion. Those whose notion is otherwise have a wrong notion.' I also don't grant them that.

28.3 And when they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, anything else is futile,' I also don't grant them that. Why is that? Because the Realized One's knowledge of the great analysis of deeds is otherwise.

29 In this case, when an ascetic or brahmin says this: 'It seems that there is no such thing as bad deeds, and the result of bad conduct,' I don't grant them that. But when they say: 'I have seen an individual here who killed living creatures … and had wrong view. And I saw that they were reborn in a heavenly realm,' I grant them that.

29.2 But when they say: 'It seems that everyone who kills living creatures … and has wrong view is reborn in a heavenly realm,' I don't grant them that. … Because the Realized One's knowledge of the great analysis of deeds is otherwise.

30 In this case, when an ascetic or brahmin says this: ‘It seems that there is such a thing as good deeds, and the result of good conduct,’ I grant them that. And when they say: ‘I have seen an individual here who refrained from killing living creatures … and had right view. And I saw that they were reborn in a heavenly realm,’ I also grant them that.

30.2 But when they say: ‘It seems that everyone who refrains from killing living creatures … and has right view is reborn in a heavenly realm,’ I don’t grant them that. … Because the Realized One’s knowledge of the great analysis of deeds is otherwise.

31 In this case, when an ascetic or brahmin says this: ‘It seems that there is no such thing as good deeds, and the result of good conduct,’ I don’t grant them that. But when they say: ‘I have seen an individual here who refrained from killing living creatures … and had right view. And after death, they were reborn in hell,’ I grant them that.

31.2 But when they say: ‘It seems that everyone who refrains from killing living creatures … and has right view is reborn in hell,’ I don’t grant them that. But when they say: ‘Those whose notion is this have the right notion. Those whose notion is otherwise have a wrong notion,’ I also don’t grant them that.

31.3 And when they obstinately stick to what they have known, seen, and understood for themselves, insisting that: ‘This is the only truth, anything else is futile,’ I also don’t grant them that. Why is that? Because the Realized One’s knowledge of the great analysis of deeds is otherwise.

32 Now, Ānanda, take the case of the individual here who killed living creatures … and had wrong view, and who, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.

That bad deed of theirs that is to be experienced as painful was either done previously, or later, or else at the time of death they undertook wrong view.

32.2 And that's why, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. But anyone here who kills living creatures … and has wrong view experiences the result of that in this very life, or in the next life, or in some subsequent period.

33 Now, Ānanda, take the case of the individual here who killed living creatures … and had wrong view, and who is reborn in a heavenly realm. That good deed of theirs that is to be experienced as pleasurable was either done previously, or later, or else at the time of death they undertook right view.

33.2 And that's why, when their body breaks up, after death, they're reborn in a good place, a heavenly realm. But anyone here who kills living creatures … and has wrong view experiences the result of that in this very life, or in the next life, or in some subsequent period.

34 Now, Ānanda, take the case of the individual here who refrained from killing living creatures … and had right view, and who is reborn in a heavenly realm. That good deed of theirs that is to be experienced as pleasurable was either done previously, or later, or else at the time of death they undertook right view.

34.2 And that's why, when their body breaks up, after death, they're reborn in a good place, a heavenly realm. But anyone here who refrains from killing living creatures … and has right view experiences the result of that in this very life, or in the next life, or in some subsequent period.

35 Now, Ānanda, take the case of the individual here who refrained from killing living creatures … and had right view, and who is reborn in hell. That bad deed of theirs that is to be experienced as painful was either done previously, or later, or else at the time of death they undertook wrong view.

35.2 And that's why, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. But anyone here who refrains from killing living creatures … and has right view experiences the result of that in this very life, or in the next life, or in some subsequent period.

36 So, Ānanda, there are deeds that are ineffective and appear ineffective. There are deeds that are ineffective but appear effective. There are deeds that are effective and appear effective. And there are deeds that are effective but appear ineffective."

37 That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

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137 — THE ANALYSIS OF THE SIX SENSE FIELDS

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, I shall teach you the analysis of the six sense fields. Listen and apply your mind well, I will speak."

4 "Yes, sir," they replied. The Buddha said this:

5 "'The six interior sense fields should be understood. The six exterior sense fields should be understood. The six classes of consciousness should be understood. The six classes of contact should be understood. The eighteen mental preoccupations should be understood. The thirty-six positions of sentient beings should be understood. Therein, relying on this, give up that. The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group. Of all meditation tutors, it is he that is called the supreme guide for those fit for training.' This is the summary recital for the analysis of the six sense fields.

6 'The six interior sense fields should be understood.' That's what I said, but why did I say it? There are the sense fields of the eye, ear, nose, tongue, body, and mind. 'The six interior sense fields should be understood.'

That's what I said, and this is why I said it.

7 'The six exterior sense fields should be understood.' That's what I said, but why did I say it? There are the sense fields of sights, sounds, smells, tastes, touches, and ideas. 'The six exterior sense fields should be understood.' That's what I said, and this is why I said it.

8 'The six classes of consciousness should be understood.' That's what I said, but why did I say it? There are eye, ear, nose, tongue, body, and mind consciousness. 'The six classes of consciousness should be understood.' That's what I said, and this is why I said it.

9 'The six classes of contact should be understood.' That's what I said, but why did I say it? There is contact through the eye, ear, nose, tongue, body, and mind. 'The six classes of contact should be understood.' That's what I said, and this is why I said it.

10 'The eighteen mental preoccupations should be understood.' That's what I said, but why did I say it? Seeing a sight with their eyes, one is preoccupied with a sight that's a basis for happiness or sadness or equanimity. Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue …

11 Encountering a touch with their body … Becoming conscious of an idea with their mind, one is preoccupied with an idea that's a basis for happiness or sadness or equanimity. So there are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity. 'The eighteen mental preoccupations should be understood.' That's what I said, and this is why I said it.

12 ‘The thirty-six positions of sentient beings should be understood.’ That’s what I said, but why did I say it? There are six kinds of domestic happiness and six kinds of renunciate happiness. There are six kinds of domestic sadness and six kinds of renunciate sadness. There are six kinds of domestic equanimity and six kinds of renunciate equanimity.

13 And in this context what are the six kinds of domestic happiness? There are sights known by the eye, which are likable, desirable, agreeable, pleasing, connected with the worldly pleasures of the flesh. Happiness arises when you regard it as a gain to obtain such sights, or when you recollect sights you formerly obtained that have passed, ceased, and perished.

13.2 Such happiness is called domestic happiness. There are sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body … Ideas known by the mind, which are likable, desirable, agreeable, pleasing, connected with the worldly pleasures of the flesh.

13.3 Happiness arises when you regard it as a gain to obtain such ideas, or when you recollect ideas you formerly obtained that have passed, ceased, and perished. Such happiness is called domestic happiness. These are the six kinds of domestic happiness.

14 And in this context what are the six kinds of renunciate happiness? When you’ve understood the impermanence of sights—their perishing, fading away, and cessation—happiness arises as you truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable. Such happiness is called renunciate happiness.

14.2 When you've understood the impermanence of sounds … smells … tastes … touches … ideas—their perishing, fading away, and cessation—happiness arises as you truly understand through right understanding that both formerly and now all those ideas are impermanent, suffering, and perishable. Such happiness is called renunciate happiness. These are the six kinds of renunciate happiness.

15 And in this context what are the six kinds of domestic sadness? There are sights known by the eye, which are likable, desirable, agreeable, pleasing, connected with the worldly pleasures of the flesh. Sadness arises when you regard it as a loss to lose such sights, or when you recollect sights you formerly lost that have passed, ceased, and perished.

15.2 Such sadness is called domestic sadness. There are sounds known by the ear … There are smells known by the nose … There are tastes known by the tongue … There are touches known by the body … There are ideas known by the mind, which are likable, desirable, agreeable, pleasing, connected with the worldly pleasures of the flesh.

15.3 Sadness arises when you regard it as a loss to lose such ideas, or when you recollect ideas you formerly lost that have passed, ceased, and perished. Such sadness is called domestic sadness. These are the six kinds of domestic sadness.

16 And in this context what are the six kinds of renunciate sadness? When you've understood the impermanence of sights—their perishing, fading away, and cessation—you truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable.

16.2 Upon seeing this, you give rise to longing for the supreme liberations: 'Oh, when will I enter and remain in the same dimension that the noble ones enter and remain in today?' When you give rise to longing for the supreme liberations like this, sadness arises because of the longing. Such sadness is called renunciate sadness.

16.3 When you've understood the impermanence of sounds … smells … tastes … touches … ideas—their perishing, fading away, and cessation—you truly understand through right understanding that both formerly and now all those ideas are impermanent, suffering, and perishable.

16.4 Upon seeing this, you give rise to longing for the supreme liberations: 'Oh, when will I enter and remain in the same dimension that the noble ones enter and remain in today?' When you give rise to longing for the supreme liberations like this, sadness arises because of the longing. Such sadness is called renunciate sadness. These are the six kinds of renunciate sadness.

17 And in this context what are the six kinds of domestic equanimity? When seeing a sight with their eyes, equanimity arises for the unlearned ordinary person—a foolish ordinary person who has not overcome their limitations and the results of deeds, and is blind to the drawbacks. Such equanimity does not transcend the sight. That's why it's called domestic equanimity.

17.2 When hearing a sound with their ears … When smelling an odor with their nose … When tasting a flavor with their tongue … When encountering a touch with their body … When knowing an idea with their

mind, equanimity arises for the unlearned ordinary person—a foolish ordinary person who has not overcome their limitations and the results of deeds, and is blind to the drawbacks.

17.3 Such equanimity does not transcend the idea. That's why it's called domestic equanimity. These are the six kinds of domestic equanimity.

18 And in this context what are the six kinds of renunciate equanimity? When you've understood the impermanence of sights—their perishing, fading away, and cessation—equanimity arises as you truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable. Such equanimity transcends the sight.

18.2 That's why it's called renunciate equanimity. When you've understood the impermanence of sounds … smells … tastes … touches … ideas—their perishing, fading away, and cessation—equanimity arises as you truly understand through right understanding that both formerly and now all those ideas are impermanent, suffering, and perishable. Such equanimity transcends the idea.

18.3 That's why it's called renunciate equanimity. These are the six kinds of renunciate equanimity. 'The thirty-six positions of sentient beings should be understood.' That's what I said, and this is why I said it.

19 'Therein, relying on this, give up that.' That's what I said, but why did I say it?

20 Therein, by relying and depending on the six kinds of renunciate happiness, give up and go beyond the six kinds of domestic happiness. That's how they are given up.

21 Therein, by relying on the six kinds of renunciate sadness, give up the six kinds of domestic sadness. That's how they are given up.

22 Therein, by relying on the six kinds of renunciate equanimity, give up the six kinds of domestic equanimity. That's how they are given up.

23 Therein, by relying on the six kinds of renunciate happiness, give up the six kinds of renunciate sadness. That's how they are given up.

24 Therein, by relying on the six kinds of renunciate equanimity, give up the six kinds of renunciate happiness. That's how they are given up.

25 There is equanimity that is diversified, based on diversity, and equanimity that is unified, based on unity.

26 And what is equanimity based on diversity? There is equanimity toward sights, sounds, smells, tastes, and touches. This is equanimity based on diversity.

27 And what is equanimity based on unity? There is equanimity based on the dimensions of infinite space, infinite consciousness, nothingness, and neither perception nor non-perception. This is equanimity based on unity.

28 Therein, relying on equanimity based on unity, give up equanimity based on diversity. That's how it is given up.

29 Relying on not being determined by that, give up equanimity based on unity. That's how it is given up. 'Therein, relying on this, give up that.' That's what I said, and this is why I said it.

30 'The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group.' That's what I said, but why did I say it?

31 The first case is when the Teacher teaches Dhamma to his disciples out of kindness and sympathy: 'This is for your welfare. This is for your happiness.' But their disciples don't want to listen. They don't actively listen or try to understand. They proceed having turned away from the Teacher's instruction. In this case the Realized One is not unhappy, he does not feel unhappiness. He remains unfestering, mindful and aware. This is the first case in which the Noble One cultivates the establishment of mindfulness.

32 The next case is when the Teacher teaches Dhamma to his disciples out of kindness and sympathy: 'This is for your welfare. This is for your happiness.' And some of their disciples don't want to listen. They don't actively listen or try to understand. They proceed having turned away from the Teacher's instruction. But some of their disciples do want to listen.

32.2 They actively listen and try to understand. They don't proceed having turned away from the Teacher's instruction. In this case the Realized One is not unhappy, nor is he happy. Shunning both unhappiness and happiness, he remains equanimous, mindful and aware. This is the second case in which the Noble One cultivates the establishment of mindfulness.

33 The next case is when the Teacher teaches Dhamma to his disciples out of kindness and sympathy: 'This is for your welfare. This is for your happiness.' And their disciples want to listen. They actively listen and try to understand. They don't proceed having turned away from the Teacher's instruction. In this case the Realized One is happy, he does feel happiness.

33.2 He remains unfestering, mindful and aware. This is the third case in which the Noble One cultivates the establishment of mindfulness. 'The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group.' That's what I said, and this is why I said it.

34 'Of all meditation tutors, it is he that is called the supreme guide for those fit for training.' That's what I said, but why did I say it? Driven by an elephant trainer, an elephant in training proceeds in just one direction: east, west, north, or south.

35 Driven by a horse trainer, a horse in training proceeds in just one direction: east, west, north, or south. Driven by an ox trainer, an ox in training proceeds in just one direction: east, west, north, or south. But driven by the Realized One, the perfected one, the fully awakened Buddha, a person in training proceeds in eight directions:

36 Having physical form, they see forms. This is the first direction. Not perceiving physical form internally, they see forms externally. This is the second direction. They're focused only on beauty. This is the third direction.

36.2 Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth direction.

36.3 Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth direction. Going totally beyond the di-

mension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. This is the sixth direction.

36.4 Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh direction. Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth direction.

36.5 Driven by the Realized One, the perfected one, the fully awakened Buddha, a person in training proceeds in these eight directions.

37 ‘Of all meditation tutors, it is he that is called the supreme guide for those fit for training.’ That’s what I said, and this is why I said it.”

38 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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138 — A SUMMARY RECITAL AND ITS ANALYSIS

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, I shall teach you a summary recital and its analysis. Listen and apply your mind well, I will speak."

4 "Yes, sir," they replied. The Buddha said this:

5 "A mendicant should examine in whatever way such that, while examining, consciousness would neither be scattered nor diffused externally, nor stuck internally, and they would not be anxious because of grasping. When consciousness is neither scattered nor diffused externally, nor stuck internally, and they are not anxious because of grasping, there is no coming to be of the origin of suffering—of rebirth, old age, and death in the future."

6 That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

7 Soon after the Buddha left, those mendicants considered, "The Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail. Who can explain in detail the meaning of this brief summary recital given by the Buddha?"

8 Then those mendicants thought, "This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Let's go to him, and ask him about this matter."

9 Then those mendicants went to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said, "May Venerable Mahākaccāna please explain this."

10 "Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But he'd pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables.

10.2 Though you were face to face with the Buddha, you bypassed him, imagining that you should ask me about this matter. For he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity.

10.3 He is the preacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha's answer."

11 "Certainly he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the preacher, the proclaimer, the elucidator of mean-

ing, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha's answer.

11.2 Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Please explain this, if it's no trouble."

12 "Well then, reverends, listen and apply your mind well, I will speak."

13 "Yes, reverend," they replied. Venerable Mahākaccāna said this:

14 "Reverends, the Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail: 'A mendicant should examine in whatever way such that, while examining, consciousness would neither be scattered nor diffused externally, nor stuck internally, and they would not be anxious because of grasping. When consciousness is neither scattered nor diffused externally, nor stuck internally, and they are not anxious because of grasping, there is no coming to be of the origin of suffering—of rebirth, old age, and death in the future.' This is how I understand the detailed meaning of this summary recital.

15 How is consciousness said to be scattered and diffused externally? In this case, when a mendicant sees a sight with their eyes, and consciousness follows after the features of that sight—tied, attached, and fettered to gratification in its features—consciousness is said to be scattered and diffused externally. When they hear a sound with their ears ...

15.2 When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, and consciousness follows after the features of that idea—tied, attached, and fettered to gratification in its features—consciousness is said to be scattered and diffused externally. That's how consciousness is said to be scattered and diffused externally.

16 And how is consciousness said to be not scattered and diffused externally? In this case, when a mendicant sees a sight with their eyes, but consciousness does not follow after the features of that sight—not tied, attached, and fettered to gratification in its features—consciousness is said to be not scattered and diffused externally. When they hear a sound with their ears …

16.2 When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, but consciousness does not follow after the features of that idea—not tied, attached, and fettered to gratification in its features—consciousness is said to be not scattered and diffused externally. That's how consciousness is said to be not scattered and diffused externally.

17 And how is it said to be stuck internally? Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. When consciousness follows after that rapture and bliss born of seclusion—tied, attached, and fettered to gratification in that rapture and bliss born of seclusion—the mind is said to be stuck internally.

18 Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. When consciousness follows after that rapture and bliss born of immersion—tied, attached, and fettered to gratification in that rapture and bliss born of immersion—the mind is said to be stuck internally.

19 Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' When consciousness follows after that equanimity—tied, attached, and fettered to gratification in that bliss with equanimity—the mind is said to be stuck internally.

20 Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. When consciousness follows after that neutral feeling—tied, attached, and fettered to gratification in that neutral feeling—the mind is said to be stuck internally. That's how it is said to be stuck internally.

21 And how is it said to be not stuck internally? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. When

consciousness does not follow after that rapture and bliss born of seclusion —not tied, attached, and fettered to gratification in that rapture and bliss born of seclusion—the mind is said to be not stuck internally.

22 Furthermore, they enter the second absorption … When consciousness does not follow after that rapture and bliss born of immersion—not tied, attached, and fettered to gratification in that rapture and bliss born of immersion—the mind is said to be not stuck internally.

23 Furthermore, they enter and remain in the third absorption … When consciousness does not follow after that equanimity—not tied, attached, and fettered to gratification in that bliss with equanimity—the mind is said to be not stuck internally.

24 Furthermore, they enter and remain in the fourth absorption … When consciousness does not follow after that neutral feeling—not tied, attached, and fettered to gratification in that neutral feeling—the mind is said to be not stuck internally. That's how it is said to be not stuck internally.

25 And how is it anxious because of grasping? It's when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form.

25.2 But that form decays and perishes, and consciousness latches on to the perishing of form. Anxieties occupy the mind, born of latching on to the perishing of form, and originating in accordance with natural princi-

ples. So it becomes frightened, worried, concerned, and anxious because of grasping.

25.3 They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But that consciousness decays and perishes, and consciousness latches on to the perishing of consciousness.

25.4 Anxieties occupy the mind, born of latching on to the perishing of consciousness, and originating in accordance with natural principles. So it becomes frightened, worried, concerned, and anxious because of grasping. That's how it is anxious because of grasping.

26 And how is it not anxious because of grasping? It's when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They don't regard form as self, self as having form, form in self, or self in form.

26.2 When that form decays and perishes, consciousness doesn't latch on to the perishing of form. Anxieties—born of latching on to the perishing of form and originating in accordance with natural principles—don't occupy the mind. So it does not become frightened, worried, concerned, or anxious because of grasping.

26.3 They don't regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. When that consciousness decays and perishes, consciousness doesn't latch on to the perishing of consciousness.

26.4 Anxieties—born of latching on to the perishing of consciousness and originating in accordance with natural principles—don't occupy the mind. So it does not become frightened, worried, concerned, or anxious because of grasping. That's how it is not anxious because of grasping.

27 The Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail: 'A mendicant should examine in whatever way such that, while examining, consciousness would neither be scattered nor diffused externally, nor stuck internally, and they would not be anxious because of grasping. When consciousness is neither scattered nor diffused externally, nor stuck internally, and they are not anxious because of grasping, there is no coming to be of the origin of suffering—of rebirth, old age, and death in the future.'

27.2 And this is how I understand the detailed meaning of this summary recital. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

28 Then those mendicants, approving and agreeing with what Mahākaccāna said, rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

31 "Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases."

32 "Mahākaccāna is astute, mendicants, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna. That is what it means, and that's how you should remember it."

33 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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139 — THE ANALYSIS OF NO STRIFE

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, I shall teach you the analysis of no strife. Listen and apply your mind well, I will speak."

4 "Yes, sir," they replied. The Buddha said this:

5 "Don't indulge in sensual pleasure, which is low, crude, ordinary, ignoble, and pointless. And don't indulge in self-mortification, which is painful, ignoble, and pointless. Avoiding these two extremes, the Realized One understood the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

5.2 Know what it means to flatter and to rebuke. Knowing these, avoid them, and just teach Dhamma. Know how to evaluate different kinds of pleasure. Knowing this, pursue inner pleasure. Don't talk behind people's backs, and don't speak sharply in their presence. Don't speak hurriedly. Don't insist on popular definitions and don't overstep normal labels. This is the summary recital for the analysis of no strife.

6 ‘Don’t indulge in sensual pleasure, which is low, crude, ordinary, ignoble, and pointless. And don’t indulge in self-mortification, which is painful, ignoble, and pointless.’ That’s what I said, but why did I say it? Indulging in the happiness of the pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless.

6.2 It is a principle beset by pain, harm, stress, and fever, and it is the wrong way. Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way. Indulging in self-mortification is painful, ignoble, and pointless. It is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

6.3 Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way. ‘Don’t indulge in sensual pleasure, which is low, crude, ordinary, ignoble, and pointless. And don’t indulge in self-mortification, which is painful, ignoble, and pointless.’ That’s what I said, and this is why I said it.

7 ‘Avoiding these two extremes, the Realized One understood the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.’ That’s what I said, but why did I say it?

7.2 It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

7.3 ‘Avoiding these two extremes, the Realized One understood the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.’ That’s what I said, and this is why I said it.

8 ‘Know what it means to flatter and to rebuke. Knowing these, avoid them, and just teach Dhamma.’ That’s what I said, but why did I say it?

9 And how is there flattering and rebuking without teaching Dhamma? ‘All those who indulge in the happiness of the pleasure linked to sensuality—low, crude, ordinary, ignoble, and pointless—are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’ In speaking like this, one rebukes some here.

10 ‘All those who have broken off indulging in the happiness of the pleasure linked to sensuality are free of pain, harm, stress, and fever, and they are practicing the right way.’ In speaking like this, one flatters some here.

11 ‘All those who indulge in self-mortification—painful, ignoble, and pointless—are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’ In speaking like this, one rebukes some here.

12 ‘All those who have broken off indulging in self-mortification are free of pain, harm, stress, and fever, and they are practicing the right way.’ In speaking like this, one flatters some here.

13 ‘All those who have not given up the fetter of continued existence are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’ In speaking like this, one rebukes some here.

14 ‘All those who have given up the fetter of continued existence are free of pain, harm, stress, and fever, and they are practicing the right way.’ In speaking like this, one flatters some here. That’s how there is flattering and rebuking without teaching Dhamma.

15 And how is there neither flattering nor rebuking, and just teaching Dhamma? You don't say: 'All those who indulge in the happiness of the pleasure linked to sensuality—low, crude, ordinary, ignoble, and pointless—are beset by pain, harm, stress, and fever, and they are practicing the wrong way.' Rather, by saying this you just teach Dhamma: 'The indulgence is a principle beset by pain, harm, stress, and fever, and it is the wrong way.'

16 You don't say: 'All those who have broken off indulging in the happiness of the pleasure linked to sensuality are free of pain, harm, stress, and fever, and they are practicing the right way.' Rather, by saying this you just teach Dhamma: 'Breaking off the indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.'

17 You don't say: 'All those who indulge in self-mortification—painful, ignoble, and pointless—are beset by pain, harm, stress, and fever, and they are practicing the wrong way.' Rather, by saying this you just teach Dhamma: 'The indulgence is a principle beset by pain, harm, stress, and fever, and it is the wrong way.'

18 You don't say: 'All those who have broken off indulging in self-mortification are free of pain, harm, stress, and fever, and they are practicing the right way.' Rather, by saying this you just teach Dhamma: 'Breaking off the indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.'

19 You don't say: 'All those who have not given up the fetter of continued existence are beset by pain, harm, stress, and fever, and they are practicing the wrong way.' Rather, by saying this you just teach Dhamma: 'When the

fetter of continued existence is not given up, continued existence is also not given up.'

20 You don't say: 'All those who have given up the fetter of continued existence are free of pain, harm, stress, and fever, and they are practicing the right way.' Rather, by saying this you just teach Dhamma: 'When the fetter of continued existence is given up, continued existence is also given up.' That's how there is neither flattering nor rebuking, and just teaching Dhamma.

20.2 'Know what it means to flatter and to rebuke. Knowing these, avoid them, and just teach Dhamma.' That's what I said, and this is why I said it.

21 'Know how to evaluate different kinds of pleasure. Knowing this, pursue inner pleasure.' That's what I said, but why did I say it? There are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ...

21.2 Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure—a filthy, common, ignoble pleasure. Such pleasure should not be cultivated or developed, but should be feared, I say.

21.3 Now, take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

21.4 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption. This is called the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening. Such pleasure should be cultivated and developed, and should not be feared, I say.

21.5 'Know how to evaluate different kinds of pleasure. Knowing this, pursue inner pleasure.' That's what I said, and this is why I said it.

22 'Don't talk behind people's backs, and don't speak sharply in their presence.' That's what I said, but why did I say it? When you know that what you say behind someone's back is untrue, false, and pointless, then to the best of your ability you should not speak.

22.2 When you know that what you say behind someone's back is true and correct, but pointless, then you should train yourself not to speak. When you know that what you say behind someone's back is true, correct, and beneficial, then you should know the right time to speak.

22.3 When you know that your sharp words in someone's presence are untrue, false, and pointless, then to the best of your ability you should not speak. When you know that your sharp words in someone's presence are true and correct, but pointless, then you should train yourself not to speak.

22.4 When you know that your sharp words in someone's presence are true, correct, and beneficial, then you should know the right time to speak. 'Don't talk behind people's backs, and don't speak sharply in their presence.' That's what I said, and this is why I said it.

23 ‘Don’t speak hurriedly.’ That’s what I said, but why did I say it? When speaking hurriedly, your body gets tired, your mind gets stressed, your voice gets stressed, your throat gets sore, and your words become unclear and hard to understand. When not speaking hurriedly, your body doesn’t get tired, your mind doesn’t get stressed, your voice doesn’t get stressed, your throat doesn’t get sore, and your words are clear and easy to understand. ‘Don’t speak hurriedly.’ That’s what I said, and this is why I said it.

24 ‘Don’t insist on popular definitions and don’t overstep normal labels.’ That’s what I said, but why did I say it? And how do you insist on popular definitions and overstep normal labels? It’s when among different populations they label the same thing as a ‘cup’, a ‘bowl’, a ‘jar’, a ‘scoop’, a ‘vessel’, a ‘dish’, or a ‘plate’.

24.2 And however it is known among those various populations, you speak accordingly, obstinately sticking to that and insisting: ‘This is the only truth, anything else is futile.’ That’s how you insist on popular definitions and overstep normal labels.

25 And how do you not insist on popular definitions and overstep normal labels? It’s when among different populations they label the same thing as a ‘cup’, a ‘bowl’, a ‘jar’, a ‘scoop’, a ‘vessel’, a ‘dish’, or a ‘plate’. And however it is known among those various populations, you speak accordingly, thinking: ‘It seems that the venerables are referring to this.’

25.2 That’s how you don’t insist on popular definitions and don’t overstep normal labels. ‘Don’t insist on popular definitions and don’t overstep normal labels.’ That’s what I said, and this is why I said it.

26 Now, mendicants, indulging in the happiness of the pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. It is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by strife. Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of strife.

27 Indulging in self-mortification is painful, ignoble, and pointless. It is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by strife. Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of strife.

28 The middle way of practice that was understood by the Realized One gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. It is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of strife.

29 Flattering and rebuking without teaching Dhamma is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by strife. Neither flattering nor rebuking, and just teaching Dhamma is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of strife.

30 Sensual pleasure—a filthy, common, ignoble pleasure—is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by strife. The pleasure of renunciation, the plea-

sure of seclusion, the pleasure of peace, the pleasure of awakening is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of strife.

31 Saying untrue, false, and pointless things behind someone's back is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by strife. Saying true and correct, but pointless things behind someone's back is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

31.2 That's why this is a principle beset by strife. Saying true, correct, and beneficial things behind someone's back is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of strife.

32 Saying untrue, false, and pointless things in someone's presence is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by strife. Saying true and correct, but pointless things in someone's presence is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

32.2 That's why this is a principle beset by strife. Saying true, correct, and beneficial things in someone's presence is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of strife.

33 Speaking hurriedly is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by strife. Speaking unhurriedly is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of strife.

34 Insisting on popular definitions and overriding common usage is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by strife. Not insisting on popular definitions and not overriding common usage is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of strife.

35 So you should train like this: 'We shall know the principles beset by strife and the principles free of strife. Knowing this, we will practice the way free of strife.'

36 And, mendicants, the gentleman Subhūti practices the way free of strife."

37 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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140 — THE ANALYSIS OF THE ELEMENTS

✦

1 So I have heard. At one time the Buddha was wandering in the Magadhan lands when he arrived at Rājagaha. He went to see Bhaggava the potter, and said, “Bhaggava, if it is no trouble, I’d like to spend a single night in your workshop.”

2 “It’s no trouble, sir. But there’s a renunciate already staying there. If he allows it, sir, you may stay as long as you please.”

3 Now at that time a gentleman named Pukkusāti had gone forth out of faith from the lay life to homelessness in the Buddha’s name. And it was he who had first taken up residence in the workshop. Then the Buddha approached Venerable Pukkusāti and said, “Mendicant, if it is no trouble, I’d like to spend a single night in the workshop.”

4 “The potter’s workshop is spacious, reverend. Stay as long as you please.”

5 Then the Buddha entered the workshop and spread out a grass mat to one side. He sat down cross-legged, set his body straight, and brought mindfulness to the present. He spent much of the night sitting in meditation, and so did Pukkusāti.

6 Then it occurred to the Buddha, “This gentleman’s behavior is impressive. Why don’t I question him?”

7 So the Buddha said to Pukkusāti, “In whose name have you gone forth, mendicant? Who is your Teacher? Whose teaching do you believe in?”

8 “Reverend, there is the ascetic Gotama—a Sakyan, gone forth from a Sakyan family. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ I’ve gone forth in his name. That Blessed One is my Teacher, and I believe in his teaching.”

9 “But mendicant, where is the Blessed One at present, the perfected one, the fully awakened Buddha?”

10 “In the northern lands there is a city named Sāvatthī. There the Blessed One is now staying, the perfected one, the fully awakened Buddha.”

11 “But have you ever seen that Buddha? Would you recognize him if you saw him?”

12 “No, I’ve never seen him, and I wouldn’t recognize him if I did.”

13 Then it occurred to the Buddha, “This gentleman has gone forth in my name. Why don’t I teach him the Dhamma?”

14 So the Buddha said to Pukkusāti, “Mendicant, I shall teach you the Dhamma. Listen and apply your mind well, I will speak.”

15 “Yes, reverend,” replied Pukkusāti. The Buddha said this:

16 “‘This person has six elements, six fields of contact, eighteen mental preoccupations, and four foundations. Where they stand, the streams of conceiving do not flow. And where the streams of conceiving do not flow, they are called a sage at peace. Do not neglect wisdom; preserve truth; foster generosity; and train only for peace.’ This is the summary recital for the analysis of the elements.

17 ‘This person has six elements.’ That’s what I said, but why did I say it? There are these six elements: the elements of earth, water, fire, air, space, and consciousness. ‘This person has six elements.’ That’s what I said, and this is why I said it.

18 ‘This person has six fields of contact.’ That’s what I said, but why did I say it? The fields of contact of the eye, ear, nose, tongue, body, and mind. ‘This person has six fields of contact.’ That’s what I said, and this is why I said it.

19 ‘This person has eighteen mental preoccupations.’ That’s what I said, but why did I say it? Seeing a sight with their eyes, one is preoccupied with a sight that’s a basis for happiness or sadness or equanimity. Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue …

20 Encountering a touch with their body … Becoming conscious of an idea with their mind, one is preoccupied with an idea that’s a basis for happiness or sadness or equanimity. So there are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity. ‘This person has eighteen mental preoccupations.’ That’s what I said, and this is why I said it.

21 ‘This person has four foundations.’ That’s what I said, but why did I say it? The foundations of wisdom, truth, generosity, and peace. ‘This person has four foundations.’ That’s what I said, and this is why I said it.

22 ‘Do not neglect wisdom; preserve truth; foster generosity; and train only for peace.’ That’s what I said, but why did I say it?

23 And how does one not neglect wisdom? There are these six elements: the elements of earth, water, fire, air, space, and consciousness.

24 And what is the earth element? The earth element may be interior or exterior. And what is the interior earth element? Anything internal, personal, that's hard, solid, and appropriated.

24.2 This includes: head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, or anything else internal, personal, that's hard, solid, and appropriated. This is called the interior earth element.

24.3 The interior earth element and the exterior earth element are just the earth element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the earth element, detaching the mind from the earth element.

25 And what is the water element? The water element may be interior or exterior. And what is the interior water element? Anything internal, personal, that's water, watery, and appropriated. This includes: bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else internal, personal, that's water, watery, and appropriated.

25.2 This is called the interior water element. The interior water element and the exterior water element are just the water element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

25.3 When you truly see with right understanding, you grow disillusioned with the water element, detaching the mind from the water element.

26 And what is the fire element? The fire element may be interior or exterior. And what is the interior fire element? Anything internal, personal, that's fire, fiery, and appropriated.

26.2 This includes: that which warms, that which ages, that which heats you up when feverish, that which properly digests food and drink; or anything else internal, personal, that's fire, fiery, and appropriated. This is called the interior fire element. The interior fire element and the exterior fire element are just the fire element.

26.3 This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the fire element, detaching the mind from the fire element.

27 And what is the air element? The air element may be interior or exterior. And what is the interior air element? Anything internal, personal, that's air, airy, and appropriated.

27.2 This includes: winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs, in-breaths and out-breaths; or anything else internal, personal, that's air, airy, and appropriated. This is called the interior air element. The interior air element and the exterior air element are just the air element.

27.3 This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the air element, detach-

ing the mind from the air element.

28 And what is the space element? The space element may be interior or exterior. And what is the interior space element? Anything internal, personal, that's space, spacious, and appropriated.

28.2 This includes: the ear canals, nostrils, and mouth; and the space for swallowing what is eaten and drunk, the space where it stays, and the space for excreting it from the nether regions; or anything else internal, personal, that's space, spacious, and appropriated. This is called the interior space element.

28.3 The interior space element and the exterior space element are just the space element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the space element, detaching the mind from the space element.

29 What remains is sheer consciousness, pure and bright. And what does that consciousness know? It cognizes 'pleasure' and 'pain' and 'neutral'. Pleasant feeling arises dependent on a contact to be experienced as pleasant. When they feel a pleasant feeling, they know: 'I feel a pleasant feeling.' They know: 'With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops.'

30 Painful feeling arises dependent on a contact to be experienced as painful. When they feel a painful feeling, they know: 'I feel a painful feeling.' They know: 'With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops.'

31 Neutral feeling arises dependent on a contact to be experienced as neutral. When they feel a neutral feeling, they know: 'I feel a neutral feeling.' They know: 'With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.'

32 When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops. In the same way, pleasant feeling arises dependent on a contact to be experienced as pleasant. ...

34 They know: 'With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.'

35 There remains only equanimity, pure, bright, pliable, workable, and radiant. It's like when a deft goldsmith or a goldsmith's apprentice prepares a forge, fires the crucible, picks up some native gold with tongs and puts it in the crucible. From time to time they fan it, from time to time they sprinkle water on it, and from time to time they just watch over it.

35.2 That native gold becomes pliable, workable, and radiant, not brittle, and is ready to be worked. Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland. In the same way, there remains only equanimity, pure, bright, pliable, workable, and radiant.

36 They understand: 'If I were to apply this equanimity, so pure and bright, to the dimension of infinite space, and develop my mind accordingly, this equanimity of mine, relying on that and grasping it, would remain for a very long time. If I were to apply this equanimity, so pure and

bright, to the dimension of infinite consciousness, and develop my mind accordingly, this equanimity of mine, relying on that and grasping it, would remain for a very long time.

36.2 If I were to apply this equanimity, so pure and bright, to the dimension of nothingness, and develop my mind accordingly, this equanimity of mine, relying on that and grasping it, would remain for a very long time. If I were to apply this equanimity, so pure and bright, to the dimension of neither perception nor non-perception, and develop my mind accordingly, this equanimity of mine, relying on that and grasping it, would remain for a very long time.'

37 They understand: 'If I were to apply this equanimity, so pure and bright, to the dimension of infinite space, my mind would develop accordingly. But that is conditioned. If I were to apply this equanimity, so pure and bright, to the dimension of infinite consciousness … nothingness … neither perception nor non-perception, my mind would develop accordingly. But that is conditioned.'

38 They neither make a choice nor form an intention for existence or nonexistence. Because of this, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

39 They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'

40 If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

41 If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached. Feeling the end of the body draw close, they understand: 'I feel the end of the body draw close.' Feeling the end of life draw close, they understand: 'I feel the end of life draw close.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here.'

42 Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to not being fed. In the same way, feeling the end of the body draw close, they understand: 'I feel the end of the body draw close.' Feeling the end of life draw close, they understand: 'I feel the end of life draw close.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here.'

43 Therefore a mendicant thus endowed is endowed with the ultimate foundation of wisdom. For this is the ultimate noble wisdom, namely, the knowledge of the ending of all suffering.

44 Their freedom, being founded on truth, is unshakable. For that which is false has a deceptive nature, while that which is true has an undeceptive nature—extinguishment. Therefore a mendicant thus endowed is endowed with the ultimate foundation of truth. For this is the ultimate noble truth, namely, that which has an undeceptive nature—extinguishment.

45 In their ignorance, they used to acquire attachments. Those have been cut off at the root, made like a palm stump, obliterated so they are unable to arise in the future. Therefore a mendicant thus endowed is endowed with the ultimate foundation of generosity. For this is the ultimate noble generosity, namely, letting go of all attachments.

46 In their ignorance, they used to be covetous, full of desire and lust. That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future. In their ignorance, they used to be contemptuous, full of ill will and malevolence. That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future.

46.2 In their ignorance, they used to be ignorant, full of delusion. That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future. Therefore a mendicant thus endowed is endowed with the ultimate foundation of peace. For this is the ultimate noble peace, namely, the pacification of greed, hate, and delusion.

47 'Do not neglect wisdom; preserve truth; foster generosity; and train only for peace.' That's what I said, and this is why I said it.

48 ‘Where they stand, the streams of conceiving do not flow. And where the streams of conceiving do not flow, they are called a sage at peace.’ That’s what I said, but why did I say it?

49 These are all forms of conceiving: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Conceiving is a disease, a boil, a dart. Having gone beyond all conceiving, one is called a sage at peace.

49.2 The sage at peace is not reborn, does not grow old, and does not die. They are not shaken, and do not yearn. For they have nothing which would cause them to be reborn. Not being reborn, how could they grow old? Not growing old, how could they die? Not dying, how could they be shaken? Not shaking, for what could they yearn?

50 ‘Where they stand, the streams of conceiving do not flow. And where the streams of conceiving do not flow, they are called a sage at peace.’ That’s what I said, and this is why I said it. Mendicant, you should remember this brief analysis of the six elements.”

51 Then Venerable Pukkusāti thought, “It seems the Teacher has come to me! The Holy One has come to me! The fully awakened Buddha has come to me!” He got up from his seat, arranged his robe over one shoulder, bowed with his head to the Buddha’s feet, and said, “I made a mistake, sir. It was foolish, stupid, and unskillful of me to presume to address the Buddha as ‘reverend’. Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

52 “Indeed, mendicant, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

53 “Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

54 “But mendicant, do you have a full set of bowl and robes?”

55 “No, sir, I do not.”

56 “The Realized Ones do not ordain those without a full set of bowl and robes.”

57 And then Venerable Pukkusāti approved and agreed with what the Buddha said. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right, before leaving.

58 But while he was wandering in search of a bowl and robes, a stray cow took his life.

59 Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, the gentleman named Pukkusāti, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?”

60 “Mendicants, Pukkusāti was astute. He practiced in line with the teaching, and did not trouble me about the teachings. With the ending of the five lower fetters, he’s been reborn spontaneously and will become extinguished there, not liable to return from that world.”

61 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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141 — THE ANALYSIS OF THE TRUTHS

✦

1 So I have heard. At one time the Buddha was staying near Varanasi in the deer park at Isipatana. There the Buddha addressed the mendicants, “Mendicants!”

2 “Venerable sir,” they replied. The Buddha said this:

3 “Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths. What four?

4 The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

5 Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.

6 Mendicants, you should cultivate friendship with Sāriputta and Moggallāna. You should associate with Sāriputta and Moggallāna. They're astute, and they support their spiritual companions. Sāriputta is like one who gives birth, while Moggallāna is like one who raises the child. Sāriputta guides people to the fruit of stream-entry, Moggallāna to the highest goal. Sāriputta is able to explain, teach, assert, establish, clarify, analyze, and reveal the four noble truths in detail."

7 That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

8 Then, not long after the Buddha left, Venerable Sāriputta said to the mendicants, "Reverends, mendicants!"

9 "Reverend," they replied. Sāriputta said this:

10 "Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths. What four?

11 The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

12 And what is the noble truth of suffering? Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

13 And what is rebirth? The rebirth, inception, conception, regeneration, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth.

14 And what is old age? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age.

15 And what is death? The passing away, passing on, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings. This is called death.

16 And what is sorrow? The sorrow, sorrowing, state of sorrow, inner sorrow, inner deep sorrow in someone who has undergone misfortune, who has experienced suffering. This is called sorrow.

17 And what is lamentation? The wail, lament, wailing, lamenting, state of wailing and lamentation in someone who has undergone misfortune, who has experienced suffering. This is called lamentation.

18 And what is pain? Physical pain, physical unpleasantness, the painful, unpleasant feeling that's born from physical contact. This is called pain.

19 And what is sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact. This is called sadness.

20 And what is distress? The stress, distress, state of stress and distress in someone who has undergone misfortune, who has experienced suffering. This is called distress.

21 And what is ‘not getting what you wish for is suffering’? In sentient beings who are liable to be reborn, such a wish arises: ‘Oh, if only we were not liable to be reborn! If only rebirth would not come to us!’ But you can’t get that by wishing. This is: ‘not getting what you wish for is suffering’.

21.2 In sentient beings who are liable to grow old … fall ill … die … experience sorrow, lamentation, pain, sadness, and distress, such a wish arises: ‘Oh, if only we were not liable to experience sorrow, lamentation, pain, sadness, and distress! If only sorrow, lamentation, pain, sadness, and distress would not come to us!’ But you can’t get that by wishing. This is: ‘not getting what you wish for is suffering’.

22 And what is ‘in brief, the five grasping aggregates are suffering’? They are the grasping aggregates that consist of form, feeling, perception, choices, and consciousness. This is called ‘in brief, the five grasping aggregates are suffering’. This is called the noble truth of suffering.

23 And what is the noble truth of the origin of suffering? It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence. This is called the noble truth of the origin of suffering.

24 And what is the noble truth of the cessation of suffering? It’s the fading away and cessation of that very same craving no residue left behind; giving it away, letting it go, releasing it, and not clinging to it. This is called the noble truth of the cessation of suffering.

25 And what is the noble truth of the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

26 And what is right view? Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called right view.

27 And what is right purpose? Purposes of renunciation, good will, and harmlessness. This is called right purpose.

28 And what is right speech? Refraining from lying, backbiting, harsh speech, and talking nonsense. This is called right speech.

29 And what is right action? Refraining from killing living creatures, stealing, and sexual misconduct. This is called right action.

30 And what is right livelihood? It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is called right livelihood.

31 And what is right effort? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

31.2 They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have

arisen remain, are not lost, but increase, mature, and are fully developed. This is called right effort.

32 And what is right mindfulness? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called right mindfulness.

33 And what is right immersion? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

33.2 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

33.3 And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

33.4 With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called right immersion. This is called the noble truth of the practice that leads to the cessation of suffering.

34 Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths."

35 That is what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said.

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142 — THE ANALYSIS OF RELIGIOUS DONATIONS

✦

1 So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

2 Then Mahāpajāpati Gotamī approached the Buddha bringing a new pair of garments. She bowed, sat down to one side, and said to the Buddha, "Sir, I have spun and woven this new pair of garments specially for the Buddha. May the Buddha please accept this from me out of sympathy."

3 When she said this, the Buddha said to her, "Give it to the Saṅgha, Gotamī. When you give to the Saṅgha, both the Saṅgha and I will be honored."

4 For a second time ...

5 For a third time, Mahāpajāpati Gotamī said to the Buddha, "Sir, I have spun and woven this new pair of garments specially for the Buddha. May the Buddha please accept this from me out of sympathy."

6 And for a third time, the Buddha said to her, "Give it to the Saṅgha, Gotamī. When you give to the Saṅgha, both the Saṅgha and I will be honored."

7 When he said this, Venerable Ānanda said to the Buddha, "Sir, please accept the new pair of garments from Mahāpajāpati Gotamī. Sir, Mahāpajāpati was very helpful to the Buddha. As his aunt, she raised him,

nurtured him, and gave him her milk. When the Buddha's birth mother passed away, she nurtured him at her own breast.

8 And the Buddha has been very helpful to Mahāpajāpati. It is owing to the Buddha that Mahāpajāpati has gone for refuge to the Buddha, the teaching, and the Saṅgha. It's owing to the Buddha that she refrains from killing living creatures, stealing, sexual misconduct, lying, and intoxicants of beer, wine, and liquor.

8.2 It's owing to the Buddha that she has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethics loved by the noble ones. It's owing to the Buddha that she is free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation. The Buddha has been very helpful to Mahāpajāpati."

9 "That's so true, Ānanda. When someone has enabled you to go for refuge, it's not easy to repay them by bowing down to them, rising up for them, greeting them with cupped palms, and observing proper etiquette for them; or by providing them with robes, almsfood, lodgings, and medicines and supplies for the sick.

10 When someone has enabled you to refrain from killing, stealing, sexual misconduct, lying, and intoxicants of beer, wine, and liquor, it's not easy to repay them …

11 When someone has enabled you to have experiential confidence in the Buddha, the teaching, and the Saṅgha, and the ethics loved by the noble ones, it's not easy to repay them …

12 When someone has enabled you to be free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation, it's not easy to repay them by bowing down to them, rising up for them, greeting them with cupped palms, and observing proper etiquette for them; or by providing them with robes, almsfood, lodgings, and medicines and supplies for the sick.

13 Ānanda, there are these fourteen religious donations to individuals. What fourteen? One gives a gift to the Realized One, the perfected one, the fully awakened Buddha. This is the first religious donation to an individual. One gives a gift to an independent Buddha. This is the second religious donation to an individual. One gives a gift to a perfected one.

13.2 This is the third religious donation to an individual. One gives a gift to someone practicing to realize the fruit of perfection. This is the fourth religious donation to an individual. One gives a gift to a non-returner. This is the fifth religious donation to an individual. One gives a gift to someone practicing to realize the fruit of non-return.

13.3 This is the sixth religious donation to an individual. One gives a gift to a once-returner. This is the seventh religious donation to an individual. One gives a gift to someone practicing to realize the fruit of once-return. This is the eighth religious donation to an individual. One gives a gift to a stream-enterer. This is the ninth religious donation to an individual.

13.4 One gives a gift to someone practicing to realize the fruit of stream-entry. This is the tenth religious donation to an individual. One gives a gift to an outsider who is free of desire for sensual pleasures. This is the

eleventh religious donation to an individual. One gives a gift to an ordinary person who has good ethical conduct.

13.5 This is the twelfth religious donation to an individual. One gives a gift to an ordinary person who has bad ethical conduct. This is the thirteenth religious donation to an individual. One gives a gift to an animal. This is the fourteenth religious donation to an individual.

14 Now, Ānanda, gifts to the following persons may be expected to yield the following returns. To an animal, a hundred times. To an unethical ordinary person, a thousand. To an ethical ordinary person, a hundred thousand. To an outsider free of desire for sensual pleasures, 10,000,000,000.

14.2 But a gift to someone practicing to realize the fruit of stream-entry may be expected to yield incalculable, immeasurable returns. How much more so a gift to a stream-enterer, someone practicing to realize the fruit of once-return, a once-returner, someone practicing to realize the fruit of non-return, a non-returner, someone practicing to realize the fruit of perfection, a perfected one, or an independent Buddha? How much more so a Realized One, a perfected one, a fully awakened Buddha?

15 But there are, Ānanda, seven religious donations bestowed on a Saṅgha. What seven? One gives a gift to the communities of both monks and nuns headed by the Buddha. This is the first religious donation bestowed on a Saṅgha. One gives a gift to the communities of both monks and nuns after the Buddha has finally become quenched.

15.2 This is the second religious donation bestowed on a Saṅgha. One gives a gift to the Saṅgha of monks. This is the third religious donation bestowed on a Saṅgha. One gives a gift to the Saṅgha of nuns. This is the

fourth religious donation bestowed on a Saṅgha. One gives a gift, thinking: 'Appoint this many monks and nuns for me from the Saṅgha.'

15.3 This is the fifth religious donation bestowed on a Saṅgha. One gives a gift, thinking: 'Appoint this many monks for me from the Saṅgha.' This is the sixth religious donation bestowed on a Saṅgha. One gives a gift, thinking: 'Appoint this many nuns for me from the Saṅgha.' This is the seventh religious donation bestowed on a Saṅgha.

16 In times to come there will be lambs of the flock wearing a scrap of ocher cloth, unethical and of bad character. People will give gifts to those unethical people in the name of the Saṅgha. Then too, I say, a religious donation bestowed on the Saṅgha is incalculable and immeasurable. But in any case, there is no way a personal offering can be more fruitful than one bestowed on a Saṅgha, I say.

17 Ānanda, there are these four ways of purifying a religious donation. What four? There's a religious donation that's purified by the giver, not the recipient. There's a religious donation that's purified by the recipient, not the giver. There's a religious donation that's purified by neither the giver nor the recipient. There's a religious donation that's purified by both the giver and the recipient.

18 And how is a religious donation purified by the giver, not the recipient? It's when the giver is ethical, of good character, but the recipient is unethical, of bad character.

19 And how is a religious donation purified by the recipient, not the giver? It's when the giver is unethical, of bad character, but the recipient is ethical, of good character.

20 And how is a religious donation purified by neither the giver nor the recipient? It's when both the giver and the recipient are unethical, of bad character.

21 And how is a religious donation purified by both the giver and the recipient? It's when both the giver and the recipient are ethical, of good character. These are the four ways of purifying a religious donation."

22 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

23 "When an ethical person with trusting heart
gives a proper gift to unethical persons,
trusting in the ample fruit of deeds,
that offering is purified by the giver.

24 When an unethical and untrusting person,
gives an improper gift to ethical persons,
not trusting in the ample fruit of deeds,
that offering is purified by the receivers.

25 When an unethical and untrusting person,
gives an improper gift to unethical persons,
not trusting in the ample fruit of deeds,
I declare that gift is not very fruitful.

26 When an ethical person with trusting heart
gives a proper gift to ethical persons,
trusting in the ample fruit of deeds,
I declare that gift is abundantly fruitful.

27 But when a passionless one gives to the passionless
a proper gift with trusting heart,
trusting in the ample fruit of deeds,
that's truly the best of material gifts."

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143 — ADVICE TO ANĀTHAPIṆḌIKA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill. Then he addressed a man, "Please, my man, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill. He bows with his head to your feet.' Then go to Venerable Sāriputta, and in my name bow with your head to his feet. Say to him: 'Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please visit him at his home out of sympathy.'"

3 "Yes, sir," that man replied. He did as Anāthapiṇḍika asked. Sāriputta consented with silence.

4 Then Venerable Sāriputta robed up and, taking his bowl and robe, went with Venerable Ānanda as his second monk to Anāthapiṇḍika's home. He sat down on the seat spread out and said to Anāthapiṇḍika, "I hope you're keeping well, householder, I hope you're all right. I hope your pain is fading, not growing; that its fading is evident, not its growing."

5 "I'm not keeping well, Honorable Sāriputta, I'm not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading. The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. The pain in my head is so severe, it feels like a strong man tightening a strong leather strap around my head.

5.2 The winds slicing my belly are so severe, like a deft butcher or their apprentice were slicing open a cow's belly with a sharp meat cleaver. The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. That's how severe the burning is in my body.

5.3 I'm not keeping well, Honorable Sāriputta, I'm not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading."

6 "That's why, householder, you should train like this: 'I shall not grasp the eye, and there shall be no consciousness of mine dependent on the eye.' That's how you should train.

7 You should train like this: 'I shall not grasp the ear, and there shall be no consciousness of mine dependent on the ear.' ...

8 'I shall not grasp the nose, and there shall be no consciousness of mine dependent on the nose.' ...

9 'I shall not grasp the tongue, and there shall be no consciousness of mine dependent on the tongue.' ...

10 'I shall not grasp the body, and there shall be no consciousness of mine dependent on the body.' ...

11 'I shall not grasp the mind, and there shall be no consciousness of mine dependent on the mind.' That's how you should train.

12 You should train like this: 'I shall not grasp sight, and there shall be no consciousness of mine dependent on sight.' ... 'I shall not grasp sound ... smell ... taste ... touch ... idea, and there shall be no consciousness of mine

dependent on idea.' That's how you should train.

13 You should train like this: 'I shall not grasp eye consciousness, and there shall be no consciousness of mine dependent on eye consciousness.' ... 'I shall not grasp ear consciousness ... nose consciousness ... tongue consciousness ... body consciousness ... mind consciousness, and there shall be no consciousness of mine dependent on mind consciousness.' That's how you should train.

14 You should train like this: 'I shall not grasp eye contact ... ear contact ... nose contact ... tongue contact ... body contact ... mind contact, and there shall be no consciousness of mine dependent on mind contact.' That's how you should train.

15 You should train like this: 'I shall not grasp feeling born of eye contact ... feeling born of ear contact ... feeling born of nose contact ... feeling born of tongue contact ... feeling born of body contact ... feeling born of mind contact, and there shall be no consciousness of mine dependent on the feeling born of mind contact.' That's how you should train.

16 You should train like this: 'I shall not grasp the earth element ... water element ... fire element ... air element ... space element ... consciousness element, and there shall be no consciousness of mine dependent on the consciousness element.' That's how you should train.

17 You should train like this: 'I shall not grasp form ... feeling ... perception ... choices ... consciousness, and there shall be no consciousness of mine dependent on consciousness.' That's how you should train.

18 You should train like this: ‘I shall not grasp the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception, and there shall be no consciousness of mine dependent on the dimension of neither perception nor non-perception.’ That’s how you should train.

19 You should train like this: ‘I shall not grasp this world, and there shall be no consciousness of mine dependent on this world.’ That’s how you should train.

20 You should train like this: ‘I shall not grasp the other world, and there shall be no consciousness of mine dependent on the other world.’ That’s how you should train. You should train like this: ‘I shall not grasp whatever is seen, heard, thought, known, attained, sought, and explored by my mind, and my consciousness will not have that as support.’ That’s how you should train.”

21 When he said this, Anāthapiṇḍika cried and burst out in tears. Venerable Ānanda said to him, “Are you failing, householder? Are you fading, householder?”

22 “No, Honorable Ānanda. But for a long time I have paid homage to the Buddha and the esteemed mendicants. Yet I have never before heard such a Dhamma talk.”

23 “Householder, such Dhamma talk does not strike when teaching white-clothed laypeople. Rather, it strikes when teaching those gone forth.”

24 “Well then, Honorable Sāriputta, let such Dhamma talk strike when teaching white-clothed laypeople as well! There are gentlemen with little dust in their eyes. They’re in decline because they haven’t heard the teach-

ing. There will be those who understand the teaching!"

25 And when the venerables Sāriputta and Ānanda had given the householder Anāthapiṇḍika this advice they rose from their seats and left. Not long after they had left, Anāthapiṇḍika passed away and was reborn in the host of joyful gods.

26 Then, late at night, the glorious godling Anāthapiṇḍika, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and addressed the Buddha in verse:

27 "This is indeed that Jeta's Grove,
frequented by the Saṅgha of seers,
where the King of Dhamma stayed:
it brings me joy!

28 Deeds, knowledge, and principle;
ethical conduct, an excellent livelihood;
by these are mortals purified,
not by clan or wealth.

29 That's why an astute person,
seeing what's good for themselves,
would examine the teaching rationally,
that's how they become purified in that.

30 Sāriputta is full of wisdom,
ethics, and peace.
Even a mendicant who has crossed over
might at best equal him."

31 That is what the godling Anāthapiṇḍika said, and the Teacher concurred. Then the godling Anāthapiṇḍika, knowing that the Teacher concurred, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

32 Then, when the night had passed, the Buddha told the mendicants all that had happened.

38 When he had spoken, Venerable Ānanda said to the Buddha:

39 "Sir, that godling must surely have been Anāthapiṇḍika. For the householder Anāthapiṇḍika was devoted to Venerable Sāriputta."

40 "Good, good, Ānanda. You've reached the logical conclusion, as far as logic goes. For that was indeed the godling Anāthapiṇḍika."

41 That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

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144 — ADVICE TO CHANNA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time the venerables Sāriputta, Mahācunda, and Channa were staying on the Vulture's Peak Mountain.

3 Now at that time Venerable Channa was sick, suffering, gravely ill.

4 Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahācunda and said to him, "Come, Reverend Cunda, let's go to see Venerable Channa and ask about his illness."

5 "Yes, reverend," replied Mahācunda.

6 And then Sāriputta and Mahācunda went to see Channa and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. Then Sāriputta said to Channa, "I hope you're keeping well, Reverend Channa, I hope you're all right. I hope your pain is fading, not growing; that its fading is evident, not its growing."

7 "Reverend Sāriputta, I'm not keeping well, I'm not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading. The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. The pain in my head is so severe, it feels like a strong man tightening a strong leather strap around my head.

7.2 The winds slicing my belly are so severe, like a deft butcher or their apprentice were slicing open a cow's belly with a sharp meat cleaver. The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. I'm not keeping well, I'm not getting by.

7.3 My pain is terrible and growing, not fading; its growing is evident, not its fading. Reverend Sāriputta, I shall commit suicide. I don't wish to live."

8 "Please don't commit suicide! Venerable Channa, keep going! We want you to keep going. If you don't have any suitable food, we'll find it for you. If you don't have suitable medicine, we'll find it for you. If you don't have a capable carer, we'll find one for you. Please don't commit suicide! Venerable Channa, keep going! We want you to keep going."

9 "Reverend Sāriputta, it's not that I don't have suitable food, or suitable medicine, or a capable carer. Moreover, for a long time now I have served the Teacher with love, not without love. For it is proper for a disciple to serve the Teacher with love, not without love. You should remember this: 'The mendicant Channa will commit suicide blamelessly.'"

10 "I'd like to ask Venerable Channa about a certain point, if you'd take the time to answer."

11 "Ask, Reverend Sāriputta. When I've heard it I'll know."

12 "Reverend Channa, do you regard the eye, eye consciousness, and things knowable by eye consciousness in this way: 'This is mine, I am this, this is my self'? Do you regard the ear … nose … tongue … body … mind,

mind consciousness, and things knowable by mind consciousness in this way: 'This is mine, I am this, this is my self'?"

13 "Reverend Sāriputta, I regard the eye, eye consciousness, and things knowable by eye consciousness in this way: 'This is not mine, I am not this, this is not my self.' I regard the ear ... nose ... tongue ... body ... mind, mind consciousness, and things knowable by mind consciousness in this way: 'This is not mine, I am not this, this is not my self'."

14 "Reverend Channa, what have you seen, what have you directly known in these things that you regard them in this way: 'This is not mine, I am not this, this is not my self'?"

15 "Reverend Sāriputta, after seeing cessation, after directly knowing cessation in these things I regard them in this way: 'This is not mine, I am not this, this is not my self'."

16 When he said this, Venerable Mahācunda said to Venerable Channa:

17 "So, Reverend Channa, you should regularly apply your mind to this instruction of the Buddha: 'For the dependent there is quivering. For the independent there's no quivering. When there's no quivering, there is tranquility. When there is tranquility, there's no inclination. When there's no inclination, there's no coming and going.

17.2 When there's no coming and going, there's no passing away and reappearing. When there's no passing away and reappearing, there's no this life or the next or between the two. Just this is the end of suffering.'" And when the venerables Sāriputta and Mahācunda had given Venerable Channa this advice they rose from their seats and left.

18 Not long after those venerables had left, Venerable Channa committed suicide.

19 Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, Venerable Channa has committed suicide. Where has he been reborn in his next life?”

20 “Sāriputta, didn’t the mendicant Channa declare his blamelessness to you personally?”

21 “Sir, there is a Vajjian village named Pubbajira. There Channa had families who were friendly, intimate, and hospitable.”

22 “The mendicant Channa did indeed have such families. But, Sāriputta, this is not enough for me to call someone ‘blameworthy’. When someone lays down this body and takes up another body, I call them ‘blameworthy’. But the mendicant Channa did no such thing. You should remember this: ‘The mendicant Channa committed suicide blamelessly.’”

23 That is what the Buddha said. Satisfied, Venerable Sāriputta approved what the Buddha said.

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145 — ADVICE TO PUṆṆA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then in the late afternoon, Venerable Puṇṇa came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to the Buddha, "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

3 "Well then, Puṇṇa, listen and apply your mind well, I will speak."

4 "Yes, sir," replied Puṇṇa. The Buddha said this:

5 "Puṇṇa, there are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

6 There are sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body … ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

7 There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.

8 There are sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body … ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.

9 Puṇṇa, now that I've given you this brief advice, what country will you live in?"

10 "Sir, there's a country named Sunāparanta. I shall live there."

11 "The people of Sunāparanta are wild and rough, Puṇṇa. If they abuse and insult you, what will you think of them?"

12 "If they abuse and insult me, I will think: 'These people of Sunāparanta are gracious, truly gracious, since they don't hit me with their fists.' That's what I'll think, Blessed One. That's what I'll think, Holy One."

13 "But if they do hit you with their fists, what will you think of them then?"

14 "If they hit me with their fists, I'll think: 'These people of Sunāparanta are gracious, truly gracious, since they don't throw stones at me.' That's what I'll think, Blessed One. That's what I'll think, Holy One."

15 "But if they do throw stones at you, what will you think of them then?"

16 "If they throw stones at me, I'll think: 'These people of Sunāparanta are gracious, truly gracious, since they don't beat me with a club.' That's what I'll think, Blessed One. That's what I'll think, Holy One."

17 "But if they do beat you with a club, what will you think of them then?"

18 “If they beat me with a club, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t stab me with a knife.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

19 “But if they do stab you with a knife, what will you think of them then?”

20 “If they stab me with a knife, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t take my life with a sharp knife.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

21 “But if they do take your life with a sharp knife, what will you think of them then?”

22 “If they take my life with a sharp knife, I’ll think: ‘There are disciples of the Buddha who looked for a suicide weapon because they were horrified, repelled, and disgusted with the body and with life. And I have found this without looking!’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

23 “Good, good Puṇṇa! Having such self-control and peacefulness, you will be quite capable of living in Sunāparanta. Now, Puṇṇa, go at your convenience.”

24 And then Puṇṇa welcomed and agreed with the Buddha’s words. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Sunāparanta. Traveling stage by stage, he arrived at Sunāparanta, and stayed there.

24.2 Within that rainy season he confirmed around five hundred male and five hundred female lay followers. And within that same rainy season he realized the three knowledges. Some time later he became fully extinguished.

25 Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, the gentleman named Puṇṇa, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?”

26 “Mendicants, Puṇṇa was astute. He practiced in line with the teaching, and did not trouble me about the teachings. Puṇṇa has become fully quenched.”

27 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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146 — ADVICE FROM NANDAKA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then Mahāpajāpati Gotamī together with around five hundred nuns approached the Buddha, bowed, stood to one side, and said to him, "Sir, may the Buddha please advise and instruct the nuns. Please give the nuns a Dhamma talk."

3 Now at that time the senior monks were taking turns to advise the nuns. But Venerable Nandaka didn't want to take his turn.

4 Then the Buddha said to Venerable Ānanda, "Ānanda, whose turn is it to advise the nuns today?"

5 "It's Nandaka's turn, sir, but he doesn't want to do it."

6 Then the Buddha said to Nandaka, "Nandaka, please advise and instruct the nuns. Please, brahmin, give the nuns a Dhamma talk."

7 "Yes, sir," replied Nandaka. Then, in the morning, he robed up and, taking his bowl and robe, entered Sāvatthī for alms. He wandered for alms in Sāvatthī. After the meal, on his return from almsround, he went to the Royal Monastery with a companion. Those nuns saw him coming off in the distance, so they spread out a seat and placed water for washing the feet. Nandaka sat down on the seat spread out, and washed his feet. Those nuns bowed, and sat down to one side.

8 Nandaka said to them, “Sisters, this talk shall be in the form of questions. When you understand, say so. When you don’t understand, say so. If anyone has a doubt or uncertainty, ask me about it: ‘Why, sir, does it say this? What does that mean?’”

9 “We’re already delighted and satisfied with Master Nandaka, since he invites us like this.”

10 “What do you think, sisters? Is the eye permanent or impermanent?”

11 “Impermanent, sir.”

12 “But if it’s impermanent, is it suffering or happiness?”

13 “Suffering, sir.”

14 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

15 “No, sir.”

16 “What do you think, sisters? Is the ear … nose … tongue … body … mind permanent or impermanent?”

17 “Impermanent, sir.”

18 “But if it’s impermanent, is it suffering or happiness?”

19 “Suffering, sir.”

20 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

21 “No, sir. Why is that? Because we have already truly seen this with right wisdom: ‘So these six interior sense fields are impermanent.’”

22 “Good, good, sisters! That’s how it is for a noble disciple who truly sees with right wisdom.

23 What do you think, sisters? Are sights permanent or impermanent?”

24 “Impermanent, sir.”

25 “But if they’re impermanent, are they suffering or happiness?”

26 “Suffering, sir.”

27 “But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

28 “No, sir.”

29 “What do you think, sisters? Are sounds … smells … tastes … touches … ideas permanent or impermanent?”

30 “Impermanent, sir.”

31 “But if they’re impermanent, are they suffering or happiness?”

32 “Suffering, sir.”

33 “But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

34 “No, sir. Why is that? Because we have already truly seen this with right wisdom: ‘So these six exterior sense fields are impermanent.’”

35 “Good, good, sisters! That’s how it is for a noble disciple who truly sees with right wisdom.

36 What do you think, sisters? Is eye consciousness … ear consciousness … nose consciousness … tongue consciousness … body consciousness … mind consciousness permanent or impermanent?”

37 “Impermanent, sir.”

38 “But if it’s impermanent, is it suffering or happiness?”

39 “Suffering, sir.”

40 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

41 “No, sir. Why is that? Because we have already truly seen this with right wisdom: ‘So these six classes of consciousness are impermanent.’”

42 “Good, good, sisters! That’s how it is for a noble disciple who truly sees with right wisdom.

43 Suppose there was an oil lamp burning. The oil, wick, flame, and light were all impermanent and perishable. Now, suppose someone was to say: ‘While this oil lamp is burning, the oil, the wick, and the flame are all impermanent and perishable. But the light is permanent, lasting, eternal, and imperishable.’ Would they be speaking rightly?”

44 “No, sir. Why is that? Because that oil lamp’s oil, wick, and flame are all impermanent and perishable, let alone the light.”

45 “In the same way, suppose someone was to say: ‘These six interior sense fields are impermanent. But the feeling—whether pleasant, painful, or neutral—that I experience due to these six interior sense fields is permanent, lasting, eternal, and imperishable.’ Would they be speaking rightly?”

46 “No, sir. Why is that? Because each kind of feeling arises dependent on the corresponding condition. When the corresponding condition ceases, the appropriate feeling ceases.”

47 “Good, good, sisters! That’s how it is for a noble disciple who truly sees with right wisdom.

48 Suppose there was a large tree standing with heartwood. The roots, trunk, branches and leaves, and shadow were all impermanent and perishable. Now, suppose someone was to say: ‘There’s a large tree standing with heartwood. The roots, trunk, and branches and leaves are all impermanent and perishable. But the shadow is permanent, lasting, eternal, and imperishable.’ Would they be speaking rightly?”

49 “No, sir. Why is that? Because that large tree’s roots, trunk, and branches and leaves are all impermanent and perishable, let alone the shadow.”

50 “In the same way, suppose someone was to say: ‘These six exterior sense fields are impermanent. But the feeling—whether pleasant, painful, or neutral—that I experience due to these six exterior sense fields is permanent, lasting, eternal, and imperishable.’ Would they be speaking rightly?”

51 “No, sir. Why is that? Because each kind of feeling arises dependent on the corresponding condition. When the corresponding condition ceases, the appropriate feeling ceases.”

52 “Good, good, sisters! That’s how it is for a noble disciple who truly sees with right wisdom.

53 Suppose a deft butcher or their apprentice, having killed a cow, were to carve it with a sharp meat cleaver, without damaging the flesh inside or the hide outside. They'd cut, carve, sever, and slice through each of the connecting tendons, sinews, and ligaments with a sharp meat cleaver, and then peel off the outer hide. Then they'd wrap that cow up in that very same hide and say: 'This cow is joined to its hide just like before.' Would they be speaking rightly?"

54 "No, sir. Why is that? Because even if they wrap that cow up in that very same hide and say: 'This cow is joined to its hide just like before,' still that cow is not joined to that hide."

55 "I've made up this simile to make a point. And this is the point. 'The inner flesh' is a term for the six interior sense fields. 'The outer hide' is a term for the six exterior sense fields. 'The connecting tendons, sinews, and ligaments' is a term for greed and relishing. 'A sharp meat cleaver' is a term for noble wisdom. And it is that noble wisdom which cuts, carves, severs, and slices the connecting corruption, fetter, and bond.

56 Sisters, by developing and cultivating these seven awakening factors, a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. What seven?

56.2 It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. It is by developing and cultivating these seven awakening factors that a mendicant realizes the undefiled freedom of heart and freedom by wisdom.

56.3 And they live having realized it with their own insight in this very life due to the ending of defilements."

57 Then after giving this advice to the nuns, Nandaka sent them off, saying, "Go, sisters, it is time."

58 And then those nuns approved and agreed with what Nandaka had said. They rose from their seats, bowed, and respectfully circled him, keeping him on their right. Then they went up to the Buddha, bowed, and stood to one side. The Buddha said to them, "Go, nuns, it is time."

59 Then those nuns bowed and respectfully circled the Buddha, keeping him on their right, before leaving.

60 Soon after those nuns had left, the Buddha addressed the mendicants: "Suppose, mendicants, it was the sabbath of the fourteenth day. You wouldn't get lots of people wondering whether the moon is full or not, since it is obviously not full.

61 In the same way, those nuns were uplifted by Nandaka's Dhamma teaching, but they still haven't got all they wished for."

62 Then the Buddha said to Nandaka, "Well then, Nandaka, tomorrow you should give those nuns the same advice again."

63 "Yes, sir," Nandaka replied. And the next day he went to those nuns, and all unfolded just like the previous day.

73 Soon after those nuns had left, the Buddha addressed the mendicants: "Suppose, mendicants, it was the sabbath of the fifteenth day. You wouldn't get lots of people wondering whether the moon is full or not, since it is obviously full. In the same way, those nuns were uplifted by

Nandaka's Dhamma teaching, and they got all they wished for. Even the last of these five hundred nuns is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening."

74 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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147 — THE SHORTER ADVICE TO RĀHULA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then as he was in private retreat this thought came to his mind, "The qualities that ripen in freedom have ripened in Rāhula. Why don't I lead him further to the ending of defilements?"

3 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

4 Then, after the meal, on his return from almsround, he addressed Venerable Rāhula, "Rāhula, get your sitting cloth. Let's go to the Dark Forest for the day's meditation."

5 "Yes, sir," replied Rāhula. Taking his sitting cloth he followed behind the Buddha.

6 Now at that time many thousands of deities followed the Buddha, thinking, "Today the Buddha will lead Rāhula further to the ending of defilements!"

7 Then the Buddha plunged deep into the Dark Forest and sat at the root of a tree on the seat spread out. Rāhula bowed to the Buddha and sat down to one side. The Buddha said to him:

8 "What do you think, Rāhula? Is the eye permanent or impermanent?"

9 “Impermanent, sir.”

10 “But if it’s impermanent, is it suffering or happiness?”

11 “Suffering, sir.”

12 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

13 “No, sir.”

14 “What do you think, Rāhula? Are sights permanent or impermanent?”

15 “Impermanent, sir.”

16 “But if they’re impermanent, are they suffering or happiness?”

17 “Suffering, sir.”

18 “But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

19 “No, sir.”

20 “What do you think, Rāhula? Is eye consciousness permanent or impermanent?”

21 “Impermanent, sir.”

22 “But if it’s impermanent, is it suffering or happiness?”

23 “Suffering, sir.”

24 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

25 “No, sir.”

26 “What do you think, Rāhula? Is eye contact permanent or impermanent?”

27 “Impermanent, sir.”

28 “But if it’s impermanent, is it suffering or happiness?”

29 “Suffering, sir.”

30 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

31 “No, sir.”

32 “What do you think, Rāhula? Anything included in feeling, perception, choices, and consciousness that arises dependent on eye contact: is that permanent or impermanent?”

33 “Impermanent, sir.”

34 “But if it’s impermanent, is it suffering or happiness?”

35 “Suffering, sir.”

36 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

37 “No, sir.”

38 “What do you think, Rāhula? Is the ear … nose … tongue … body … mind permanent or impermanent?”

39 “Impermanent, sir.”

40 “But if it’s impermanent, is it suffering or happiness?”

41 “Suffering, sir.”

42 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

43 “No, sir.”

44 “What do you think, Rāhula? Are ideas permanent or impermanent?”

45 “Impermanent, sir.”

46 “But if they’re impermanent, are they suffering or happiness?”

47 “Suffering, sir.”

48 “But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

49 “No, sir.”

50 “What do you think, Rāhula? Is mind consciousness permanent or impermanent?”

51 “Impermanent, sir.”

52 “But if it’s impermanent, is it suffering or happiness?”

53 “Suffering, sir.”

54 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

55 “No, sir.”

56 “What do you think, Rāhula? Is mind contact permanent or impermanent?”

57 “Impermanent, sir.”

58 “But if it’s impermanent, is it suffering or happiness?”

59 “Suffering, sir.”

60 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

61 “No, sir.”

62 “What do you think, Rāhula? Anything included in feeling, perception, choices, and consciousness that arises dependent on mind contact: is that permanent or impermanent?”

63 “Impermanent, sir.”

64 “But if it’s impermanent, is it suffering or happiness?”

65 “Suffering, sir.”

66 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

67 “No, sir.”

68 “Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with anything included in feeling, perception, choices, and consciousness that arises dependent on eye contact. They grow disillusioned with the ear … nose … tongue … body … mind, ideas, mind consciousness, and mind contact. And they grow disillusioned with anything included in feeling,

perception, choices, and consciousness that arises dependent on mind contact. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

69 They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'"

70 That is what the Buddha said. Satisfied, Venerable Rāhula approved what the Buddha said. And while this discourse was being spoken, Rāhula's mind was freed from defilements by not grasping.

71 And the stainless, immaculate vision of the Dhamma arose in those thousands of deities: "Everything that is liable to arise is liable to cease."

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148 — SIX BY SIX

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, I shall teach you the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I shall reveal a spiritual practice that's entirely full and pure, namely, the six sets of six. Listen and apply your mind well, I will speak."

4 "Yes, sir," they replied. The Buddha said this:

5 "The six interior sense fields should be understood. The six exterior sense fields should be understood. The six classes of consciousness should be understood. The six classes of contact should be understood. The six classes of feeling should be understood. The six classes of craving should be understood.

6 'The six interior sense fields should be understood.' That's what I said, but why did I say it? There are the sense fields of the eye, ear, nose, tongue, body, and mind. 'The six interior sense fields should be understood.' That's what I said, and this is why I said it. This is the first set of six.

7 'The six exterior sense fields should be understood.' That's what I said, but why did I say it? There are the sense fields of sights, sounds, smells, tastes, touches, and ideas. 'The six exterior sense fields should be under-

stood.' That's what I said, and this is why I said it. This is the second set of six.

8 'The six classes of consciousness should be understood.' That's what I said, but why did I say it? Eye consciousness arises dependent on the eye and sights. Ear consciousness arises dependent on the ear and sounds. Nose consciousness arises dependent on the nose and smells. Tongue consciousness arises dependent on the tongue and tastes.

8.2 Body consciousness arises dependent on the body and touches. Mind consciousness arises dependent on the mind and ideas. 'The six classes of consciousness should be understood.' That's what I said, and this is why I said it. This is the third set of six.

9 'The six classes of contact should be understood.' That's what I said, but why did I say it? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Ear consciousness arises dependent on the ear and sounds. The meeting of the three is contact. Nose consciousness arises dependent on the nose and smells. The meeting of the three is contact.

9.2 Tongue consciousness arises dependent on the tongue and tastes. The meeting of the three is contact. Body consciousness arises dependent on the body and touches. The meeting of the three is contact. Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact.

9.3 'The six classes of contact should be understood.' That's what I said, and this is why I said it. This is the fourth set of six.

10 ‘The six classes of feeling should be understood.’ That’s what I said, but why did I say it? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for feeling. Ear consciousness arises dependent on the ear and sounds. The meeting of the three is contact. Contact is a requirement for feeling.

10.2 Nose consciousness arises dependent on the nose and smells. The meeting of the three is contact. Contact is a requirement for feeling. Tongue consciousness arises dependent on the tongue and tastes. The meeting of the three is contact. Contact is a requirement for feeling. Body consciousness arises dependent on the body and touches. The meeting of the three is contact.

10.3 Contact is a requirement for feeling. Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for feeling.

10.4 ‘The six classes of feeling should be understood.’ That’s what I said, and this is why I said it. This is the fifth set of six.

11 ‘The six classes of craving should be understood.’ That’s what I said, but why did I say it? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Ear consciousness … Nose consciousness … Tongue consciousness … Body consciousness …

11.2 Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving.

11.3 ‘The six classes of craving should be understood.’ That’s what I said, and this is why I said it. This is the sixth set of six.

12 If anyone says, ‘the eye is self,’ that is not tenable. The arising and vanishing of the eye is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that the eye is self. So the eye is not self.

13 If anyone says, ‘sights are self,’ that is not tenable. The arising and vanishing of sights is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that sights are self. So the eye is not self and sights are not self.

14 If anyone says, ‘eye consciousness is self,’ that is not tenable. The arising and vanishing of eye consciousness is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that eye consciousness is self. So the eye, sights, and eye consciousness are not self.

15 If anyone says, ‘eye contact is self,’ that is not tenable. The arising and vanishing of eye contact is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that eye contact is self. So the eye, sights, eye consciousness, and eye contact are not self.

16 If anyone says, ‘feeling is self,’ that is not tenable. The arising and vanishing of feeling is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that feeling is self. So the eye, sights, eye consciousness, eye contact, and feeling are not self.

17 If anyone says, ‘craving is self,’ that is not tenable. The arising and vanishing of craving is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that craving is self. So the eye, sights, eye consciousness, eye contact, feeling, and craving are not self.

18 If anyone says, ‘the ear is self’ … ‘the nose is self’ … ‘the tongue is self’ … ‘the body is self’ … ‘the mind is self,’ that is not tenable. The arising and vanishing of the mind is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that the mind is self. So the mind is not self.

19 If anyone says, ‘ideas are self’ … ‘mind consciousness is self’ … ‘mind contact is self’ … ‘feeling is self’ … ‘craving is self,’ that is not tenable. The arising and vanishing of craving is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that craving is self. So the mind, ideas, mind consciousness, mind contact, feeling, and craving are not self.

20 Now, mendicants, this is the practice that leads to the origin of substantial reality. You regard the eye like this: ‘This is mine, I am this, this is my self.’

21 You regard sights … eye consciousness … eye contact … feeling … craving like this: ‘This is mine, I am this, this is my self.’ You regard the ear … nose … tongue … body … mind … ideas … mind consciousness … mind contact … feeling … craving like this: ‘This is mine, I am this, this is my self.’

22 But this is the practice that leads to the cessation of substantial reality. You regard the eye like this: ‘This is not mine, I am not this, this is not my self.’

23 You regard sights … eye consciousness … eye contact … feeling … craving like this: ‘This is not mine, I am not this, this is not my self.’ You regard the ear … nose … tongue … body … mind like this: ‘This is not mine, I am

not this, this is not my self.' You regard ideas … mind consciousness … mind contact … feeling … craving like this: 'This is not mine, I am not this, this is not my self.'

24 Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for the arising of what is felt as pleasant, painful, or neutral. When you experience a pleasant feeling, if you approve, welcome, and keep clinging to it, the underlying tendency to greed underlies that.

24.2 When you experience a painful feeling, if you sorrow and wail and lament, beating your breast and falling into confusion, the underlying tendency to aversion underlies that. When you experience a neutral feeling, if you don't truly understand that feeling's origin, disappearance, gratification, drawback, and escape, the underlying tendency to ignorance underlies that.

24.3 Mendicants, without giving up the underlying tendency to greed for pleasant feeling, without dispelling the underlying tendency to aversion toward painful feeling, without eradicating ignorance in the case of neutral feeling, without giving up ignorance and without giving rise to knowledge, it is quite impossible to make an end of suffering in this very life.

25 Ear consciousness … Nose consciousness … Tongue consciousness … Body consciousness … Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for the arising of what is felt as pleasant, painful, or neutral.

25.2 When you experience a pleasant feeling, if you approve, welcome, and keep clinging to it, the underlying tendency to greed underlies that. When you experience a painful feeling, if you sorrow and wail and lament, beating your breast and falling into confusion, the underlying tendency to aversion underlies that.

25.3 When you experience a neutral feeling, if you don't truly understand that feeling's origin, disappearance, gratification, drawback, and escape, the underlying tendency to ignorance underlies that.

25.4 Mendicants, without giving up the underlying tendency to greed for pleasant feeling, without dispelling the underlying tendency to aversion toward painful feeling, without eradicating ignorance in the case of neutral feeling, without giving up ignorance and without giving rise to knowledge, it is quite impossible to make an end of suffering in this very life.

26 Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for the arising of what is felt as pleasant, painful, or neutral. When you experience a pleasant feeling, if you don't approve, welcome, and keep clinging to it, the underlying tendency to greed does not underlie that.

26.2 When you experience a painful feeling, if you don't sorrow or wail or lament, beating your breast and falling into confusion, the underlying tendency to aversion does not underlie that.

26.3 When you experience a neutral feeling, if you truly understand that feeling's origin, disappearance, gratification, drawback, and escape, the underlying tendency to ignorance does not underlie that.

26.4 Mendicants, after giving up the underlying tendency to greed for pleasant feeling, after dispelling the underlying tendency to aversion toward painful feeling, after eradicating ignorance in the case of neutral feeling, after giving up ignorance and giving rise to knowledge, it's quite possible to make an end of suffering in this very life.

27 Ear consciousness ...

28 Nose consciousness ...

29 Tongue consciousness ...

30 Body consciousness ...

31 Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for what is felt as pleasant, painful, or neutral. When you experience a pleasant feeling, if you don't approve, welcome, and keep clinging to it, the underlying tendency to greed does not underlie that.

31.2 When you experience a painful feeling, if you don't sorrow or wail or lament, beating your breast and falling into confusion, the underlying tendency to aversion does not underlie that.

31.3 When you experience a neutral feeling, if you truly understand that feeling's origin, disappearance, gratification, drawback, and escape, the underlying tendency to ignorance does not underlie that.

31.4 Mendicants, after giving up the underlying tendency to greed for pleasant feeling, after dispelling the underlying tendency to aversion toward painful feeling, after eradicating ignorance in the case of neutral feeling, after giving up ignorance and giving rise to knowledge, it's quite possible to make an end of suffering in this very life.

32 Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, feeling, and craving.

33 They grow disillusioned with the ear … nose … tongue … body … mind, ideas, mind consciousness, mind contact, feeling, and craving. Being disillusioned, desire fades away. When desire fades away they're freed. When it is freed, they know it is freed.

34 They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'"

35 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. And while this discourse was being spoken, the minds of sixty mendicants were freed from defilements by not grasping.

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149 — THE GREAT DISCOURSE ON WHAT RELATES TO THE SIX SENSE FIELDS

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, I shall teach you the great discourse on what relates to the six sense fields. Listen and apply your mind well, I will speak."

4 "Yes, sir," they replied. The Buddha said this:

5 "Mendicants, when you don't truly know and see the eye, sights, eye consciousness, eye contact, and what is felt as pleasant, painful, or neutral that arises dependent on eye contact, you're aroused by these things.

6 Someone who lives aroused like this—fettered, confused, concentrating on gratification—accumulates the five grasping aggregates for themselves in the future. And their craving—which leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights—grows. Their physical and mental stress, torment, and fever grow. And they experience physical and mental suffering.

7 When you don't truly know and see the ear … nose … tongue … body … mind, ideas, mind consciousness, mind contact, and what is felt as pleasant, painful, or neutral that arises dependent on mind contact, you're

aroused by these things.

8 Someone who lives aroused like this—fettered, confused, concentrating on gratification—accumulates the five grasping aggregates for themselves in the future. And their craving—which leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights—grows. Their physical and mental stress, torment, and fever grow. And they experience physical and mental suffering.

9 When you do truly know and see the eye, sights, eye consciousness, eye contact, and what is felt as pleasant, painful, or neutral that arises dependent on eye contact, you're not aroused by these things.

10 Someone who lives unaroused like this—unfettered, unconfused, concentrating on drawbacks—disperses the five grasping aggregates for themselves in the future. And their craving—which leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights—is given up. Their physical and mental stress, torment, and fever are given up. And they experience physical and mental pleasure.

11 The view of such a person is right view. Their intention is right intention, their effort is right effort, their mindfulness is right mindfulness, and their immersion is right immersion. And their actions of body and speech, and their livelihood, have already been fully purified before. So this noble eightfold path is fully developed.

12 When the noble eightfold path is developed, the following are fully developed: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, and the seven awakening factors.

13 And these two qualities proceed in conjunction: serenity and discernment. They completely understand by direct knowledge those things that should be completely understood by direct knowledge. They give up by direct knowledge those things that should be given up by direct knowledge. They develop by direct knowledge those things that should be developed by direct knowledge. They realize by direct knowledge those things that should be realized by direct knowledge.

14 And what are the things that should be completely understood by direct knowledge? You should say: 'The five grasping aggregates.' That is: form, feeling, perception, choices, and consciousness. These are the things that should be completely understood by direct knowledge.

15 And what are the things that should be given up by direct knowledge? Ignorance and craving for continued existence. These are the things that should be given up by direct knowledge.

16 And what are the things that should be developed by direct knowledge? Serenity and discernment. These are the things that should be developed by direct knowledge.

17 And what are the things that should be realized by direct knowledge? Knowledge and freedom. These are the things that should be realized by direct knowledge.

18 When you truly know and see the ear … nose … tongue … body … mind, ideas, mind consciousness, mind contact, and what is felt as pleasant, painful, or neutral that arises dependent on mind contact, you are not aroused by these things. …

26 These are the things that should be realized by direct knowledge."

27 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

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150 — WITH THE PEOPLE OF NAGARAVINDA

✦

1 So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Nagaravinda.

2 The brahmins and householders of Nagaravinda heard, "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—while wandering in the land of the Kosalans has arrived at Nagaravinda, together with a large Saṅgha of mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

2.2 He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

3 Then the brahmins and householders of Nagaravinda went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent. The Buddha said to them:

4 “Householders, if wanderers who follow another religion were to ask you: ‘What kind of ascetic or brahmin doesn’t deserve honor, respect, reverence, and veneration?’

4.2 You should answer them: ‘There are ascetics and brahmins who are not free of greed, hate, and delusion for sights known by the eye, whose minds are not settled internally, and who conduct themselves badly among the good by way of body, speech, and mind. They don’t deserve honor, respect, reverence, and veneration. Why is that?

4.3 Because we ourselves are not free of these things, so we do not see that they have any higher good conduct than us. That’s why they don’t deserve honor, respect, reverence, and veneration.

4.4 There are ascetics and brahmins who are not free of greed, hate, and delusion for sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body … ideas known by the mind, who are not settled internally, and who conduct themselves badly among the good by way of body, speech, and mind.

4.5 They don’t deserve honor, respect, reverence, and veneration. Why is that? Because we ourselves are not free of these things, so we do not see that they have any higher good conduct than us. That’s why they don’t deserve honor, respect, reverence, and veneration.’ When questioned by wanderers of other religions, that’s how you should answer them.

5 If wanderers of other religions were to ask you: ‘What kind of ascetic or brahmin deserves honor, respect, reverence, and veneration?’ You should answer them: ‘There are ascetics and brahmins who are free of greed, hate, and delusion for sights known by the eye, whose minds are settled internally, and who conduct themselves well by way of body, speech, and mind.

They deserve honor, respect, reverence, and veneration. Why is that? Because we ourselves are not free of these things, but we see that they have a higher good conduct than us. That's why they deserve honor, respect, reverence, and veneration.

5.2 There are ascetics and brahmins who are free of greed, hate, and delusion for sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body … ideas known by the mind, whose minds are settled internally, and who conduct themselves well by way of body, speech, and mind. They deserve honor, respect, reverence, and veneration.

5.3 Why is that? Because we ourselves are not free of these things, but we see that they have a higher good conduct than us. That's why they deserve honor, respect, reverence, and veneration.' When questioned by wanderers of other religions, that's how you should answer them.

6 If wanderers of other religions were to ask you: 'But what reasons and evidence do you have regarding those venerables that justifies saying, "Clearly those venerables are free of greed, hate, and delusion, or practicing to be free of them"?' You should answer them: 'It's because those venerables frequent remote lodgings in the wilderness and the forest.

6.2 In such places there are no sights known by the eye to see and enjoy, there are no sounds known by the ear to hear and enjoy, no odors known by the nose to smell and enjoy, no flavors known by the tongue to taste and enjoy, and no touches known by the body to feel and enjoy.

6.3 These are the reasons and evidence that you have regarding those venerables that justifies saying, "Clearly those venerables are free of greed, hate, and delusion, or practicing to be free of them".' When questioned by

wanderers of other religions, that's how you should answer them."

7 When he had spoken, the brahmins and householders of Nagaravinda said to the Buddha, "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the Teaching clear in many ways.

7.2 We go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember us as lay followers who have gone for refuge for life."

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151 — THE PURIFICATION OF ALMS

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then in the late afternoon, Sāriputta came out of retreat and went to the Buddha. He bowed and sat down to one side. The Buddha said to him, "Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What kind of meditation are you usually practicing these days?"

3 "Sir, these days I usually practice the meditation on emptiness."

4 "Good, good, Sāriputta! It seems you usually practice the meditation of a great man. For emptiness is the meditation of a great man.

5 Now, a mendicant might wish: 'May I usually practice the meditation on emptiness.' So they should reflect: 'Along the path that I went for alms, or in the place I wandered for alms, or along the path that I returned from alms, was there any desire or greed or hate or delusion or aversion in my heart for sights known by the eye?'

5.2 Suppose that, upon checking, a mendicant knows that there was such desire or greed or hate or delusion or aversion in their heart, they should make an effort to give up those unskillful qualities.

5.3 But suppose that, upon checking, a mendicant knows that there was no such desire or greed or hate or delusion or aversion in their heart, they should meditate with rapture and joy, training day and night in skillful qualities.

6 Furthermore, a mendicant should reflect: 'Along the path that I went for alms, or in the place I wandered for alms, or along the path that I returned from alms, was there any desire or greed or hate or delusion or repulsion in my heart for sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body … ideas known by the mind?'

6.2 Suppose that, upon checking, a mendicant knows that there was such desire or greed or hate or delusion or aversion in their heart, they should make an effort to give up those unskillful qualities.

6.3 But suppose that, upon checking, a mendicant knows that there was no such desire or greed or hate or delusion or aversion in their heart, they should meditate with rapture and joy, training day and night in skillful qualities.

7 Furthermore, a mendicant should reflect: 'Have I given up the five kinds of sensual stimulation?' Suppose that, upon checking, a mendicant knows that they have not given them up, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have given them up, they should meditate with rapture and joy, training day and night in skillful qualities.

8 Furthermore, a mendicant should reflect: 'Have I given up the five hindrances?' Suppose that, upon checking, a mendicant knows that they have not given them up, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have given them up, they should meditate with rapture and joy, training day and night in skillful qualities.

9 Furthermore, a mendicant should reflect: ‘Have I completely understood the five grasping aggregates?’ Suppose that, upon checking, a mendicant knows that they have not completely understood them, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have completely understood them, they should meditate with rapture and joy, training day and night in skillful qualities.

10 Furthermore, a mendicant should reflect: ‘Have I developed the four kinds of mindfulness meditation?’ Suppose that, upon checking, a mendicant knows that they haven’t developed them, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have developed them, they should meditate with rapture and joy, training day and night in skillful qualities.

11 Furthermore, a mendicant should reflect: ‘Have I developed the four right efforts … the four bases of psychic power … the five faculties … the five powers … the seven awakening factors … the noble eightfold path?’ Suppose that, upon checking, a mendicant knows that they haven’t developed it, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have developed it, they should meditate with rapture and joy, training day and night in skillful qualities.

12 Furthermore, a mendicant should reflect: ‘Have I developed serenity and discernment?’ Suppose that, upon checking, a mendicant knows that they haven’t developed them, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have developed them, they should meditate with rapture and joy, training day and night in skillful qualities.

13 Furthermore, a mendicant should reflect: ‘Have I realized knowledge and freedom?’ Suppose that, upon checking, a mendicant knows that they haven’t realized them, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have realized them, they should meditate with rapture and joy, training day and night in skillful qualities.

14 Whether in the past, future, or present, all those who purify their almsfood do so by continually checking in this way. So, Sāriputta, you should all train like this: ‘We shall purify our almsfood by continually checking.’”

15 That is what the Buddha said. Satisfied, Venerable Sāriputta approved what the Buddha said.

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152 — THE DEVELOPMENT OF THE FACULTIES

✦

1 So I have heard. At one time the Buddha was staying near Kajaṅgalā in a bamboo grove.

2 Then the student Uttara, a pupil of the brahmin Pārāsariya, approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him, "Uttara, does Pārāsariya teach his disciples the development of the faculties?"

3 "He does, worthy Gotama."

4 "But how does he teach it?"

5 "Worthy Gotama, it's when the eye sees no sight and the ear hears no sound. That's how Pārāsariya teaches his disciples the development of the faculties."

6 "In that case, Uttara, a blind person and a deaf person will have developed faculties according to what Pārāsariya says. For a blind person sees no sight with their eyes and a deaf person hears no sound with their ears." When he said this, Uttara sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

7 Knowing this, the Buddha addressed Venerable Ānanda, "Ānanda, the development of the faculties taught by Pārāsariya is quite different from the supreme development of the faculties in the training of the Noble

One."

8 "Now is the time, Blessed One! Now is the time, Holy One. Let the Buddha teach the supreme development of the faculties in the training of the Noble One. The mendicants will listen and remember it."

9 "Well then, Ānanda, listen and apply your mind well, I will speak."

10 "Yes, sir," Ānanda replied. The Buddha said this:

11 "And how, Ānanda, is there the supreme development of the faculties in the training of the Noble One? When a mendicant sees a sight with their eyes, in them arises what is agreeable, what is disagreeable, and what is both agreeable and disagreeable. They understand: 'What is agreeable, what is disagreeable, and what is both agreeable and disagreeable have arisen in me. That's conditioned, crude, and dependently originated. But this is peaceful and sublime, namely equanimity.'

11.2 Then the agreeable, the disagreeable, and the both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. It's like how a person with clear eyes might open their eyes then shut them; or might shut their eyes then open them.

11.3 Such is the speed, the swiftness, the ease with which anything agreeable, disagreeable, and both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. In the training of the Noble One this is called the supreme development of the faculties regarding sights known by the eye.

12 Furthermore, when a mendicant hears a sound with their ears, the agreeable, the disagreeable, and the both agreeable and disagreeable arise in them. They understand: 'What is agreeable, what is disagreeable, and

what is both agreeable and disagreeable have arisen in me. That's conditioned, crude, and dependently originated. But this is peaceful and sublime, namely equanimity.'

12.2 Then the agreeable, the disagreeable, and the both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. It's like how a strong person can effortlessly snap their fingers.

12.3 Such is the speed, the swiftness, the ease with which anything agreeable, disagreeable, and both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. In the training of the Noble One this is called the supreme development of the faculties regarding sounds known by the ear.

13 Furthermore, when a mendicant smells an odor with their nose, the agreeable, the disagreeable, and the both agreeable and disagreeable arise in them. They understand: 'What is agreeable, what is disagreeable, and what is both agreeable and disagreeable have arisen in me. That's conditioned, crude, and dependently originated.

13.2 But this is peaceful and sublime, namely equanimity.' Then the agreeable, the disagreeable, and the both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. It's like how a drop of water would roll off a gently sloping lotus leaf, and would not stay there.

13.3 Such is the speed, the swiftness, the ease with which anything agreeable, disagreeable, and both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. In the training of the Noble One this is called the supreme development of the faculties regarding smells known by the nose.

14 Furthermore, when a mendicant tastes a flavor with their tongue, the agreeable, the disagreeable, and the both agreeable and disagreeable arise in them. They understand: ‘What is agreeable, what is disagreeable, and what is both agreeable and disagreeable have arisen in me. That’s conditioned, crude, and dependently originated.

14.2 But this is peaceful and sublime, namely equanimity.’ Then the agreeable, the disagreeable, and the both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. It’s like how a strong person who’s formed a glob of spit on the tip of their tongue could easily spit it out.

14.3 Such is the speed, the swiftness, the ease with which anything agreeable, disagreeable, and both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. In the training of the Noble One this is called the supreme development of the faculties regarding tastes known by the tongue.

15 Furthermore, when a mendicant encounters a touch with their body, the agreeable, the disagreeable, and the both agreeable and disagreeable arise in them. They understand: ‘What is agreeable, what is disagreeable, and what is both agreeable and disagreeable have arisen in me. That’s conditioned, crude, and dependently originated.

15.2 But this is peaceful and sublime, namely equanimity.’ Then the agreeable, the disagreeable, and the both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. It’s like how a strong person can extend or contract their arm.

15.3 Such is the speed, the swiftness, the ease with which anything agreeable, disagreeable, and both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. In the training of the Noble One this is called the supreme development of the faculties regarding touches known by the body.

16 Furthermore, when a mendicant knows a thought with their mind, the agreeable, the disagreeable, and the both agreeable and disagreeable arise in them. They understand: 'What is agreeable, what is disagreeable, and what is both agreeable and disagreeable have arisen in me. That's conditioned, crude, and dependently originated.

16.2 But this is peaceful and sublime, namely equanimity.' Then the agreeable, the disagreeable, and the both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized. It's like how a strong person could let two or three drops of water fall onto an iron cauldron that had been heated all day.

16.3 The drops would be slow to fall, but they'd quickly dry up and evaporate. Such is the speed, the swiftness, the ease with which anything agreeable, disagreeable, and both agreeable and disagreeable that arose in them cease, and equanimity becomes stabilized.

16.4 In the training of the Noble One this is called the supreme development of the faculties regarding ideas known by the mind. That's how there is the supreme development of the faculties in the training of the Noble One.

17 And how are they a practicing trainee? When a mendicant sees a sight with their eyes, the agreeable, the disagreeable, and the both agreeable and disagreeable arise in them. They are horrified, repelled, and disgusted by

that. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue …

17.2 When they feel a touch with their body … When they know a thought with their mind, the agreeable, the disagreeable, and the both agreeable and disagreeable arise in them. They are horrified, repelled, and disgusted by that. That's how they are a practicing trainee.

18 And how are they a noble one with developed faculties? When a mendicant sees a sight with their eyes, the agreeable, the disagreeable, and the both agreeable and disagreeable arise in them. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do.

18.2 If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do.

18.3 If they wish: 'May I meditate staying equanimous, mindful and aware, shunning both the repulsive and the unrepulsive,' that's what they do.

19 When they hear a sound with their ear … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know a thought with their mind, the agreeable, the disagreeable, and the both agreeable and disagreeable arise in them.

19.2 If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I

meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do.

19.3 If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, shunning both the repulsive and the unrepulsive,' that's what they do. That's how they are a noble one with developed faculties.

20 So, Ānanda, I have taught the supreme development of the faculties in the training of the Noble One, I have taught the practicing trainee, and I have taught the noble one with developed faculties.

21 Out of sympathy, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, Ānanda! Don't be negligent! Don't regret it later! This is my instruction to you."

22 That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

31 The Middle Discourses are complete.

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